

This work must be consulted
in the Boston Medical Library
8 Fenway

Accessions

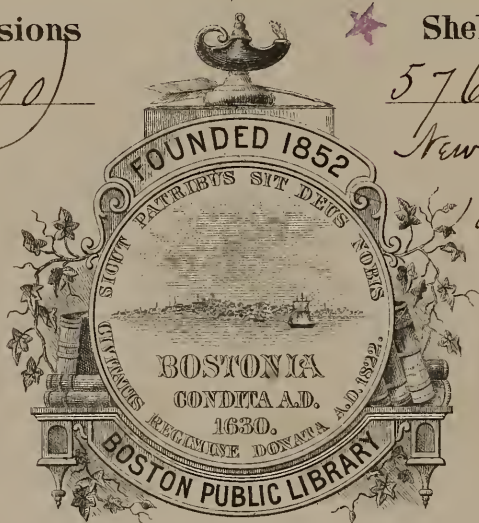
(6190)

★ Shelf No.

5761.51

New Ser. 7.2,

1888-89



Received

Nov. 7, 1889.

Heliotype Printing Co.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$1.25 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.

Vol. II.

BOSTON, FEBRUARY, 1888.

No. 1.

CONTENTS.

HUMAN IMMORTALITY — Doctrines of Philosophy and Sentiments of Clergy	1-10
INSPIRATIONAL FACULTIES — Philosophy and examples of Inspiration	10-18
TEMPERANCE — Progress and Statistics	18-19
RELIGIOUS AFFAIRS — News from the Churches	19-22
PRACTICAL CHRISTIANITY — Illustrated by War	22-23
THE MIGHTY KWAN GOON — Chinese in New York	23-24
HOW A STAR IS WEIGHED	25-27
PROGRESS OF ELECTRICITY	27
MISCELLANEOUS — Journal of Man; Literature; Latin Language; Condescension; Heart Disease; Woman Suffrage; The Topolobampo Colony; The Lovely Seals; The Diamond Luxury; White Slaves in New York; The Chinese Calamity; The Nicaragua Canal; California Progress; Elaborate Tediousness: Sentiments of the Readers of the Journal; Obituary	28-32

Notice to Readers — See Cover.

FOR MARCH — Human Impressibility and Experiments on the Brain, Psychometric Predictions, Great American Pyramid, &c.

Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development, and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

CONTENTS OF JOURNAL OF MAN.

Vol. II. February, 1888, to January, 1889.

1. FEBRUARY. — Introduction to the Journal of Man — see cover of each number.

Human Immortality — Doctrines of Philosophy and Sentiments of Clergy.....

Inspirational Faculties — Philosophy and examples of inspiration.....

Temperance Progress and Statistics

Religious Affairs — News from the Churches

Practical Christianity illustrated by War.....

The Mighty Kwan Goon — Chinese in New York.....

How a Star is Weighed.....

Progress of Electricity.....

MISCELLANEOUS — Journal of Man; Literature; Latin Language; Condescension; Heart Disease; Woman Suffrage; The Topolobampo Colony; The Lovely Seals; The Diamond Luxury; White Slaves in New York; The Chinese Calamity; The Nicaragua Canal: California Progress; Elaborate Tediousness; Sentiments of the Readers of the Journal; Obituary

2. MARCH. — Telepathic Mysteries

A Psychometric Investigation....

The Great American Pyramid and Ruined Cities of Arizona and New Mexico

The Future of Ireland.....

A Mystery.....

Progress of the Marvellous.....

MISCELLANEOUS — Position and Policy of the Journal; The Microscope in Science; The Language Reform; Death of the Best Man in France; End of a Grand Tragedy; Musical Wonder; Drinking Habits; Negro Emancipation; Faith Cures...

LITERARY NOTICES — Hermes, Anah and Zitha; Wayside Jottings; Outside the Gates; Christian Absurdities.....

Page

1-10

10-18

18-19

19-22

22-23

23-24

25-27

27

28-32

33-43

44-45

45-51

51-52

52-53

53-55

55-57

58

The Bhagavad Gita; Richmond's Review; Madam Blavatsky; College of Therapeutics; Prof. Buchanan's Publications; Tokology; Forty Patients a Day..

(See cover.)

Outlines of Anthropology — Chap. XII. — Experimental Demonstration of the Supreme Science

59-64

3. APRIL. — Dawn — Are we in the sunlight of a new day, or is it the early dawn

65-73

The Oriental View of Anthropology

73-78

Evolution as it is Taught.....

78

Progress of the Marvellous — A Georgia Wonder; the Marvellous in San Francisco; A Voice from the Dead.....

79-80

The Greatest Marvels of the Century — Miraculous Portraits and Writings.....

81-83

PROGRESS OF WOMAN — Phœbe W. Couzins; Kin Yamesi; Mary Fox; Great Britain; Russia; Bicycle for Ladies; Marriage with a Deceased Wife's Sister; International Council of Women; Girls Fencing; Fascinating Tennessee Girl; Women in Public Service.....

83-85

SCIENTIFIC INTELLIGENCE — Mysterious Forces; Important Magnetic Discovery: Sinking Mountains; The Grand Magnet; Star of Bethlehem; Nicaragua Canal; Findlay Gas Wells; Meteoric Stones.....

85-88

MISCELLANY — Educational Progress; Death Penalty; Obscenity Rebuked: An Eminent Bigot; Theodore Parker; Wonderful Longevity.....

88-90

Anthropology — Experimental Demonstration of the Supreme Science, continued.....

91-96

4. MAY. — Gall and Spurzheim — Their Rank in Science as Leaders

97-103

Literature for Oblivion.....

104-106

	Page		Page
RELIGIOUS INTELLIGENCE — Cath- olicism in New York; Mexi- can Catholicism; The Catho- lic Congress; Priests in Italy; Queer Religious Sects; Mis- sionary Labors; Mohammed- anism; Fanaticism; Clerical Patriotism; Charity.....	106-112	perance; Medical Revolution; Foot-washing	154-160
Medical Ignorance and Folly — Medical Legislation in Rhode- Island; Allopathico-Machia; Inoculation and Pasteurism; Legislative Wisdom; A Mon- key Performance.....	112-115	6. JULY. — Warlike Commerce of Religion and Science.....	161-165
African Dwarfs and Mexican Mummies; Mexican Mum- mies 800 years old.....	115-116	New uses for Electricity.....	166
The Greatest Marvels and the Trial in New York.....	117-119	SCIENTIFIC PROGRESS. — Study of the Pleiades; Blake's Weather Predictions; Edi- son's New Phonograph; The Graphophone; The Telauto- graph; Preservation of Liquids; Universal Solvent; Progress of Paper; Paper Glass; Metallic Wood; Elec- tric Hand; Cheap Petroleum; Photographing at Night; Capital Punishment im- proved.....	167-170
MISCELLANEOUS — Rank of the United States; Growth of the South; The Northernmost Rail- road; The Panama Canal; Per- sonal — Kossuth; Hypnotism and Theft; Labor Strikes in New York; Dr. F. Hartman; A Bridge across the English Channel; Military Power;....	120-122	Practising on Gullibility.....	171-172
Anthropology — Experimental Demonstration of the Su- preme Science, continued....	123-128	MISCELLANEOUS — Boston as it is and as it was; Social Condi- tions in this Country; The De- clining Birth Rate; Anthropol- ogy; Veracity of Talmage; A Good Society; Failure of Pro- hibition in Cities; Educational Progress; The Bible of Nature; Woman's Rights; The Interna- tional Council of Women; Vac- cination Poisoning; Peace or War; The Pope's Authority; Oriental; The Best Woman in France; The Garden of Eden; Kissing the Bible and Sealing the Deed; Prof. W. D. Gun- ning; The Diss Debar Trial; Beecher's Successor; Mrs. F. O. Hyzer.....	172-179
5. JUNE. — Animal Magnetism as understood by the French Faculty	129-138	War or Peace, Voicc of Psychom- etry.....	179
The Red Cross of Europe and America	139-144	College of Therapeutics.....	181
Ghost Hunting, by Psychic Re- searchers.....	144-148	Map of Organs.....	182
important Steps of Progress — Arbitration; Co-operation; Sweating for Hydrophobia; Preservation of Liquids; Elec- tric Lighting; The Telauto- graph; Progress of Paper; An Electric Hand; Cheap Petro- leum; Steel Ships; Preserv- ing Wood from Fire; Bee Stings	148-151	Anthropology — Chap. XIII. — The Intellectual Region of the Brain.....	183-192
The Star of Bethlehem.....	151-152	7. AUGUST. — The Heroism of War and the Heroism of Peace	193-195
Anthropology	152-154	Glimpses of Religious Conditions	195-203
MISCELLANEOUS — Psychometry and Archæology; Psychometry and the Polar Mystery, Mesmer, the Charlatan; Psychic Con- trol: The Ghosts; Montez and Salomon; Summer Resorts; Woman's Rights; Temperance; Catholicism in Mexico; Negro Faith; Confucius of To-day; Suppressing the Truth; Medical Tyranny; The Great Russian Railway; A Wonderful Cave; Anchored Ships; Forty Years on the Spiritual Rostrum; Tem-		Progress in Portugal, Capital Punishment Abolished.....	203-205
		Inspiration in Art, as shown in the Past.....	205-210
		Composite Portrait of the Morbid	210-211
		Rev. Jas. Freeman Clarke, D. D.	211-212
		The Presidential Candidates of 1888, as seen by Psychome- try.....	213-220
		MISCELLANEOUS — Harvard College; A Correct Intuition; Slow Progress of the Faculty; Boston Health; Progress of Women; The International	

Council; Woman's Rights in Kansas and in Harvard University; Progress of Dr. McGlynn; Death of El Mahdi; War Matters;..... 221-224

8. SEPTEMBER.—The Great Problems; The Labor Question, the Catholic Question, and the Treatment of Criminals..... 225-233

Progress of Credulity and Crankery..... 233-245

MISCELLANEOUS—Prophecy Fulfilled; The Psychometric Opinion of Candidates; Arbitration; Imperfection of Mediumship; Intuition; Position of the Reformer; Pan-Presbyterian Council; Churches and Religions: Progress of Temperance; Developing Female Muscle; Aztec Mummies; Crankery and Credulity; African Slave Trade; Economy; Voodooism in Hayti..... 245-250

Anthropology—Chapter XIV. Recollective Region of the Brain..... 251-256

9. OCTOBER.—What do we Need..... 257-260

The French Academy—Fumbling with Psychometry and showing how to blunder as usual..... 260-265

The Power of Music..... 265-267

Generous Sentiments of Ingersoll..... 268-272

A Miraculous Well..... 272-274

The Juggernaut Myth Exploded.. 274-275

War on the Trusts..... 276-277

More Presidential Candidates Examined..... 277-278

MISCELLANEOUS—Our next volume; Is Moses a myth, 278; Miss Bertha Simpson; Mesmerism in Paris; Electricity, 279; A flash of lightning; A fascinating Tennessee girl; Blake's weather predictions, 280; A great child; Overgrown children; Sullivan in a cell; Our relations with Canada, 281-282; Judge Thurman; A new political party; Unexpected statesmanship, 283; Grant and Garfield on Church and State; Prospects of Christianity; Medical parties, 284; Medical progress; A true Poet; The *Carrier Dove*; Cannibals of the Niger, 285; Japan; A giant gun; Foreign immigration; The mouse pest; A grand canal, 286; Declining agriculture; Health of cities; After

death; The Concord School; A musical prodigy; African pigmies; Hong Yen Chang; Chinese newspapers; Bee stings; Materialization in San Francisco; Belvidere Seminary, 287; Alien landowners, and other evils; Paper Houses; Anthropology, 288..... 278-288

10. NOVEMBER.—Ancient and Modern Vagaries..... 289-297

The Tonic Sol-Fa System..... 297

Hypnotism—Tony Lefevre, Surgery, Somnambulism..... 298-301

David Duguid, the inspired painter and author..... 301-304

Lena Loeb, the Electric Girl.... 304-305

Travelling in the Spirit World.... 305-306

MISCELLANEOUS—American Science in England, 306; Warlike progress; Land monopoly; An awful sanitary lesson, 307; Blake's weather predictions; Anarchists in Chicago; Witchcraft in Mexico; Our immigration, 308; Crankery; A Catholic strike; Spiritualism in the Senate; Chinese devotion to the dead; A Scandinavian woman's Congress, 309; Misfortunes of women; Temperance in Iowa; Old People; Ancient seed; Yellow fever microbes, 310; Tuberculosis from cattle; Death from mercurial inunction; Dr. Oswald's writings; Mrs. E. L. Saxon, 311; Death of Professor Proctor; The Pope at Rome; Psychometry; Graded taxation; Brass better than steel; Lynching in the United States; Mosquitoes, gnats, and flies; Helen Keller, 312..... 306-312

Anthropology—The Recollective Region of the Front Lobe.... 313-320

11. DECEMBER.—The Rise and Fall of Sciences..... 321-323

Taboo! Taboo! among barbarians and semi-civilized..... 323-328

The French in Canada..... 328-330

Interesting to Women..... 331-337

The National Constitutional Liberty League..... 337-338

MISCELLANEOUS.—Anthropology; Journal of Man; Physical Proofs of another Life; Chas. Dawbarn; Col. Bundy; Prohibition; The International Spiritual Congress; The Practical New Education; Easter Island; Canadian French; A Fraternal Spirit; Bull-fighting in Spain; Cotton Fibre; Albi-

	Page		Page
noism; Catching a Sweetheart; Quadruplets; Longevity; The Topolobampo Colony; Sympa- thetic Twins.....	338-340	ual Region of the Brain, illus- trated by Pathology and An- atomy.....	370-378
Anthropology — Recollective Re- gion, concluded — Chap. XVI. Region of Understanding.....	341-352	MISCELLANEOUS — Familiar Talk to Readers — Anthropology — Prophecies — Psychical Re- search — South American Pro- gress — The Spiritual Body — Position of the Catholic Church — Religion and Theology — Religious Progress — Railroad Progress — Political Corrup- tion — Female Education — The Welsh Question in Eng- land — The Copper Trust — The Orange Diamond.....	379-384
12. JANUARY. — The Terrible Power of Fanaticism.....	353-357		
Ole Bull, the Inspired Musician	357-361		
The Sceptic's Difficulty.....	361-363		
The Ignoramus.....	363-364		
The Argument for Temperance..	365-366		
Industrial Education.....	366-368		
Reclaiming the Desert.....	368-369		
ANTHROPOLOGY — The Intellect-			

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

FEBRUARY, 1888.

No. I.

Human Immortality.

THE GRANDEST TRUTH OF SCIENCE AND PHILOSOPHY INVOLVED IN
CLOUDS AND DARKNESS BY VOLUNTARY NEGLECT.

To the enlightened and fearless lovers of truth who keep up with the progress of knowledge, the question of human immortality is no more a debatable question to-day, than the rotundity of the earth, or the heliocentric theory of the solar system. It is not to be denied that there are some agnostics, enlightened on other subjects, who are still in doubt on this ; but it is only because they have neglected to investigate the subject, and know very little about it, or they take so pessimistic and suspicious a view of human nature as to refuse to accept human testimony on this subject, according to the rules of common sense that guide in historical, legal and scientific investigations generally. A notion has been adopted by many that the scientific must not draw conclusions from evidence like a court of justice, or like an investigating historian, but must deny everything marvellous, and demand the evidence of *their own senses*. Such a principle as this would make one an ignoramus, concerning nine-tenths of the knowledge on which intelligent men act.

Human immortality is demonstrated by the facts of psychometry, by the ability of millions of psychometers (for the psychometric faculty exists in many millions) who are able to describe any individual of present or past ages, and portray his life career, including post-mortem as well as ante-mortem life. If what they tell of the life on earth is known to be correct, it would be unreasonable to doubt that portion of the statement which refers to the life out of the body, which is continued to the present time, and which is as reasonable and probable as any portion of the preceding life on earth, and is further verified by embracing interesting information and valuable philosophy. These things have not only been extensively demonstrated, but are fully recorded in the *MANUAL OF PSYCHOMETRY*.

Every shadow of doubt is dispelled when the spirit thus described not only gives us messages as an intelligent being through the perceptions of the psychometer, who recognizes his thoughts, but speaks to us with independent intelligence by writing at our request upon a pair of closed slates held in our own hands, or laid on a table before us. Messages written on slates in this manner are now so common wherever that form of mediumship exists, and are so satisfactory by their language, and sometimes by their identity of handwriting with that

of the deceased, that skepticism has no longer any excuse, and that individual who ventures to write on the question of immortality, pro or con, without reference to these decisive facts, which have settled the question forever, makes a very remarkable display of wilful agnosticism and stubborn prejudice, equal to anything recorded in the history of science.

Yet it cannot be denied that the majority of the educated classes and leaders of public opinion are to-day in this irrational position, due to the fact that the world has never had a rational system of education, capable of teaching men how to pursue and attain the truth.

The present status of the pulpit on this subject has been illustrated by the letters of clergymen called forth by the *Boston Herald*. They are not like the scientific agnostics called out by the *Christian Register*, whose views were rhythmically presented in our last June number, for they express, of course, decided faith in human immortality ; but the majority find nothing decisive or satisfactory except the New Testament record. Such an answer justifies the skepticism of the scientists, for if there be no other decisive evidence than scriptural history, the doctrine of immortality must perish, in the minds of scientists, when it has no positive demonstration to-day, for then its support is crumbled, so far as skeptical scientists are concerned, and the clergy, who thus reject the solid basis of science, and substitute the basis of tradition and faith, may justly be called unfaithful to the great foundation of religion. The future life is a demonstrable scientific truth, and like astronomy or ancient history, does not depend on any Biblical evidence, for its scientific evidence is far stronger.

There is no evidence that the canonical books of the New Testament were in existence earlier than the year 170, or perhaps 180. Neither manuscript, record nor monument has been found that could prove their existence at any earlier period, and their first existence was in the Greek language. Such a fact as this reduces these canonical books from a historical to a traditional character. I do not say that it destroys their credibility, for I have other reasons to believe in the *substantial* correctness of the Biblical records generally, but I do say that records which first came into recognized existence, so nearly two hundred years after the events which they record, cannot be considered historical documents of any great authenticity. Such evidence crumbles into dust when approached by modern skepticism ; and enlightened clergymen should be aware that if religion and immortality have no more solid foundation than this, they must gradually fade away, under modern criticism, which is intensely skeptical, like the Greek mythology. And it is for this very reason, this resting exclusively on an *unsound foundation*, that religious faith is beginning to die in the very heart of the church, and the Christianity of the church is beginning in many instances to assume the pale countenance of mere secular moralism, not regarding it as of any importance whether the scriptural record has any more historical accuracy than an allegory or a poem, while a deeper understanding of philosophy would show that religious history is not a fiction.

Religion and immortality belong to the eternal laws of nature, and

depend on no traditions or history. The church and the college have been alike agnostic, in closing their eyes to the Divine Wisdom which a true philosophy reveals, and hence both are groping in the dark. The great scientists only hope when they might know, and Divines hang their faith on the broken links of ancient tradition, ignoring the testimony of a million living witnesses to cling to a tradition that *there were witnesses* a little less than two thousand years ago. Is the uncertain story of what ancient witnesses may have said, worth more than the testimony of a million living men and women of all classes, fortified by the expert testimony of scores of biologists, philosophers, and scientists, who are skilled in critical investigation, and who have communed with the departed as familiar friends. Not all the world's religions combined have one-tenth of the solid evidence which the higher world itself has given, since men have opened their eyes and ears to commune with the departed.

Agnosticism, in perhaps the majority of physical scientists, is dogmatic and stubborn. In Darwin it was modest and honest. He was an agnostic because he entirely neglected to look at the only class of facts that could settle the question. He knew nothing of the new Anthropology, and nothing of spiritual science. In one of his letters he refers to the questions of a Deity and a future life, in a very interesting manner, in explanation of his uncertainty. I regret that the JOURNAL has not room for this quotation. It would seem a pity that he knew so little of the evidences of a future life, for when his daughter Annie died, he wrote, "we have lost the joy of the household and the solace of our old age. She must have known how we loved her. *Oh that she could now know* how deeply, how tenderly we do still and shall ever love her dear joyous face. Blessings on her." But why bless her if she was not in existence?

The twenty-three learned gentlemen (22 Divines) interrogated by the *Herald*, repeat very well the common arguments, for the probability of a future life, but make them all subordinate to Biblical testimony, as a few quotations will show. The best presentation of the subject is by those who do not ignore the spiritual facts, and who speak from the standpoint of Theosophy.

Rev. Joseph Cook once got hold of spiritual facts. He witnessed and certified to spiritual slate-writing, but he had not the courage to stand by the truth involved, after his orthodox brethren raised a loud clamor against his manly action. This spirit of investigation enables him to write a good response. He says :

"Organic instincts are not created to be mocked. Nature makes no half hinges. 'There is,' as Herbert Spencer says, 'no vice in the constitution of things.' But the deepest organic instincts of conscience have, in all nations and ages predicted rewards and punishments after death. Shakespeare recognizes the fact that conscience makes cowards of us all by the thought of somewhat after death. This prophetic instinct in conscience is not the result of education, but of the original structure of human nature. It must be that it points to reality, unless conscience itself is an organized lie. There is no example in nature of an organic instinct without its correlate. Wherever we find a fin, we find water to match it; an eye, light to

match it; an ear, sound to match it; a migrating instinct, a climate to match it. And so, from the existence of ineradicable, constitutional, irreversible instincts in normal human nature leading us to anticipate rewards and punishments beyond the veil, we infer scientifically that death does not end all, for we cannot be rewarded and punished where we do not personally exist.

"The human physical organism must be woven by some power not in matter. Modern physiology now asserts this in the name of the most advanced biological science. Life, in the physical frame, is supposed to be an immaterial weaving principle, a growth force, existing previously to the tissues it arranges. Organism implies an organizing force existing outside of it and before it, and in entire independence of it. Reasons that cannot here be stated justify us in identifying this force with the soul. It exists before the web it weaves, and so it may exist after that web is torn up, and outside of it and independent of it. Organism does not begin all, but is itself begun, and therefore the dissolution of the organism cannot be proved to end all. The weaver that exists before the web he produces may exist after that web is destroyed, and, if God so will, may weave another organism, a spiritual body, adapted to the wants of a better state of existence.

"The resurrection of Christ, as De Wette, the great German rationalist himself admitted, can no more be brought into doubt by honest, historic evidence than can the assassination of Cæsar. The character of Christ forbids his possible classification with men. The external and the internal evidences of Christianity prove the divine authority of our Lord. His divine authority proves the doctrines he taught."

The Rev. Julian K. Smyth (Swedenborgian) says :

"Faith in the soul's immortality cannot be made dependent upon merely sensuous evidence. And when, as has so often been done, we appeal to science, as to some authorized judge, we are carrying the problem where it does not belong; trying to bring the soul within focal distance of lenses which were never fashioned to discern it; and clamoring for a kind of evidence which, in the very nature of the case, is an impossibility, or, if possible, would be fatal to our hopes. For evidently, if science could discern and handle spirit, she would not thereby prove the soul's immortality, but, quite the contrary, that what we have called 'spirit' is, after all, only a refined form of matter which must prove perishable in the end."

Rev. Brooke Herford advances the same idea :

"A while ago, many imagined that science was going to supply the exact truth in moral and religious things as in material things. But they find it cannot. It can tell us about substances and forces, though even before it has got half way through these, it is among things which elude its grasp, and are as impalpable as soul or God. But when we go to science to ask about right and kindness and love and reverence, it is absolutely powerless. It cannot deny that these *are*, but simply can tell us nothing about them. In the whole interpretation of this higher life, science cannot help us, and admits that it cannot. And so we are thrown back with a new interest upon the developments of that side of our being, upon the great masters of spiritual life, and, most of all, on Christ."

This is an assumption that all science is physical, and that there is *no psychic science*, the very ground occupied by gross materialists, and from this false assumption, they infer that knowledge of the future life must come from revelation. Such assertions show the vast *hiatus* in modern philosophy, and the urgent need of the Anthropology which shows the constitution of man and the moral universe.

Mr. Smyth then refers to the evidences of design in nature, to the resurrection of the moth from the chrysalis, and of spring from winter, to the universal belief in future life, and our intense longings for it, to the supernatural planes of thought and affection in man, which require a higher world for their full development, and continues :

“Many of his experiences, also, are of a distinctly spiritual character. There are moments in the life of every noble man when he needs the presence of God. And he feels it by the flowing in of holy influences which bring a peace that passeth all understanding. When a man puts away some evil as sin, when he denies himself for the sake of another, there comes to him a sense of peace and interior blessedness which the world cannot give, and which is a testimony that he enjoys communion with God, which is life eternal.

“From time to time in the world’s history, there have been well authenticated cases of intromission into the spiritual world. Our common faith is based on a revelation which contains many such instances. Both the Old and the New Testaments frequently reveal to us the existence of spirits and angels. Those who are convinced of the truthfulness of the teachings made known through Swedenborg regard his experiences as not less wonderful and in accordance with the divine purpose, than those granted to John the revelator, Paul and others.

“But the supreme fact of all is the resurrection of the Saviour of mankind. The risen Christ is the fact on which the church is built. Without it there could have been no church. It is the truth which, more than any other, the apostles and early followers boldly preached, and which no form of persecution could crush.”

Rev. A. J. Patterson (Universalist) who sympathizes with spiritual science, gives some of the best arguments advanced :

“The essential life of man inheres in his mental and spiritual, and not in his material, organism. The child grows because he lives ; he does not live because he grows. My body is not *me*, it is *mine*. We recognize this central truth, even in the common language of life. I say my hand, my head, my body. No single member of my body is *me* nor are all the members combined. They are all *mine*. Then who am I, who own, use and control these physical members, through which I communicate with the material world? I am a living, thinking, loving and aspiring soul. I shall lay aside this material garment by and by. But the change will not necessarily involve death, any more than I necessarily die when I lay aside my garments for my nightly repose. All the life that the body has to-day it derives from the soul. It lives and moves, urged on by the invisible life. If the soul is capable of animating the body and giving it life, it may live independent of the body. If the soul is capable of weaving for itself this visible garment, it may weave another garment when it lays this worn out body down. These are only hints at arguments which might be extended indefinitely and buttressed until they would be impregnable as Gibraltar.

“The almost universal belief in a life hereafter, affords evidence approaching demonstration, of a future life. Whatever put that idea into the human mind, if it is only a lie, a cheating delusion ?

“Added to this expectation, we have an ardent desire for immortality. All men certainly want to live on. If they could have their way, death would not be the end. Now, want is a prophecy of destiny. So perfectly has the Creator adjusted His universe, that there is no want for which no

provision has been made. This truth finds illustrations in every department of nature. Plant a seed in the earth, and under the fostering influence of the elements, it germinates. A root strikes downward seeking something — seeking moisture. Moisture *is*. It does not go out in quest of something that does not exist, but of something that does exist. The blade comes upward, seeking something — air and sunlight. Air and sunlight are. God has made provision for this want of the growing corn. So of every creature that lives. You cannot conceive of any want of a fish that swims, or a beast that roams, or a bird that flies, for which no provision has been made. It may not be able to reach out and take on the instant that which it desires. But there is somewhere in the universe that which will answer its every want. Take the physical wants of man as an illustration. He is hungry, and the earth teems with abundance. He is thirsty, and a spring bubbles at his feet. He desires companionship, and friends are all about him to share his love and to return their own. It is not possible to conceive of any material want of man for which no provision has been made. And is it rational to believe, when the Creator of the universe — whether you call that Creator mind or law — has so carefully adjusted things, that in plant and animal and man, want and supply balance each other, so that there is no natural desire which may not somewhere find its natural gratification, that when we come to the higher wants of man, the wants of his mind, his heart, his soul, the law breaks, and for his most central and essential desire, there is no provision whatever?

“Another impregnable argument might be built upon the tenacity with which man clings to his own identity. He not only wants to live, but he would live in his own self-hood. He would not if he could, sink himself, his consciousness, his memory, his personality, into that of any other man or even angel. He may covet the wealth, or the position, the knowledge, the power, the fame of another. But he would carry his own conscious personality into that position; *he* would enjoy that wealth, or knowledge, or fame. Why were we endowed this intense clinging, not to life alone, but to our own conscious personal life, if it may be with to-morrow or next year, and surely will be in a few years, snuffed out like an expiring lamp?

“The conscious assurance of immortality which comes to most men as they draw near the close of mortal life is not without significance as bearing on this question. I have for many years been often with the sick and dying, and I have never known a man to go out of life expressing doubts of a life to come. I have known men who, during health and in the earlier stages of disease, expressed doubts of a hereafter. But invariably, and so far as my observation extends, these men, as mortal strength ebbed away, let go their doubts, and grew into the satisfying faith of an immortal life. At the last they were ready, without a doubt, or fear, or tear, to meet the marvellous change. It would seem as if the direct opposite must be the case, if faith in a hereafter be a delusion. It would seem as if the dream of a future life — if it be a dream — would lose its spell upon us as we approach and face the awful fact of annihilation. How shall we account for the exultation which many experience in death — sometimes even little children — and the angels whom they see about their beds, except on the supposition that ministering spirits do come to waft their spirits home? And how shall we account for that consciousness of immortality which so many experience, and which seems as real as any other truth of consciousness, save on the ground that it is a blessed foretaste of a real inheritance?

“There is no other fact of ancient history which is sustained by such an array of evidence, external and internal, as the life, death and resurrection of Christ. For every doubt which can be thrown upon it, an equal doubt

can be thrown upon the life of Cæsar or Alexander or Napoleon. He was a man, our brother. He lived a life akin to ours. He died as we must all die. He lives, and so in Him we have evidence that we shall live. Yes, we know it from the intuitions and aspirations of our own souls, from the teachings of Revelation, from the resurrection of the man Christ Jesus, and from daily communion which many of us feel with our friends, who have passed out of sight, and with the "spirits of just men made perfect in heaven."

The Rev. O. P. Gifford, says :

"The more brutal a man becomes, the less real does the hope become. The more spiritual, the more real. I count it an argument in favor of immortality that the highest types of character have believed it most firmly, and the realization seems to be proportioned by spiritual growth."

Rev. H. W. Foote, says :

"If immortality were a delusion, the persons deceived would be the noblest of our race, and their leader, Christ, in the solemn pathos of his cross, would be but the loftiest victim. Would God himself be perfect wisdom and perfect truth, if He permitted men to labor under an impossible hope, just in proportion to the height they reached?"

Rev. J. W. Hamilton refers to the almost universal expectation of men everywhere that they will live after death, the ignorant, the pagan, the infidel. "Thomas Paine has inscribed upon his tombstone at New Rochelle, N. Y., these words, taken from one of his books : "I * * * hope for happiness beyond this life."

Rev. I. T. Hecker, editor of the *Catholic World*, New York, says :

"But if the vital principle, or soul, beside vivifying a body, has an independent existence, life and action of its own, if it has subsistence in itself, intrinsically, not derived from the body or dependent on it, if it be distinct substance, the mere fact that it ceases to vivify a body does not deprive it of its own inherent subsistence, life, force and action. Its condition is changed, but it cannot become extinct, except by a direct annihilation. If the first elements of bodies and forces, are indestructible, much more spiritual substances and their forces, which are nobler and have much more being.

"The human soul is a substance, simple, indivisible, immaterial, spiritual, having subsistence and life in itself. This is proved by the nature of its highest operations."

Rev. James Freeman Clarke, says :

"If man has an instinct looking forward to a future life, and there is no future life provided for him, this is a solitary exception to a rule otherwise universal. An argument for the continued existence of the soul when the body has been dissolved, is the absence or correlation between the two. While they are united here, the body is the organ of the soul, and they are mutually dependent — each affected by the condition of the other. But the soul does not decay with the body. After middle life, the body begins to grow weaker, but the soul still makes progress in knowledge, love and power. In many cases the weakest body is the home of the most advancing soul. So it was with Schiller, Robert Hall, Dr. Channing and many others. If the soul is simply the result of the body, this is inexplicable."

Rev. Dr. A. A. Miner, says :

"The physicist, so often unbelieving, ought, on his own ground, to cherish faith in immortality. The science of statics and dynamics convinces him that nothing is or can be lost. However matter or force of any kind

may change its form, it is in no case destroyed. Now, there is such a thing as intellectual and moral force, as real as, and no more impalpable than are light, heat and motion. With this soul force we are as well acquainted as with any of the more subtle agencies in nature. If their persistence is assured under all possible transformations, why is not the persistence of this soul force assured? This energy is not measured by the physical energy of its possessor. The athlete is not the greater man intellectually and morally, but often the reverse. Our soul force does not grow, mature and decay *pari passu* with our bodily energy; but often increases while the body decays. If this continues, why should that cease? If earth abides, why should heaven perish? The physicist, standing on his own ground, should be a believer."

"A final consideration, entitled to no little weight, is the need of faith in a life hereafter to make this life tolerable. This hope is a necessity, whether one's thought centres on ourselves or our friends. Such a hope is not to be compared to the whimsical desires of men born of their fashions, or their appetites, or their pride; but it takes hold of the deepest and holiest powers within us. If future life be not a reality, it follows that the most tremendous of untruths is essential to the present well-being of every human soul. Such a proposition is simply incredible."

On the other hand, Rev. C. A. Bartol says "that immortality is *not logically proven*, and cannot be argumentatively demonstrated." He leaves it as a matter of feeling; and Rev. Percy Browne says "that arguments in favor of immortality all have flaws, and that the strongest to-day may be repulsed by some new argument to-morrow." He thinks conviction must be developed by the Spirit of Christ, and that the idea of annihilation is intolerable.

The Rev. Solomon Schindler, the learned Rabbi of Temple Adath Israel, says "there are no proofs of a life hereafter, and therefore we cling to the belief. Past generations knew as little about it as does the present, and I doubt whether the dark veil will ever be lifted. Biblical quotations in support of such a belief are no proofs. * * * Neither does science afford any proofs." And yet he believes in a future life, because the mind is distinct from the body, and must be indestructible.

Rev. J. W. Hamilton (Methodist) finds as little as Rev. C. A. Bartol in the argument. He says:

"Natural theology only, does not furnish any one satisfactory proof or argument for immortality." "I hope" said Socrates, "I am now going to good men, though this I would not take upon me positively to affirm." "Which of these," said Cicero, (referring to the two theories of life or no life after death) "God only knows; and which is most probable, a very great question." Seneca said: "Immortality, however desirable, was rather promised than proved by great men." I am prone to attach to the rational method much importance, but I do not believe pure reasoning, aside from revelation, ever could reveal immortality. Recent discussions which have pursued this method in Germany, England, France and America, result in about as much scepticism and as little knowledge as the ancients had. I therefore believe any simply rational doctrine of immortality, "a vague and ill-built" observation.

The entire discussion is quite interesting and quite unprofitable. If a country debating society should start the question for debate,

"are there any mountains in the moon?" a rational observer would probably suggest, if called on for an opinion, that the best way to settle the question would be to drop the argument, adjourn the meeting, and visit an observatory, where they could look through a telescope at the moon, or, if the subject is not quite of sufficient importance to take that trouble, to procure a small treatise on astronomy, and learn what observation has discovered. That would be good advice. In like manner I would suggest to the gentlemen who debate the question of immortality, would it not be the easiest and surest way of reaching the truth, to get a pair of slates, visit some one who has the spiritual temperament, and see if their departed friends are sufficiently alive and sufficiently near and active to give them a message by writing inside of the closed and fastened slates. But if the question is not sufficiently important in their minds, to spend an hour and a few dollars for an answer, let them read the *MANUAL of PSYCHOMETRY*,* and learn the grand powers of the human soul in this life, and the facility with which it reaches out to grasp and realize the truths of eternity. They will then learn that the truth and the reality of Heavenly life are open to investigation by all mankind. If, after learning this, they still continue to thresh the old straw of indecisive argument, and conceal their knowledge of the incontestable and decisive facts, they will only be doing what *one of their number has already done*, — a gentleman whose varied learning and devotion to ethical and religious knowledge are widely known, and who would, perhaps, be the last to be suspected of indifference to a sacred truth, the advocacy of which would add very largely to his present ample and well-earned reputation.

But Messieurs Reverends, why shun modern knowledge, which is not yet forced upon the priesthood, by universal popular sanction, as was the Copernican system of astronomy? Should the chosen teachers of society be *the last or the first to welcome a new truth!* Should they not *lead* in all progress, and even be ready to sacrifice popularity to duty? Go forward and the people will gradually follow. The human mind to-day refuses to be bound to *anything* that depends upon tradition, or even history. It refuses to be *bound by the past*. The adult man will not wear the clothes of childhood; *he is ashamed of them*.

History and tradition belong to the past. They are unnecessary to the full grown manhood of the race. The intellect of Humanity is like the body. The body carries within it useless muscles and internal structures, which are mere vestiges of a lower stage of being, vestiges of what is fully developed in the animal kingdom; but useless in man, and therefore reduced to a vestige. So does the mind of the race retain in its instincts, its impulses, its habits, and its traditions, much that belongs to the barbaric ages. The milk teeth are shed in childhood to make room for the permanent. Traditions are

* No candid inquirer can fail to be enlightened by reading Epes Sargent's "Scientific Basis of Spiritualism," and the writings of Robert Dale Owen and Rev. Samuel Watson.

dropped in intellectual manhood to make room for permanent knowledge.

There is NO TRUTH that is not open to the developing intellect of the race, which is approaching manhood and forgetting the stories that charmed and deluded its childhood. When geologists discover in an English cave, the remains of man co-temporary with the hyena, hippopotamus and cave-bear, and the Calaveras and Neanderthal skulls, are found, belonging to an antiquity far beyond a hundred thousand years, the Oriental fable of a Garden of Eden becomes nothing more than a barbaric poem, and faith in tradition dies. But God, religion, and immortality depend on no tradition and no history. As eternal truths in science and philosophy, they are *beginning* to be understood to-day, and their full understanding will be followed in the long centuries by their *realization in human life*. Toward that glorious consummation, all progressive minds are advancing, and what hinders their progress? It is the attempt to bind humanity to the past, — to tradition and history, — to ignore psychic science and refuse to listen to the still small voice in the soul, which has spoken to the good in all ages, but is growing in power in all lands until it shall speak in trumpet tones that will reach all classes and all nations. Blessed are they who are the first to hear and heed; sad are they who heed not the Divine voice of Eternal Truth until disrobed of mortality, they learn to look back on a mistaken earth life.

The Inspirational Faculties.

IF, as profound psychological philosophers believe, and as I think has been fairly demonstrated in the first edition of "Therapeutic Sarcognomy," man's life is a combination of spiritual and material elements, which is continually changing, but is ever sustained by the influx from the material and spiritual worlds, it becomes a profound question, to what extent this influx may give development far beyond the average experience of humanity, and therefore wonderful or miraculous, for the word miraculous does not legitimately or etymologically mean (as Hume tried to make it), contrary to the laws of Nature, but merely signifies wonderful, because transcending our familiar experience and limited knowledge.

The miraculous physical influx which develops giant forms of men weighing over six hundred pounds (now on exhibition in Boston) is parallel on a lower plane to the influx from the spiritual realms which develops the orator, the hero, the statesman, the mathematician, musician, and poet. I do not mean by this an outside interference with our spiritual faculties, as when we would pile another stone upon a wall, for neither body nor soul acquires development thus, by accretion or addition, like a stone, a process which belongs only to the mineral kingdom. The structures of the body are built up by their own vital action in absorbing and assimilating congenial material, and the soul is developed in like manner, by its own absorption and assimilation.

What are the methods of absorption? The grosser material is

absorbed through the mouth, the stomach, the lacteals and thoracic duct. The finer materials for the vital forces are absorbed through the lungs, without which, finer materials or imponderable elements, spirit and matter could have no interaction, for life ceases in a few minutes after the supply through the lungs is withheld. The existence of the physical and imponderable elements in combination furnishes the conditions in which the spiritual power of will, emotion, and thought can act with controlling power. This spiritual power is not derived from either food or air, it comes neither from digestion nor from respiration ; it is a distinct element, belonging to the nervous system, which has its headquarters and principal mass in the brain.

Substance comes through the abdomen, nerve force through the lungs, spirit power through the brain. As a drop of water tells of the ocean or river from which it comes, so do the three elements constituting man tell of the realms from which they are drawn, for man is not an independent, isolated being, like a planet, but is built up from nothingness, or rather from his first appearance, a microscopic germ, and it is obvious that there can be nothing in him but what comes from without, and is retained with him a certain time by the law of growth or evolution.

The spiritual element, which is his chief or supreme and essential element, is as much an influx as his food, for it was insignificant in amount at his birth, but in the normal man is continually growing through life, and its growth would be at once arrested, leaving him in childish idiocy, if in his youth he could be shut out from the world, or all the senses closed, by which he communicates with it. It is the realm of Divine wisdom, the totality of Nature, which develops his knowledge, wisdom, force, and benevolence, for all nature embodies a wisdom which, being vastly beyond human comprehension, continually fills us with knowledge, when the perceptive inlets or senses are open to it. This knowledge and wisdom are assimilated by spiritual or mental forces, which develop the soul as food assimilated develops the blood which makes the solid organs.

But when we come to consider this process of development, and ascertain the laws of all the senses, through which development is produced, critical research discovers something which all scientists have heretofore ignored, and which, though dimly perceived and felt by men of genius, has not been appreciated by the class of authors who have been called philosophers, and hence the philosophy of influx and development remains to be written.

Our physical forces, our combative and conquering energies are developed by influx from the mighty forces of nature, with which we come in contact. The solid materials around us which either inflict suffering or yield to our prowess, the ever-impelling force of gravitation with which we struggle, the winds, the waves, the storms, the wild beasts, and the accessible comforts that we pursue, all develop our energies ; while the abundance of Divine benevolence in flowers, fruits, and every species of elements of food and clothing develop our happy and genial sentiments, which are still more exalted by the

pleasures of society. Through eye, ear, and touch there come into our minds with developing power, the elements of all knowledge, scientific, practical, and historical, and thus we are continually growing, developed by those Divine qualities in nature which correspond to our own faculties, and build them up by the materials of growth, without which, the senses being closed, there could be developed neither intelligence nor character.

Whatever we approach or come in contact with develops us as we absorb or assimilate the element that we grasp. If we enter into the struggle with storms and wild animals, we develop our conquering force. If we enter into social struggles we develop the social faculties whatever they be, which exist in the circle that we enter. If we look into the countless aspects of nature's operations or laws, we develop the intelligence which they express, and which we are free to acquire, but could never acquire in any other way.

Does this, as just stated, account for all the profundity of knowledge, perfection of skill and grandeur of character which constitute the glory of humanity? Yes, if we have a comprehensive understanding of the subject, but not as it is understood in the schools.

There are avenues of intercourse with nature of which the universities know nothing, and every avenue by which the forces and organization of the universe may reach us is an avenue for development. Every sense is a contact, and a contact by which the Infinite doth reach us, with an ever-developing energy, flowing in and becoming a part of our being. I speak not merely of the five physical senses, but of all the impressional faculties by which the external reaches us, one of the noblest of which is the sense of power and causation, by which we are brought into rapport with the infinitely varied causation and divine wisdom in the Universe, and are thus developed in Divine wisdom by the faculty commonly called reason, qualifying us with god-like wisdom to direct the evolution of humanity.

This faculty of reason or philosophy is a direct perception of the causation and complex relations of the universal plan of existence, and is of course dependent upon the basic faculties by which we perceive *what is*.

It is in reference to these basic faculties that our schools are at fault, being hampered by hereditary ignorance. They do not know that we have anything more than the perceptive faculties which recognize the external qualities and dynamic energies of bodies, and their influence upon our sensibilities.

They know nothing of that interior faculty, which in some of its manifestations has sometimes been called a sixth sense, and which in its amplest scope transcends all other faculties of the human mind, a faculty which has as clear a perception of the soul and all its operations, and of the hidden energies of nature as the eye has of the material world. This grand spiritual faculty of intuition, which has been demonstrated by the science of psychometry, brings man into rapport with a grander world than is ever revealed by solar light. And as the five familiarly known and understood senses bring us into contact with the world from which we derive intellectual and char-

acter development, as all understand, a sixth faculty of higher order, of greater range, and potentiality than all the others, must necessarily give rise to an ampler development and ennoblement of humanity. *And it does*; it has been the mainspring or source of all that is most glorious in the history of mankind.

It is true that the mere possession of the senses, however acute, and the reasoning faculties, however clear and comprehensive, does not necessarily develop greatness of character. The intellectual faculties are but the inlets by which the forces of the universe penetrate to develop our nature. But there must be a receptacle, or else the inlet is of little value. If there be no faculty of courage, the perception of difficulty and battle will not create it, but if there be, it will be developed by such an environment. If there were no practical or moral ambition, the faculty of reason, which might guide, could not impel us to an elevated career. Hence, the bright and comprehensive intuitional faculties do not always develop nobility of character, but when the strong affective faculties exist, the intuition gives them a guidance and development, drawn from the depths of universal truth, which neither reason nor all the powers recognized by colleges can give.

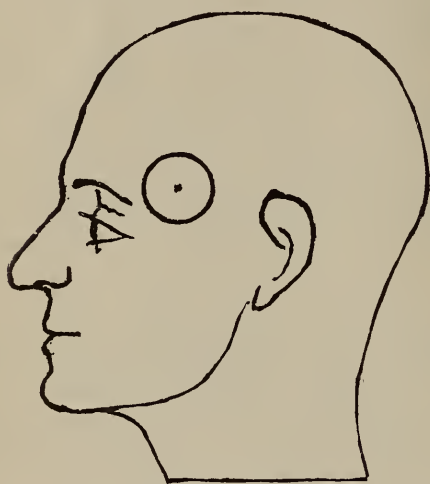
This is the inspiring guiding power, which leads and lifts men into lofty careers, as if the hand of the Divine had been outstretched to lead them along. The careers of Zoroaster, Krishna, Jesus, and Joan of Arc illustrate the wondrous magnitude of souls developed by correlation with the invisible, which may properly be called correlation with the Divine, or inspiration in its highest sense, a grade of inspiration possible only when the *character* is of the same superior nature as the intuition. Inspirational faculties attached to a feeble ignoble nature, produce no grand career, for there is no power to receive and hold the influx.

Hence, we have many individuals of humble careers, the sport of circumstance, who accomplish but little in their lives, yet have remarkable intuitional and prophetic capacities, which in stronger characters would have guided them to success. Fortunate, indeed, would it have been for Napoleon, and perhaps for Europe, if he had possessed the foresight of CAZOTTE, or even that of the woman who predicted for Josephine her future career. I have no doubt that guiding intuitions were a part of the mental equipment with which Lincoln and Grant conducted to a result the greatest national convulsion of the century. There are many things in their lives to show that they were thus endowed.

But while this intuitional far seeing, deep seeing, and foreseeing intelligence is especially fitted to guide a grand career, it is also an illuminating power for many a career in which there is no power to achieve great results, for it must be borne in mind that we have a most delusive maxim in the oft quoted phrase that "knowledge is power!!" which is about as true as the affirmation that the rudder is the *power* that propels the ship. Knowledge is guidance only; it may be a pilot, but not a propelling breeze or storm. The same ability that pilots the man-of-war may guide a canoe with equal skill.

Moreover, there is an especial tendency of skill to seek the humbler occupation, owing to the fact that intellectual faculties are in their nature humble, modest, and retiring.

The intuitional region of the brain is anterior and interior. It is the lateral portion of each hemisphere, where the finer emotions run into the external intellect, and combine also with the most delicate sensibilities. Hence, these finer faculties are more often found in connection with delicacy and refinement than with force and selfishness—more often in the woman than the man—in the religious than in the worldly, in the inhabitants of the tropics than in the stronger people of high northern latitudes. To locate the intuitional



region, take a centre one inch and a quarter behind the external angle of the brow, horizontally, and with a radius of one inch, describe a circle. This will include an inspirational region in the temples, and a region, exactly parallel and corresponding to this on the inner aspect of the front lobe, has a similar function in a larger sphere, which need not be described at present. The structure of the brain shows what faculties are associated by position, and most often found in conjunction. The inspirational region is

connected with the regions of Sensibility, Ideality, Modesty, Reverence, Music, Composition, Language and Calculation, or Number. Hence, Inspiration is the concomitant of Religion in its truest and most exalted manifestations, as seen in innumerable saints and heroes. It is the associate of delicacy, sensitiveness, and retiring, blushing Modesty. Its natural expression is in the ideal language of poetry, and in music. Hence, the remarkable fact that spiritually-inspired discourses are remarkable in comparison with other productions for their refinement of language and sentiment, for their poetical grace, their ideal remoteness from everything like business, and their amazing fluency in poetical improvisation. These improvisations, also, include music, and there is nothing more charming than the music, especially the songs that are thus inspired. I have never heard anything to compare with these improvisations from Jesse Shepard and Mrs. F. O. Hyzer. This power associates readily alike with music and with language, as we see in the wonderful flow of thought and expression on the spiritual rostrum, and the wonderful power of expression attained by poets, who, in their nobler productions, have always been regarded as inspired, and often confessed the involuntary flow of their thoughts, as if borne on by exterior power.

The materialism of the age, however, is disposed to treat this matter of inspiration as fanciful and mythological rather than as a sober, scientific truth. Nevertheless, aside from the science of the brain, we may observe in the most remarkable examples of music,

song, improvisation, oratory, authorship, and physiognomic perception, evidence of something transcending so far the ordinary action of the brain as to separate the products of inspiration from the ordinary manifestations of mind.

The inspiration of Joan of Arc, the inspiration of many physicians who instantly divine the nature and cause of disease, — men like the late J. R. Newton, and many living to-day, — the inspiration of the greatest authors and painters, the inspirations of musical genius as manifested not only in Mozart, Paganini, Ole Bull, Haydn, Mendelssohn, Beethoven, but in Maud Cook, the blind child, in Tennessee; in Joseph Hoffman, and Blind Tom, now on exhibition in Boston; all go to show that there is a special power in man which brings him into correlation with the spirit world of life, light, wisdom, and joy, and enables the glory of supernal life to be manifested on earth, whether they, through whom it is manifested, understood or not its source. This is the power which lifts a blind child suddenly to a higher rank in music than the trained experts of colleges, for inspiration always lifts to a rank that talent and education cannot reach.

The young prodigy, Joseph Hoffman, ten years old, astonishes and delights his thronged audiences in Boston, and is compared to Mozart and Mendelssohn, as a musical genius. As one of his admirers expressed it, "I never saw a miracle until I saw young Joseph Hoffman. Let us imagine a two year old child being brought on to the stage and giving a lecture on political economy; we would say that's impossible. He's the wonder of the century." The newspapers dwell on his great originality and surprising faculty for improvising on the piano.

Joseph was born June 20, 1877, and at the age of seven attracted the notice of Rubenstein, who considered him the greatest prodigy yet produced in music. He is still a boy in fondness for boyish sports, but possesses withal great self-possession before the public, and great ambition; he wants to be very rich. He is bright and well-bred, and sketches skilfully with crayon or pencil. The *Boston Transcript* speaks of him thus, "One of the most wonderful minds ever known or heard of, and undoubtedly the greatest musical genius living; a healthy, happy, natural boy, 'a human boy' in all his movements and manners, in no wise externally different from any other child of ten, climbed upon a piano stool, and performed a concerto with the orchestra from memory, with as much ease as if he were playing with blocks, a task that not more than half a dozen of our best pianists could accomplish, a feat that such a man as Von Bulow, with all his strength of mind and will was proud of, after years of laborious study, as an intellectual triumph. * * * At convenient pauses in his work, he would turn his babyish gaze, his mouth stretched widely in a quizzical smile, at the ladies in the front rows, as if boyishly amused at their blank surprise or fond admiration. Evidently here is a miracle as wonderful as any in the history of the race, *a close communication with the great reservoir of mind*, whatever that may be, at all events a dower of intellectual gifts, for which no human being can take credit; a prodigy, such as has been given only

when the greatest geniuses were born. Where is the full-grown pianist, man or woman, who would agree to play at concerts in New York and Boston on succeeding nights? But this was the task set for the boy this week." "Such scenes of excitement (says the *Herald*) as those attending the conclusion of the little player's numbers have seldom been witnessed in Boston auditoriums. * * * No pianist, even among the world-famous artists who have been heard here, has ever seen such a tremendous recognition of their abilities as that given this ten-year-old child after the conclusion of the first movement of the Beethoven concerto in C minor." He played from memory, and his maturity, clear conception and perfect technical skill "astounded, perplexed, and puzzled alike the amateurs and the professional." Mr. Chadwick played a theme for the lad to copy and improvise upon. The result was marvellous, and the *Herald* says, "*It almost seems as if the spirit of some great composer had been put into this boy by nature.*"

A Philadelphia daily says, "Mr. Freund, a musical and dramatic critic of New York, boldly proclaims his belief that *the soul of one of the old masters* inhabits the little fellows's body."

These involuntary conclusions are true. People cannot always suppress their common sense and deny evident inspiration. But when the inspiration is claimed or acknowledged, how reluctant are the multitude to concede it, to concede the inspiration of Jesse Shepard, or that of many others whose inspiration introduces them to unknown languages and unknown music.

Wishing to test the matter psychometrically, I have taken the im-
sions of Mrs. Buchanan, in the usual manner, pronouncing without knowing on what. The following was her impression given January 10th.

"This is a person that is living — a male — and in some very prominent position — seems just now prominent before the people — I feel as if in a soaring element. I think he is carried away a great deal by impulses in the intellectual faculties (not the benevolent). It may take a spiritual form. I think he is inspired. He seems carried away with some new revelation. (Q. What are his capacities?) He has great capacities for many things, will be a teacher and leader. I think his artistic inspiration would lead him to music. It would be an overpowering influence, and would enable him to execute. Every fibre of the soul in himself and his auditors is made to feel it. *Music is his master.* It is an inspiration, a divine inspiration, it fills his whole nature, especially when performing. The great departed composers are interested with him, but chiefly Mendelssohn, also Bach. I think his greatest influences date further back than this age. The piano is his favorite instrument. The inspiration gives an old feeling, but his years are not many, he is a young man. His controlling spirit is strong and mature, making me feel as a teacher. When the spirit is not with him he is childlike and unostentatious. He seems to lead a double life — a mere boy. I think it must be Joseph Hoffman. His inspiration will continue. He will develop into wondrous power, producing such music as was never produced before, and excelling the greatest composers. He will adhere to the piano."

(The attendant spirits of Joseph Hoffman were distinctly seen by Mrs. R. S. Lillie, the eloquent inspired lecturer, as she stated in Berkeley Hall, Boston. Mrs. L. is not one of the fanciful or credulous class, and her testimony is unquestionable.)

In all the greatest displays of human intellect, the lower world approaches the upper, and drinks in power. All the world renowned musicians have opened celestial doors, and the doors have been opened early in life. MOZART, to whom Joseph Hoffman has been compared, showed his musical talent at three, and was a composer at five. His father like Joseph's was an accomplished musician. Mozart was a lovely character, and his face is one of the finest specimens of physiognomy ever seen. PAGANINI, born of a musical father, commenced playing on the fiddle at six, and at eight composed a sonata that he alone could play. OLE BULL, who was certainly inspired, if psychometry tells the truth, was first given a fiddle at five years of age and played at once without any previous instruction. At ten years of age, he could play passages beyond the power of his master.

MENDELSSOHN, son of a banker and a superior mother, was early instructed in music, and displayed astonishing ability at the age of eight, performed in public at nine, and became a remarkable composer at ten. BEETHOVEN, son of a singer, created astonishment by his performance on the violin at eight, and published compositions at thirteen. HANDEL, at the age of seven, stole his way to an organ, and the Duke of Saxe-Weimar was astonished in hearing his playing. LISZT excited astonishment by his public playing at Breslau, in his ninth year.

More marvellous than any, in some respects, is BLIND TOM, the negro. Born on the Georgia plantation of Gen. Bethune in 1850, the sixteenth in a family of twenty slave children, he was found to be both blind and idiotic. Nothing was known of his powers until about four years old, when, after his mistress had left the parlor he was found playing in a superior manner what she had just performed. He soon learned a number of pieces by hearing them played, and at the age of nine he was placed on exhibition, and has been a thirty years' wonder, for his musical powers as well as anomalous nature. He composes and plays pieces of remarkable merit, and is entirely devoted to music. His imitative powers are great; he imitates the Scotch bag-pipes, the organ, the locomotive, the fiddle, the banjo; in his composition the Battle of Manassas, he imitates the drum and fife of the two armies as they approach. He plays a brief tune standing with his back to the instrument, and plays Yankee Doodle with his left hand, the Fisher's Hornpipe with his right, and at the same time sings the song "Tramp, Tramp." Yet, withal, he is still a robust, restless, childish idiot, except in his musical performance, and at the times when his guardian intelligence illuminates his mind to talk rationally. The wonderful inspiration of the native idiot is more marvellous than the juvenile inspiration of the great composers.

But why are these inspirational gifts so rare, why is humanity in general cut off from the Divine influx that would uplift them? Be-

cause life is on too low a plane—is a selfish struggle instead of a brotherhood. The inlets of divine elements are too often entirely closed, and, when they are not closed, there is no receptacle for the influx, no noble principles to be enlightened. But shall it ever be so? No! Evolution has not ceased. The exalted humanity, though far away yet, is destined to appear.

Temperance.

THE Hon. Neal Dow of Maine says:—“In the old rum time the people of Maine consumed as much intoxicating liquor in proportion to numbers as those of any other State. They used to spend in strong drink the entire value of all their property of every kind in every period of less than nineteen years. The result was that Maine was the poorest State in the Union. Evidences of unthrift, of dilapidation and decay were seen everywhere. We had many distilleries in the State in that old time, seven of which were in Portland, some of the large ones, in the season of new molasses, running night and day. At the same time great quantities of West India rum were imported. This came to us in many and great cargoes every year. Now there is not a distillery or brewery in the State, and there has not been one for many years; nor has a puncheon of rum been brought here, I think, since the enactment of the Maine Law in 1851.

In the old rum time, grog-shops were scattered all over the State everywhere. Every country grocery and country roadside tavern was a grog-shop. In our cities, towns, and villages these shops were seen in every street, occupying the most conspicuous places, as they do now wherever the traffic is licensed. Showy signs were displayed upon these shops, advertising all sorts of liquors on sale within. In all the State there was no rural district so remote or insignificant that the liquor traffic did not find it and plant a grog-shop there. Now, in more than three-fourths of the State, containing more than three-fourths of our population, the grog-shop is unknown. In all our rural districts and smaller towns and villages, the liquor traffic is practically annihilated.

“The leading Republican paper of the State said some time ago: “In a large part of Maine an entire generation has grown up practically unacquainted with the liquor traffic and its results.” It is common to meet here with men and women, many of them, who have never seen a rum-shop or a drunken man. I have myself met many such.

“At the old rate of consumption, Maine’s share of the national drink-bill would be now about \$13,000,000; but \$1,000,000 will more than cover the cost of all the liquors smuggled into the State and sold in violation of the law. By Prohibition, we save annually \$12,000,000 directly, and as much more indirectly, which, but for the Maine Law, would be spent, wasted, lost in drink. The result of this is that, to-day, Maine is no longer poor, as it was in the old rum time, but is one of the most prosperous States in the Union.”

The decrease in consumption of distilled spirits since thirty years

ago, as stated in our Dec. number, appears to be contradicted by the report of a Congressional committee, of which David A. Wells was chairman, and the reports of Internal Revenue and U. S. Census. Much of the apparent change was due to the fact that spirits were used in preparing burning fluid, which the tax law prevented. The consumption per capita of the last twelve years was 1.38 gallons, and for the twelve previous years, 1.21. The consumption of malt liquors has increased five-fold in the last twenty-five years, and that of wine four-fold. The enforcement of prohibition in Iowa has been disastrous to the brewery business. There were 99 breweries in 1883. All are either closed or preparing to close. The annual value of their production in 1883 was \$2,241,544. The decision of the Supreme Court deprived them of all compensation for the loss of property.

Rev. Dr. A. Miner of Boston anticipates 500,000 votes for the Prohibition Presidential candidate.

DRINK AND TOBACCO. The statistics of national revenue for the past year, 1886, show an income from spirit tax of \$65,829,322 on 67,380,391 gallons, and on fermented or malt liquors \$21,922,187 on 21,121,526 barrels. The spirits if divided into average drinks, (says the *Detroit News*,) would give a total of 6,387,431,280 drinks, or over one hundred to each person in a population of 60,000,000; and the malt liquors would give 11,224,159,744 half-pints, or nearly 200 drinks per capita. There were 5,336,810,643 cigars and cigarettes made, so that the smokers must have kept pretty busy. The current estimates of the temperance papers make liquor cost more than bread and meat in this country. Evidently it is the Maelstrom which absorbs the wealth, the health, virtues and the hopes of the nation. The following are the current estimates of national expenditure, which are probably not far wrong.

Missions . . .	\$5,500,000	Iron & Steel . .	\$290,000,000
Public Education,	85,000,000	Meat	303,000,000
Sugar & Molasses,	150,000,000	Bread	505,000,000
Boots & Shoes .	196,000,000	Tobacco . . .	600,000,000
Cotton Goods .	210,000,000	Liquor	900,000,000
Sawed Lumber,	233,000,000		

As a gallon of whiskey, costing about \$1.50, contains about a hundred drinks, these at ten cents amounting to \$10 makes the cost to the consumers from five to ten times the value of the liquor, much being sold at 15 cents a drink. A keg of beer, produced at a cost of 50 cents, may yield a hundred glasses at 5 cents, or \$5 a keg. We are not, therefore, astonished at a liquor bill of \$900,000,000 to consumers.

Religious Affairs.

THE PAPAL JUBILEE is expected to bring in many millions. There are 70,000 bottles of champagne and innumerable casks of oil. It costs two or three hundred thousand dollars to receive, arrange and display the innumerable gifts. There were three great ceremonies, the grand mass New Year's day, to which 30,000 were admitted; the

inauguration of the Exposition, January 6, and the canonization January 15. Pope Leo occupies his position with skill, and has unlimited popularity among Catholics. He is an improvement on his predecessors. He has not so much royal style, but is a diplomatic, prudent, economical, sincere and unselfish man, and none of the great wealth coming in goes to himself or his relatives.

AMERICAN CATHOLICS are growing in independence. A meeting of Dr. McGlynn's former parishioners in New York, January 6, adopted the following resolutions :

Whereas, in the political harangue in his church, Sunday last, Mgr. Preston grossly misrepresented the principles and outraged the citizenship of American Catholics by declaring that, if any man would take his faith from Peter, but would not take his politics from Peter, he was not a true Catholic ;

Resolved, that we denounce this as an insult to all Catholics, and we reiterate that the Pope has no title to obedience from Catholics in political affairs.

Resolved, that we adopt the principle enunciated by O'Connell, that he would as soon take his politics from the Sultan as from the Pope.

Resolved, that as citizens, and in the domain of politics, we render neither allegiance nor obedience to any authority but the constitution and laws.

Addresses denouncing Mgr. Preston, Archbishop Corrigan, and the "palace crowd" were made amid loud applause.

Rev. Dr. McGlynn is as independent as ever. Before a packed audience in the Academy of Music he said :

"What business has the Pope in politics? . . . We are bound to take our religion from Rome — Yes, properly understood, and only with great reservation. (Applause.) In this city last Sunday a man actually dared to go into a Catholic pulpit and preach that every word from the mouth of the Pope was to be received as the oracle of the Holy Ghost. Will the world ever accept such rot as that? [Cries of "Never."] Does it not make the cheeks of you Catholics tingle to hear such rubbish as that? [Cries of "Yes."] Every word the oracle of God! Oh, Lord! [Laughter and applause.]

"We, here, know that a Pope can be capable of egregious blunders and crimes, yet it has been taught that we must obey every command of the Pope. Suppose that he sends you a letter or telegram ordering you to come to Rome; he wants to talk with you. [Great applause.] He may not tell you what he wants. In the good old times he might put you into jail and keep you there for life, by that kingly power of the temporal arm. Every man's conscience is the final arbiter for him. How far is he bound to obey the Pope? Instead of the Pope having a beneficent influence in politics his influence has been a curse in every country where it has been felt in politics. We saw it in the alliance of the Tweed ring."

THE ROMAN CATHOLIC CHURCH after a long history of opposition to science proposes now to embrace science lovingly as its conjugal but of course subordinate partner. A scientific congress of Roman Catholics is to be held in Paris next April, designed to make scientific researches "subservient to the Christian cause." The word *subservient* tells the whole story, and their promise to observe "the most entire scientific sincerity" does not amount to much.

THE CATHOLIC APOSTOLIC CHURCH occupying a small hall at 227 Tremont street Boston, and sometimes called "Irvingites" after the famous Edward Irving of London, who belonged to this church, embodies a very spiritual movement, which began about sixty years ago in England at the house of Henry Drummond, with a few clergymen, who accepted the spiritual manifestations at Port Glasgow, Scotland, as the work of the Holy Spirit in which the gift of prophecy was conferred. They believe that they were thus divinely guided, and a circle of twelve apostles was completed in 1835 under what they consider divine ordination, of whom one only survives. Irving who died in 1834 was their most eloquent advocate and attracted great attention in London. They believe in the near approach of the advent of Jesus Christ, the binding of Satan and converting of the nations and the laying on of apostle's hands to convey the power of the Holy Ghost. They agree in the main with the Anglican church and use a liturgy which they claim to be the most perfect extant. In movements of this character we observe a great deal of faith and piety but not the spirit of scientific investigation which is necessary to obtain a solid foundation. Religious movements generally oppose scientific investigations, and scientists generally resist the religious tendency.

THE SECOND ADVENTISTS are getting ready for the end, and raising contributions of money and jewels at Battle Creek, Michigan, to send their missionaries all over the world.

BEECHER'S SUCCESSOR.—The Plymouth church continues to employ Dr. Lyman Abbott, as its temporary pastor, and Rev. Charles A. Berry of Wolverhampton, England, has declined their call, on the ground that his duties in England cannot be abandoned. His letter breathes a spirit of devotion to duty.

RELIGION IN BOSTON AND NEW YORK. — No one is attracting more attention from the thoughtful, than the Rev. M. J. SAVAGE. His earnest thoughtfulness, independence and liberality are charming, and I regret that the JOURNAL OF MAN is too small to publish any of his interesting discourses. Rev. DR. A. MINER, Rev. A. J. PATTERSON, Rev. G. L. PERRIN and Rev. BROOKE HERFORD are also doing much for the progress of liberal religion. Rev. Hugh O. Pentecost, one of the leading clergymen of Brooklyn, has struck for independence, though his congregation are unwilling to part with him. He preaches in Newark and New York. He says "I have no notion of establishing a church. My idea is that there are as many churches as there should be in the United States. I feel that there are religiously inclined people who are not inside of the churches, but who have a religion of their own, and who could be benefitted by a church with no formal creed. Church members, however, will be welcomed with their creeds. There is ample warrant in the conduct of Jesus Christ for my position. The truth that Jesus taught is not taught in the Christian churches, and a man who tries to teach it as He taught it, has to get out of the church. . . . The doctrine of the brotherhood of man is dead in the churches. I mean the church as an institution."

This assertion of Pentecost has many confirmations. The *Boston Herald* says :—

“The patent fact in most of our Protestant churches is that their denominational and social distinctions give the lie to any realization in common life of the ends for which they are said to exist. Here is one church for the rich, and another church for the poor, and another for the people of middling means. Often these distinctions are in one denomination, or they divide the denominations from one another, one body being aristocratic and the other being confined to the plain people. They ignore the first principles of Christianity, which are that all men are equal before God and are members one of another in a common brotherhood. Take the religious societies of the Protestant order throughout this city, and where do you find one that is in a healthy moral and spiritual condition, where the poor are welcome, where the rich know how to behave themselves as primitive Christians?”

Practical Christianity.

IN the present low state of human evolution, individuals and nations, learned and unlearned alike, are capable of entertaining and cherishing the most opposite and contradictory conceptions without a suspicion of the absurdity of their opinions. They can profess the most exalted doctrines in ethics with an appearance of fervor without realizing that their lives are a daily contradiction of their professions. The ethics of the founder of Christianity have never yet fully penetrated the souls of any large organized body, but lip worship of Christ reverberates around the world, while the most conspicuous feature of modern civilized nations proclaims all this mouth worship a vast and multitudinous falsehood.

The moral of nations today is the moral of the outlaw and robber, and they tax themselves to the border of starvation for the laborer to sustain their bullying attitude, their perpetual threat of homicide and devastation against their neighbors, and the press every few months is laden with prophecies of death and devastation for which there is neither pretext nor excuse.

A book upon intemperance was published a few years ago with the startling title of “*Figures of Hell*,” but the largest figures of Hell are those which express the awful fact that about ten millions of men are under arms in Europe, ready like bulldogs enchained, to be let loose for unlimited murder ; and of course all in the name of the Father, Son and Holy Ghost, for such was the profession of the old Holy Alliance, and such is still the glaring hypocrisy. The military power still professes itself to be serving God, and the churches everywhere are identified with the bloody system never daring and perhaps not even caring to protest against this reign of infernalism.

Never in the world’s history was moral barbarism more perfectly embodied, more fully represented than in the military system of Europe to-day, and this infernalism infiltrates every institution of learning ; for young men grow up with war as their natural destiny and the duel as their most honorable sport. The man who shuns a duel is dishonored in France and Germany.

Of all the great leaders of Europe, one man alone, the fearless GLADSTONE, stands as a bulwark against war, and when two years ago he saved the peace of Europe, his masterly statesmanship was not appreciated, and I could not rouse in Boston one throb of philanthropic sentiment to render him the proper grateful acknowledgment for the noblest statesmanship of this century.

It is pleasant to see in so influential a paper as the *New York Sun*, a just criticism on this utter denial of their professed religion by European governments. The same spirit of war exists among our own people. It would not do to criticise ourselves, but perhaps in lecturing the wickedness abroad we may appropriate a little of the homily to cover our own sins.

The Mighty Kwan Goon.

IN Mott street, New York, No. 18, the same room accomodates Christian services at one end and Joss worship at the other. The Lun Gee Tong which worships there is a very old society and has about 5000 members in New York. Their principal hall of worship is thus described by the *Sun*:—

“The effect of this little pagan temple of worship, as seen from the front room, is dramatic and picturesque. The room is jealously darkened, the rear windows being not only painted, but covered with thick curtains. On the floor is a thick Brussels carpet of a large, sombre, red and black figure. Ranged along each side of the wall are rows of large square-backed chairs of a black polished wood as hard as iron, and richly carved in grotesque designs. The walls are handsomely papered, and from the ceiling close to the doorway hang two great pagoda-like lanterns.

“But the central glory of all is of course, the massive gilded shrine of the mighty Kwan Goon, before whom all good Chinamen, even those who are Christianized, stand with reverence. The altar table is of the same black iron-like wood as the chairs—that is, so much of it as is of wood. Its general effect is a glittering mass of gold and silver. The front is a solid piece of figures in relief, all of gold, and forming a series of allegories.

“Not only are regular pagan ceremonies held at the altar of Kwan Goon, but individual Chinamen are continually going to it to offer up their prayers, and particularly to invoke the Joss to tell them as to the prospects of any enterprises they have on foot coming to a successful issue. For this latter purpose, there rest upon the altar two little blocks of wood somewhat crescent shaped and flat on one side, and rounded on the other. While the opium pipes were softly gurgling, yesterday, and the opium smoke was stretching out into a thin, blue wave, in the bar of sunlight which fell through the front window, and the sleek Chinamen at the centre table was somnolently fumbling with the grimy counters before him, the door from the outer world quietly opened, and two dainty little Celestials sidled in in a modest deprecating sort of way. Ju Tien was the name of one and Wye Jap was the other. Both of them gave the sleek man at the table a sing-song greeting, which he sleepily returned. Neither of them liked reporters, and they distinctly turned up their noses at one who was present, after which they went into the joss room, for they had come on business. It was Ju Tien who had the business, and Wye Jap had come along for company, and he made himself useful by serving as a screen to keep off the eyes of the foreign devil, while Ju Tien gathered Joss’s views about going to Mid-

dletown to embark in the laundry business. To do this he knelt on both knees before the altar, taking in each hand one of the crescent-shaped pieces of wood. These he knocked softly together while he prayed in a whisper, and at the end of his prayer he let both the bits of wood fall to the floor. They fell with the flat side up. This meant, as the interpreter explained, that good luck would attend the Middletown trip, and that the sooner Ju Tien set out for there the better.

"If the pieces of wood had fallen flat side down," said the interpreter, "it would have been a very bad omen, and Ju Tien would have thought before he went on his journey. If one had fallen flat side up and the other flat side down, it would have meant that the chances of a lucky journey were just about even."

"But Ju Tien wasn't satisfied with one assurance of good luck, and wanted another. On the altar in a jar were a hundred or more thin sticks about eight inches long and a quarter of an inch wide. Ju Tien went up to this jar and muttering some more prayers, closed his eye and took one of the sticks from the jar at random. On each of the sticks is inscribed a number, and in a book of fate, which is one of the joss house properties, there is set opposite each of the numbers on the sticks a prophecy. The prophecies are a little after the Bunsby, if-so be-as-how, why-not? order of predictions, and Ju Tien went away in no manner discouraged as to his proposed journey. Both he and Wye Jap toddled out of the room quite radiant, wheezing and whining in the most social way, and even forgetting to bestow any more scorn on the stray reporter.

"It is only members of the Lun Gee Tong Society," explained the interpreter, "who have the privilege of invoking Joss in this way here or, in fact, of visiting these rooms. But a Chinaman rarely makes any move of importance without going through that ceremony to see how it is going to come out. As Ju Tien did there, they burn a few joss sticks to pay Kwan for his trouble, and go away quite satisfied with the result."

"It was the day that the new shrine was dedicated, about a fortnight ago, that the curious spectacle of Christian and Pagan services in the same room was first presented here in New York. There was some objection at first on the part of the orthodox Chinamen to letting the Christian services go on in the club room after the Joss had been installed there, but they were voted down, and accepted the result with a good grace. There are a hundred or more Chinamen in the society who profess Christianity, and Show Shin, the missionary, has been giving them Sunday-school lessons and holding religious services in the Lun Gee Tong rooms for some time back. The Lung Gee Tong Society dedication of the new Joss shrine occurred a week ago last Sunday, and consisted of a grand burning of joss sticks and bits of gilded brown paper which Kwan is invited to believe is lawful money of the republic, offered up in his honor. As it costs about ten cents a bushel, there is practically no limit to the generosity with which the Chinamen lavish it upon him; and if "green goods" pass current in his celestial abode he got enough on the dedicatory Sunday alone to free him from all fear of ever coming to want. Young Tye Hing, who is not a priest but a doctor, now conducts the ceremonies at the Joss shrine, and he and Missionary Show Shin are on the best of terms, and the Sunday-school and the joss stick burning go on side by side in the most amicable manner."

How a Star is Weighed.

BY PROF. PAUL A. TOWNE.

THE power we have of weighing a star is, without doubt, one of the most surprising results of the advancement of the sciences, that one indeed which persons unacquainted with the principles of celestial mechanics most hesitate to accept. To weigh a star is a fact more extraordinary, again, than to measure the distance of one; and certainly neither Copernicus nor Galileo, nor Kepler, nor Newton, could have imagined that the day would come when their successors would be able, by the application of their immortal discoveries, to determine the mass of a star moving in the depths of celestial space. Let us attempt to give an idea of the method employed in acquiring a knowledge of the magnitude and masses of stars.

The mass of a star is calculated by the energy of the action that it throws around it. If the earth were ten times heavier than it is, still preserving the same volume, it would draw bodies toward its surface ten times more forcibly than it now does, and an object which now falls a given number of feet in the first second of time would then drop ten times that number of feet in that second. Again, if the earth, still preserving its volume, had the mass of the sun, it would attract bodies with an energy increased 324,000 times, and an object which now weighs one pound would then weigh 324,000 pounds; a man of the mean weight of 160 pounds would weigh 51,000,000 of them! We measure the weight of a star by the intensity of the attraction to its surface. Reduced to its simple expression in its application to the fall of bodies, this attraction would be hard to verify; but we can determine it by the velocity of a satellite gravitating around a star whose mass we wish to know.

For example, the attraction of the earth has the power of curving the straight line which would be followed by the moon in space if this attraction did not exist, and it bends the line by its attraction in such a way that the moon runs round the circumference of a circle in twenty-seven days, seven hours and forty-three minutes. If the mass or the energy of the earth should increase, the velocity of the moon in its orbit would also be augmented; if the mass should be diminished, the contrary effect on the moon's orbit would be produced. Attraction varies in the direct ratio of the masses. The velocity of the moon around the earth comes from this same force of the earth. The earth is the hand which causes the moon to turn in the sling. If the earth had more force, more energy than it really has, it would cause the moon to turn more swiftly, and vice-versa. If the sun should increase in weight, the earth and other planets would turn more rapidly around it, and years would decrease in length. If the mass of the sun should decrease, the contrary results would take place. By comparing the action of the sun on the earth with the action of the earth on the moon, we have found that the sun is 324,000 times more energetic, more powerful, more heavy than the earth.

If, then, we had in space a celestial couple of which the mutual

distance of the two components were equal to that which separates the earth from the sun, or 91,500,000 miles, the examination of the duration of its revolution would give us immediately the mass of the sun. Mathematically speaking, if a couple of celestial bodies turning around their common centre of gravity employs a certain time, T , to accomplish its revolution, while another pair, whose components are the same distance from each other, employs another time, D , to accomplish its revolution; the mass of the first pair is to the mass of the second in the inverse ratio of the square of the times; that is as D^2 is to T^2 . If the distance is not the same, it is necessary first to reduce it to this quality, in taking account of the law which governs distances: "The squares of the periodic times are to each other as the cubes of the distances."

In this way Camille Flammarion, the eminent French astronomer, has been able to calculate the mass of the stellar system of the double star (Rho) Ophiuchus. By a combination of all the observations, he found that the period is 95 years and 283 days. The parallax of the star, being 0".168 corresponds to a distance from the earth equal to 1,400,000 times that of the sun. And this immense distance, the radius of the terrestrial orbit being reduced to the preceding angle, the semi-major axis of 4".88, represents 2,687,000,000 miles. This is a little less than the distance of Neptune from the sun. A planet situated at this distance from the sun would accomplish its revolution in 156.55 years. The ratio, then, is the square of 156.55 to the square of 92.77 or as 2.85 to 1, from which it is concluded that the mass of the system of Ophiuchus is almost three times greater than that of the sun and Neptune combined, or (Neptune having only a small relative mass) three times greater than that of the sun alone. Thus a star has been found, hardly visible to the naked eye, which weighs 900,000 times more than the earth.

It may here be remarked that the orbital motion of the little star around the large one is about 519,000 miles per day, and that these twin suns travel together across immensity with a velocity whose minimum is 615,000,000 miles per year. And these are among the heavenly bodies which are still called fixed stars.

Calculations made on other stars lead to similar results, presenting to us these celestial torches as gigantic and ponderous stars, that the enormous distance which separates us from them reduces to simple mathematical points. The star nearest to us, Alpha of Centaurus, has a parallax of 0".91 and therefore its distance from the earth is about twenty trillions of miles. If we adopt 15".5 for the mean value of the angle comprised between the two components, their mutual distance is found to be about 1,675,000,000 of miles. This is less than the distance of Uranus from the sun. But its period appears to be about 77 years. We infer, then, that it weighs a little less than our sun, and that representing the mass by 10, that of the sun would be represented by 12. But its volume would be larger (that is, of the two united suns) for its intrinsic light is about three times superior to that of our sun. If quantity of light is regarded as a criterion of the surface of emission, the diameter exceeds that of the sun in the ratio of 17 to 10.

The period of Eta of Cassiopeia, which at first was valued at 700 years, is now fixed at 176, and it is probable that this figure does not vary much from the truth. Allowing the parallax of $0''.154$ which gives a distance of 132 trillions of miles and a semi-major axis of $10''-.68$, the mass of this system exceeds that of the sun ten times. It may be concluded, therefore, that double stars are veritable suns, immense and mighty, governing, in the parts of space lighted by their splendor, systems different from that of which they form a part. We infer that the sky is not a gloomy desert; all its regions may be peopled like those in which the earth happens to be located; obscurity, silence, death, once regarded as reigning in far-off distances have given place to light, motion and life; thousands and millions of suns pour in vast waves into space the energy, the heat and the diverse undulations which emanate from their fires. All their movements follow each other, interfere, contend or harmonize in the maintenance and incessant developments of modern astronomy! Suns succeed suns, worlds succeed worlds, universes succeed universes. Tremendous movements carry all the starry systems across the endless regions of immensity and everywhere, even beyond the farthest limits to which the imagination has carried its weary flight — everywhere, divine creation shows itself in infinite variety, and our microscopic planet is one of its minutest provinces.— *The Earth.*

Progress of Electricity.

At a recent meeting of the Boston Merchant's Club, Mr. E. H. Johnson, one of Mr. Edison's assistants, said that Mr. E. was preparing an improved lamp, and also endeavoring to obtain electricity from coal direct, dispensing with steam and rendering it possible to transport ships across the ocean by electricity. During the past nine years about \$20,000,000 have been invested in electric plants, and about a million of incandescent lamps have been established. He had witnessed experiments in ELECTRIC HEATING which were so promising as to warrant the assertion that before long it would be possible to heat houses and offices by electricity, thus doing away with the need of keeping coal fires. "The time must come soon when a house or office would be lighted, heated and ventilated, and its elevator would be run altogether by electricity."

Prof. Jacques stated that there are more than 300,000 telephones in this country, representing a capital of \$50,000,000 to \$100,000,000 which transmitted last year 600,000,000 messages. 6000 miles of wire were laid underground, and 10,000 over house tops. The longer the distance, the thicker the wire must be. The size of a needle would suffice between Boston and Worcester; but between New York and London would require wires as thick as a man's arm, and the insulation and covering necessary would equal a hogshead in diameter.

Miscellaneous.

THE JOURNAL OF MAN is continued as before. The young must crawl before they run. Our readers seem to feel the same impatience as the editor with its limitations. Interesting themes must continue to be crowded out of its pages. One who has seen three hundred passengers on a Mississippi steamboat rushing to a table with seats for one hundred, leaving two hundred disappointed spectators, can imagine the crowd at our literary table of matters which have undeniable claims on every reader's attention, and the difficulty of deciding what we can afford to omit or postpone. Questions of Land Reform, Woman's Rights, Labor Reform, Social Science, National Progress, War and Peace, Evolution of Science, Temperance, Co-operation, Ethnology, Religion, Hygiene, Biography, Literature, Invention, Legislation, Prison Reform, Medical Reform, Meteorology, Law Reform, all must be either postponed indefinitely, or receive only a momentary glance, while we consider the fundamental questions of the science of man, mortal and immortal, and build the platform of future philosophy and national guidance.

In the present number, the usual chapter of anthropology, will be postponed, to make room for the brief notices of UNIVERSAL PROGRESS.

LITERATURE. The books of 1887 have been very numerous. The literary world is like a fair, where thousands are eager to stand on the rostrum. The loquacity of private life and the loquacity of the press forbid the proper attention to those who really have something to say, and as the *Boston Transcript* remarks, the number of one book men is simply inconceivable. The great majority are unknown to fame. Fiction is represented by works from Howells, Marion Crawford, Bret Harte, Harold Frederic, Joseph Kirkland, Judge Tourgee, E. P. Roe, Miss Phelps, Celia Woolley, Black, Hardy, George Meredith and Count Tolstoi, the Russian. Meredith and Tolstoi occupy the front rank. In the biographic and historic line, we have the "Life and Letters of Darwin," Cabot's *Memoirs of Ralph Waldo Emerson*, Bayne's *Life of Martin Luther*, Miss Duffy's *Life of Madame de Stael*, Vogue's "Russian Novelists," Washburn's interesting "Recollections of a Minister in Europe," Maurice's "Revolutionary Movement of 1848-9 in Italy, Austria, Hungary and Germany," Ashton's "Dawn of the 19th Century in England" "Origin of the English People and the English Language," Knox's "Decisive Battles Since Waterloo," and Brook's "History of the American Indian."

In science, we have Prof. Le Conte's "Evolution in its Relation to Religious Thought," Chadwick's "Health of Nations," Dawson's "Geological History of Plants," Max Muller's "Science of Thought," Loomis' "Modern Cities," Abercrombie's "Weather," and Maspero's "Egyptian Anthropology."

In the religious line, we have the "Bhagavad Gita," Littré's "Buddhism in Christendom," "Thē Kabbalah Unveiled," Prof. Sayce's "Hibbert Lectures," and Prof. Fisher's thorough "History of the Christian Church."

We have many interesting books of travel:—Charney's "Ancient Cities of the New World," Oswald's "Days and Nights in the Tropics," Hornaday's "Two Years in the Jungle," Stone's "Merrie England," Lovett's "Pictures from Holland," Sunset Cox's "Isles of the Princes," Brigham's "Guatemala," Miss Mulock Craik's "Unknown Country," a description of Ireland, Mackenzie's "Some Things Abroad," and Dr. Holmes' "Hundred Days in Europe." These are but a few of the notable books of the year. Of poetry there has been more than enough.

LATIN LANGUAGE — The old-timer, says the *Boston Transcript* — speaking of the Roman method of pronouncing Latin now adopted at Harvard and about to be adopted at Cambridge, England — the old-timer feels his flesh creep when he hears “wainy, weedy, weekly” do duty for *veni, vidi, vici*, and experiences a certain indignation when his ten-year-old boy laughs at him for saying *servus* instead of “sairwoos,” as he should and talking about Julius Seizer instead of Yoolioos Kysar; but he has been compelled to bow to the inevitable, and becomes, in spite of himself, a partisan of the new pronunciation.

CONDESCENSION. The class of Metaphysical Healers inspired by Mrs. Eddy’s unthinkable propositions deny the existence of matter verbally. As no human being outside of an asylum ever really disbelieved the existence of matter, or failed to make use of food and clothing, this metaphysical formula only shows how the speculative and credulous can learn to use words without really meaning what they say. The Rev. W. I. Gill, author of “Pneumatopathy” and other works, who appears quite sincere in his metaphysics, has condescended to admit the *possibility* of the existence of matter! He says in a *Mental Healing Monthly*: “*If there is any such thing as matter apart from mind, it must have its own forces and laws which must be respected.*” This is very just and polite towards matter, but matter has a way of enforcing respect for itself. If a brickbat were flying through the air a mile a minute, the Rev. Mr. Gill would have very few doubts on its approach, and would be as prompt to get out of the way as common people who have not dipped into the depths of Boston Metaphysics, and know nothing about the non-existence of their own bodies. The taproot of all this crazy talk is found in the barbaric Greek Metaphysics, which even Lord Bacon could not annihilate, which the Concord School still cherishes, and which all our universities still foster by placing the inane verboriosities of Plato in the hands of callow youth as something worthy to share the reverence given to the Bible, and worthy to rank with the productions of Shakespeare and Milton.

HEART DISEASE — “Deaths from heart disease (says Dr. McConnell) have increased in number to a startling extent of late years, and no satisfactory reason can be assigned for it except the general one that we live faster than we did a quarter of a century ago. In 1850 the proportion of deaths from heart disease to the total number was 1.42 per cent. In 1855, it had increased to 2 per cent, in 1866 it was over 3 per cent, in 1874 it had jumped to over 4 per cent. It increased more than another 1 per cent in five years from that time and in 1886 it was 6.26 per cent. These percentages are to the total mortality. It is quite a popular notion that excessive use of tobacco is the aggravating cause. That is disproved by the fact that of the total number of deaths from heart disease in 1886, 326 were women against 255 men.” This only shows that tobacco is not a very prominent cause. The true causes are a decline of constitutional stamina, from indoor sedentary life, over exertion, excitement and anxiety and a lack of the calmness and stability produced by the nobler elements of character. A weak, passionate and struggling humanity must suffer from heart disease and from many other diseases. Regular outdoor exercise and a contented unselfish mind are the best prophylactics, and the lily of the valley, (*convallaria majalis*) is the best tonic for the heart, far superior to the digitalis, the sole remedy of the profession formerly. Exercises of the arms and shoulders are especially tonic for the heart.

WOMAN SUFFRAGE. — Some time ago in addressing the grand jury, Chief Justice Green said : “Twelve terms of court, ladies and gentlemen, I have now held in which women have served as grand and petit jurors, and it is certainly a fact beyond dispute that no other twelve terms, so salutary for the restraint of crime, have ever been held in this Territory.” For Rev. J. D. Pierce of Seattle says : “Women are more highly respected in Wyoming territory after seventeen years of suffrage, than ever before. Society is not demoralized, but benefitted. The polls are quiet ; the laws are enforced.”

THE TOPOLOBAMPO COLONY. — Recent news from the colony is quite favorable and contradicts many false reports. 138 colonists were there when Captain Leary called. They have a splendid harbor, fertile soil and delightful climate, and are raising crops successfully.

THE LOVELY SEALS. — The *Chicago Herald* says :

“A man stood in front of a furrier’s store contemplating seal garments in the windows.

“I never see a seal coat,” he said, “that I am not reminded of a heart-breaking day I passed among the seal killers.”

Then he told of joining an expedition, when he was a young man, and going out for the sport of seal killing. They knocked the pretty creatures on the head. The seals are so tame, affectionate, and fearless that when the hunters landed and came among them they crowded round like dogs, making their little friendly bark and fawning upon the murderous hands that proceeded to stretch their bloody corpses upon the beach. The man related how sick at heart he got, how he tried to go away from this massacre of the innocents, and to this day a sealskin coat recalled his wretched experience as a murdering criminal among the seals.

But the woman to whom he told this harrowing tale, went right into the store and bought coats, inquiring particularly if the fur was off young seals. I believe if women heard that the skins were more durable if taken off the poor little beast alive, every mother’s daughter would insist on vivisection.

A woman lately returned from Europe, brings a reception gown that must have 200 little brown birds fastening a rose-colored crêpe upon a skirt of white silk. A circlet of these little feathered creatures is for the head.

Certainly the first thought that crosses one’s mind at seeing this dress, is one of horror at the slaughter of these poor little creatures that a gown might be trimmed with their bodies. Almost every year some such costume turns up, and it fires the inventive genius of many a silly girl.”

THE DIAMOND LUXURY. In eight months of 1887, we have imported in the United States diamonds to the value of \$7,862,377. The mines of South Africa, which are the chief source of supply, have yielded altogether near seven tons of diamonds, worth about \$450,000,000. The business is carried on by ninety companies, and it has been proposed to consolidate them into one. The wealth invested in diamonds shows how much more the holders of wealth have always been interested in ostentation than in the welfare of society. A sincere Christianity would change all this, but where shall we find it? Diamonds are necessary in mining business, but their high price as luxuries is a tax on the miner.

WHITE SLAVES IN NEW YORK. — The New York *Sun* gives an exposition of the condition of working women in New York which it sums up by saying : “This is a free city and the metropolis of a free country, but there are in it from 20,000 to 40,000 women in a state of slavery and misery, the abjectness of which could not be increased were they really bondwomen.

“There are enough needlewomen in New York to practically control the politics of the city had they the right to vote. They are skilled workwomen, most of them, with trades learned by regular apprenticeships in factories or by years of labor in their particular line of work. They are above the average of intelligence and character for workingwomen. They are honest and industrious and moral.

“Yet they live in basements and garrets in the worst slums of the town; they starve and freeze in bare rooms in foul tenements; their children die for lack of nourishment or grow up ignorant [and degraded for lack of education and care. Sunlight they know only as it comes down into narrow court-yards and filters through dirty windows. Fresh air for them is a chill blast laden with the foul odor of rotten sinks in dark hallways. They work longer hours than any other class of work people in the city or in the country, and many of them work Sundays as well as week days.

“But whatever they do, be it the finest of women’s wear or the coarsest of men’s cheap clothing, whether they make neckties or shirts, fine dress trimmings or cheap underwear, whether they do skilled tailor work on good suits or sew buttons on boy’s jackets, the pay is always the same, and that fixed by the one unvarying rule of the necessity of the worker. Not that they are paid up to the full measure of their necessity, for they never are, but life can be kept in a woman and a roof kept over her head for so much, whether she makes fine work or coarse, and the sum that will keep that life and provide that roof is the basis upon which her wages are calculated.”

THE CHINESE CALAMITY. A dispatch from London, Jan. 6, '88, describes the flood in China from the overflow of the Hoangho river, which broke down four miles of its embankment and flooded a territory of eight or ten thousand square miles, engulfing about three thousand villages and a population over two millions, of whom few were able to escape, as the flood occurred in the night. The distress and ruin are beyond description.

NICARAGUA CANAL — The *Sun* says, “one of the most important enterprises which it is expected the New Year will see begun in earnest in the northern half of the New World, is the Nicaragua Canal. It is undisputed that this interoceanic waterway is not only feasible, but would pay a high rate of interest upon the cost required. It should long ago, therefore, have been built by private capital, and without efforts to involve the United States Government in needless guarantees and awkward diplomatic complications. It is satisfactory to learn that the year 1888 may see the work of cutting this canal approached in a reasonable way. In such an enterprise it should prove decidedly easier to enlist private capital than in the Panama Canal, which, in the judgment of most competent engineers, will remain unfinished long after steamships are traversing the Lake of Nicaragua on their way from the Atlantic to the Pacific. The completion of this great work will usher in an era of prosperity for the Central American republics and the Mexican provinces of Yucatan and Chiapas, such as they have not known since the Quiché power succumbed to Spanish devastation.”

CALIFORNIA — “Better than mines of gold — California coming to the front as the garden of America” is the heading of a column in the *New York World* which shows that California last year yielded \$19,000,000 in gold, but is shipping millions of fruits and green vegetables, even sending beans and potatoes to Boston. The wine crop for 1887 is estimated at 25,000,000 gallons. The fruit and nut crop is estimated at \$15,000,000. The wealth of California has increased largely in the last year, and San Francisco ranks as the third port of entry of the United States.

ELABORATE TEDIOUSNESS.—The American Psychical Research Society, starting in agnostic ignorance of the subject, and especially ignoring all prior investigation and teaching, has made a fair display of its mental obtuseness thus far. Its committee, reporting by Prof. C. S. Minot, has discovered that when about 5,000 figures are drawn at random by about 500 people, many of the figures are similar! Prodigious! If *all* had been different it might have been worth mentioning.

SENTIMENTS OF THE JOURNAL'S READERS. — The correspondence of the Journal elicits many expressions of regret that it is not enlarged, pledges to stand by it and procure additional subscribers and regrets that society generally is not sufficiently enlightened to be interested in its great themes. The language of esteem and eulogy is so abundant, as to show that there are many earnestly seeking the highest truths, as a few quotations will show, as follows:—“To any man with any pretensions to thought it is simply invaluable.—Rev. J. W. A. Glad to see the Journal of Man increase and flourish.—Rev. M. J. S. Thanks for the past and hopes for the future issues.—E. D. It will cast a halo of light over the world.—L. L. S. November No. was worth a year's subscription.—M. D. It is a great comfort to hear the truth so vigorously told and so logically clinched.—D. A. F. It supplies a need I have felt ever since its predecessor in 1856.—J. T. Rely upon me while life lasts, even if enlarged to \$5.—M. W. B. It is a beacon on a high tableland overlooking the world.—D. H., M. D. My only objection to it is there is not enough of it.—W. A. P., M. D. Heart and soul I am with you in your great work.—C. S. I don't see how I can do without it.—A. E. N. The truths which it teaches are of the highest importance to mankind.—M. V. G. I could not do without it, the most advanced magazine of the day.—A. E. B. It is a great help to me.—H. A. A. It is worth \$2 a year in its present form.—A. B. D. It should be enlarged threefold.—L. E. M. Many thanks for what you have done and are doing for poor humanity.—L. B. S. The Journal is just what I need.—M. M. A periodical filled with good things.—G. W. K. I value it above price.—W. R. C. You have the keynote and I bid you God speed.—A. S. C., M. D. Superior to anything I have ever read.—S. D. K. Far ahead of any other paper either conservative or radical with which I am familiar.—A. G. M. I need the food you impart in the Journal, I was a subscriber away back in '40's.—J. P. G. I would not take a dollar for the last No.—W. P. P. I am lost in wonder in contemplating the boundless fields you have brought into view. Your work on Psychometry opens up a field I little dreamed of.—N. P., M. D. Enlarge it to your heart's content, but like other pioneers your monument won't be erected until after you are dead to earth life.—C. D. I feel to thank and bless you for your efforts to elevate and bless mankind.—N. T. B. I am an enthusiastic reader of your Journal.—C. C. M. It is entirely different from all others—something new every time.—C. H. There is more good thought in your Journal than anything else I take.—C. E. K. I value it above any other progressive publication I have ever seen.—S. L. P. I do not know how I can get on without it.—W. K. We regret our limited ability to help forward this the grandest enterprise of this or any age for the redemption of the human race.—J. B. & M. R. S.”

MAJOR J. S. ROLLINS, one of the most eminent citizens of Missouri, and a relative of the editor of this Journal, died at Columbia, Mo., January 9th, in his 76th year. Major Rollins was universally esteemed, and was twice very nearly elected Governor, though in a minority party. His public services in Missouri and at Washington gave him a high rank in patriotic statesmanship.

NOTICE TO READERS.

This number will be sent to all, but
experience in Journalism shows
that a strict

CASH SYSTEM

Is essential to success. Small sums or small obligations are so often postponed or forgotten that it is necessary to make the rule that *payment must precede* the sending of a Journal. If a reader is too indifferent or careless to remit when his Journal is stopped, it is not safe to rely on his patronage. Do not therefore expect to receive another Journal until your remittance has been received. Every subscription is necessary to pay its expenses and the labor of the editor is a gratuity to his readers. Can you not find a liberal person to send his subscription, or at least send the address of some who are interested in progressive science.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask — no

irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for chloroform, ether, nitrous oxide gas, and all other anæsthetics. Discovered by Dr. U. K. Mayo, April, 1883, and since administered by him and others in over 300,000 cases successfully. The youngest child, the most sensitive lady, and those having heart disease, and lung complaint, inhale this vapor with impunity. It stimulates the circulation of the blood and builds up the tissues. Indorsed by the highest authority in the professions, recommended in midwifery and all cases of nervous prostration. Physicians, surgeons, dentists and private families supplied with this vapor, liquified, in cylinders of various capacities. It should be administered the same as Nitrous Oxide, but it does not produce headache and nausea as that sometimes does. For further information, pamphlets, testimonials, etc., apply to
DR. U. K. MAYO, Dentist,
378 Tremont St., Boston, Mass.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✧ MAGNETIC PLASTER. ✧

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$1.25 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II.

BOSTON, MARCH, 1888.

No. 2.

CONTENTS.

TELEPATHIC MYSTERIES	33-43
A PSYCHOMETRIC INVESTIGATION	44-45
THE GREAT AMERICAN PYRAMID AND RUINED CITIES OF ARIZONA AND NEW MEXICO	45-51
THE FUTURE OF IRELAND	51-52
A MYSTERY	52-53
PROGRESS OF THE MARVELLOUS	53-55
MISCELLANEOUS—Position and Policy of the Journal; The Micro- scope in Science; The Language Reform; Death of the Best Man in France; End of a Grand Tragedy; Musical Wonder; Drinking Habits; Negro Emancipation; Faith Cures	55-57
LITERARY NOTICES—Hermes, Anah and Zitha; Wayside Jottings; Outside the Gates; Christian Absurdities	58
THE BHAGAVAD GITA; RICHMOND'S REVIEW; MADAM BLAVATSKY; COLLEGE OF THERAPEUTICS; PROF. BUCHANAN'S PUBLICATIONS; TOKOLOGY; FORTY PATIENTS A DAY. (See cover).	
OUTLINES OF ANTHROPOLOGY—Chap. XII—Experimental Demon- stration of the Supreme Science	59-64

Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervanra from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the *EDUCATION or legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of *SOCIAL SCIENCE*, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true *MORAL PHILOSOPHY*. By giving the laws of development it formulates the true *EDUCATION*, and by giving the laws of expression it establishes the science of *ORATORY* and the *PHILOSOPHY of ART*, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of *SARCOGNOMY*, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervanraic practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of *PSYCHOMETRY*, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "*Manual of Psychometry*," while the statement and illustration of the doctrines of anthropology were presented in the "*System of Anthropology*," published in 1854, and will be again presented in the forthcoming work, "*Cerebral Psychology*," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed as I have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "*Manual of Psychometry*," "*Therapeutic Sarcognomy*," and the "*New Education*"), and by the *JOURNAL OF MAN*, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

MARCH, 1888.

No. 2.

Telepathic Mysteries.

THOSE who have read the *MANUAL OF PSYCHOMETRY* understand that the more subtle faculties of the mind have a vast range and may recognize events occurring at any distance, or the spiritual existence of those who have left the body. The innumerable facts of this nature are to them no mystery, but to the average mind of the educated and uneducated classes, knowing nothing of psychometry, all such facts are mysterious and almost incredible. Hence I retain the word "mysteries" in speaking of remote or telepathic communications.

Mr. Gurney of the English Society of Psychical Research has recently published two volumes entitled "*Phantasms of the Living*," in which many telepathic incidents are related. There is nothing essentially new in this, for such facts have long been appearing, but Mr. G. endeavors by his narrative to bring them to the notice of the scientifically ignorant and incredulous classes. Hundreds of similar facts are occurring annually, and I would be pleased to receive from my readers any similar narrative of their own experience. The following are some of Mr. Gurney's narratives :

THE WIFE'S WARNING OF HER HUSBAND'S DEATH IN INDIA.

"On the 20th of February, 1850, I received a letter from my husband, saying poor Edmund was very ill. Owing to some political news of importance, my letter of the 9th had come with a government dispatch a day later than the ordinary mail of the 8th, the regular mail day.

"Soon after receiving my letter, on the same day, my sister-in-law, Emily Ryan, came to me in great anxiety to know if I had any later news of her husband than the 9th, as she also had heard that he was very ill. I explained to her how impossible it was that there should be any later news, as the 9th itself was later than I had ever known the mail leave before. She then explained the reason for her extreme anxiety for news to the 10th of January, and told me the following curious circumstances :

"On the 10th of January she had been engaged in her devotions between 11 A. M. and noon, according to her custom; for she was in the habit of rising late and did not make her appearance in the family circle until the middle of the day. While thus engaged on her knees, and making her husband the special subject of her prayers, she thought some one spoke quite distinctly close to her ear: 'Pray not for him, he is in eternity. Be still and know that I am God.'

"She was so much astonished, she thought some one must have come into the room unperceived by her, and rose from her knees and looked around her, but could see no one. She was, however, so much impressed

by the circumstance that she wrote it down at once, with the date of day and hour, and sealing up the paper, carried it down stairs and gave it to the care of a young niece living in the house, telling her to keep the seal unbroken until she asked for it. On the morning she came to me Feb. 20, hearing of her husband's serious illness on the 8th of January, she had asked for her sealed note and had broken the seal and read in the presence of her mother and aunt the above circumstance, and finding the date, which she had forgotten, only two days later than her news from Calcutta, came off to me to inquire for later news, but only heard my letter of the 9th.

"She had therefore to await the arrival of another mail—a fortnight after—when the letters of the 23d of January arriving on the 8th of March, told her that her poor husband had died on the 10th of January between 5 and 6 P. M.—the exact time, allowing for the difference of longitude, that she had been forbidden to pray for him in London."

A. L. UDNY.

THE SISTER'S VISION OF HER MURDERED BROTHER.

"I thought you would be interested in the following account of a strange dream that came under my notice some twenty-six years ago.

"My wife, since deceased, had a brother residing at Sarawak and at the time to which I refer, staying with the Raja, Sir James Brooke.

"The following is an extract from the second volume of 'The Raja of Sarawak' by Gertrude L. Jacob: 'Mr. Wellington,' my wife's brother, 'was killed in a brave attempt to defend Mrs. Middleton and her children. The Chinese it appears, taking Mr. Wellington for the Raja's son, struck off his head.'

"And now for the dream. I was awoke one night by my wife, who started from her sleep terrified. She saw her headless brother standing at the foot of the bed with his head lying on a coffin by his side. I did my best to console my wife, who continued to be much distressed for some considerable time. At length she fell asleep again, to be awoke by a similar dream. In the morning and for several days after she constantly referred to her dream, and anticipated sad news of her brother.

"And now comes the strangest part of my story. When the news reached England I calculated the usual time of the voyage and found it corresponded with the time I considered had elapsed since the night of the dream."

N. T. MENNEER.

THE GIRL'S VISION OF HER SUFFERING MOTHER.

"When I was a child I had many remarkable experiences of a psychical nature which I remember to have looked upon as ordinary and natural at the time. On one occasion (I am unable to fix the date, but I must have been about ten years old) I was walking in a country lane at A., the place where my parents then resided. I was reading geometry as I walked along, a subject little likely to produce fancies or morbid phenomena of any kind when in a moment, I saw a bedroom known as the white room in my home, and upon the floor lay my mother to all appearances dead. The vision must have remained some minutes during which time my real surroundings appeared to pale and die out, but as the vision faded actual surroundings came back, at first dimly, and then clearly.

"I could not doubt that what I had seen was real, so instead of going home, I went at once to the house of our medical man and found him at home. He at once set out with me for my home, on the way putting ques-

tions I could not answer, as my mother was to all appearances well when I left home. I led the doctor straight to the white room, where we found my mother actually lying as in my vision. This was true even to minute details. She had been seized suddenly by an attack at the heart and would soon have breathed her last, but for the doctor's timely advent."

JEANIE GWYNNE BETTANY.

SIMULTANEOUS VISIONS.

Rev. Mr. Newnham makes the following statement of incidents at Oxford in 1854.

"I had a singularly clear, and vivid dream, all the incidents of which are still as clear to my memory as ever. I dreamed that I was stopping with the family of the lady who subsequently became my wife. All the younger ones had gone to bed and I stopped chatting to the father and mother, standing up by the fireplace. Presently I bade them good night took my candle, and went off to bed. On arriving in the hall I perceived that my fiancée had been detained down stairs, and was only then near the top of the staircase. I rushed up stairs, overtook her on the top step, and passed my two arms round her waist, under her arms from behind.

"On this I awoke, and a clock in the house struck ten almost immediately afterward. So strong was the impression of the dream that I wrote a detailed account of it next morning to my fiancée.

"Crossing my letter not in answer to it, I received a letter from the lady in question: "Were you thinking about me very specially last night, just about ten o'clock? For as I was going upstairs to bed, I distinctly heard your footsteps on the stairs and felt you put your arms round my waist."

"The letters in question are now destroyed, but we verified the statement made therein some years later when we read over our old letters previous to their destruction and we found that our personal recollections had not varied in the least degree therefrom. The above narrative may, therefore, be accepted as absolutely accurate."

P. H. NEWNHAM.

LIFE SAVED BY A WARNING.

Rev. Mr. Newnham makes the following statement of his experience in New Zealand after arranging with a party of men to leave the town and go by boat to an island near by, at four o'clock in the morning:

"I left them with the fullest intention of going with them I had ever had of doing anything in my life. When I left the kitchen I came to the staircase. I had got up four or five stairs, when some one or somebody said, "Don't go with those men." I stood still and said, "Why not?" The voice which seemed as if some other person spoke audibly inside my chest (not to the ear,) said in a low tone, but with commanding emphasis, "You are not to go." "But" said I, "I have promised to go." The answer came again, or rather I should say the warning. "You are not to go." "How can I help it?" I expostulated, "they will call me up." Then most distinctly and emphatically the same internal voice which was no part of my own consciousness said, "You must bolt your door." All this time I stood still on the staircase. On reaching the room I lit the candle and felt very queer, as if some supernatural presence was very near me. There was a strong common iron bolt to the door I discovered on examination. At the very last moment (it was quite a "toss up" which it should be) I bolted the door and got into bed."

"The next thing I heard was about three in the morning (I suppose) a hammering at the door, as I had expected. I was wide awake, but gave no reply. Then I heard voices, and the door violently shaken and kicked at. But I lay still as a mouse. So at last they gave it up and went away.

"About nine o'clock I went down into the breakfast room where a military gentleman was at his breakfast. As I entered the room he said, "Have you heard what has happened?" "No," said I "I am just down." "Why," he said "it seems that a party left this hotel this morning for Ruapeke, and their boat has been capsized on the bar and they are every one of them drowned." I said, "Why, I was to have gone with them, and very nearly did." "Then" said he, "you've had a lucky escape." I told him I had had a kind of warning not to go, and had bolted my door."

RETURNING SPIRIT OF MOUNTAIN JIM.

Miss Isabella Bird, the well known traveller and authoress, speaking of Jim Nugent who is described in her "Lady's Life in the Rocky Mountains," says :

"On the day I parted with Mountain Jim, he was much moved and much excited. I had a long conversation with him about mortal life and immortality, and closed it with some words from the Bible. He was greatly impressed, but very excited, and exclaimed. "I may not see you again in this life, but I shall when I die." I rebuked him gently for his vehemence, but he repeated it with still greater energy, adding, "And these words you have said to me I shall never forget, and dying, I swear that I will see you again."

"We parted then, and for a time I heard that he was doing better: then, that he had relapsed into wild ways; then, that he was very ill after being wounded in a wild quarrel; then, lastly, that he was well and planning revenge. The last news I got when I was at Interlaken, Switzerland, with Miss Clayton and the Kers. Shortly after getting it in September, 1874, I was lying on my bed about 6 A. M. writing to my sister, when looking up I saw Mountain Jim standing with his eyes fixed on me; and when I looked at him he very slowly but very distinctly said, 'I have come as I promised;' then waved his hand toward me and said, 'Farewell.'

"When Miss Bessie Ker came into the room with my breakfast, we recorded the event, with the date and hour of its occurrence. In due time news arrived of his death, and the date allowing for the difference of longitude, co-incided with that of his appearance to me."

NOCTURNAL VISION OF A DEAD BROTHER.

"On the night of Thursday, the 25th of March, 1880, I retired to bed after reading till late, as is my habit. I dreamed that I was lying on my sofa reading when on looking up I saw distinctly the figure of my brother, Richard Wingfield Baker, sitting on the chair before me. I dreamed that I spoke to him, but that he simply bent his head in reply, rose and left the room. When I awoke I found myself standing with one foot on the ground by my bedside and the other on the bed, trying to speak and pronounce my brother's name. So strong was the impression as to the reality of his presence and so vivid the whole scene as dreamt, that I left my bedroom to search for my brother in the sitting room. I examined the chair where I had seen him seated. I returned to bed, tried to fall asleep in the hope of a repetition of the appearance, but my mind was too excited, too painfully disturbed, as I recalled what I had dreamed. I must have, however, fallen asleep toward the morning, but when I awoke the impression of my dream was as vivid as ever — and I may add is to this very hour equally strong

and clear. My sense of impending evil was so strong that I at once made a note in my memorandum book of this "appearance," and added the words, "God forbid."

Three days afterward I received news that my brother, Richard Wingfield Baker, had died on Thursday evening the 25th of March, 1880 at 8.30 P. M., from the effects of terrible injuries received in a fall while hunting with the Blackmore Vale hounds.

I will only add that I have been living in this town some twelve months; that I had not had any recent communication with my brother; that I knew him to be in good health, and that he was a perfect horseman. I did not at once communicate this dream to any intimate friend — there was unluckily none here at that very moment — but I did relate the story after the receipt of the news of my brother's death, and showed the entry in my memorandum book. I give you my word of honor that the circumstances I have related are the positive truth."

FRED WINGFIELD.

To the narratives given by Mr. Gurney we might add a hundred more for there is an abundance of material, but our space will admit but a few, which may be introduced by the following quotation from

MRS. HARRIET BEECHER STOWE.

"It was a bright starlight night in June, and we were warned to go to bed early, that we might be ready in season the next morning, as usual. Harry fell fast asleep, and I was too nervous and excited to close my eyes. I began to think of the old phantasmagoria of my childish days, which now so seldom appeared to me. I felt stealing over me that peculiar thrill and vibration of the great central nerves which used to indicate the approach of those phenomena, and, looking up, I saw distinctly my father, exactly as I used to see him, standing between the door and the bed. It seemed to me that he entered by passing through the door; but there he was, every live lineament of his face, every curl of his hair, exactly as I remembered it. His eyes were fixed on mine with a tender human radiance; there was something soft and compassionate about the look he gave me; and I felt it vibrating on my nerves with that peculiar electric thrill of which I have spoken. I learned by such interviews as these how spirits can communicate with one another without human language. The appearance of my father was vivid and real, even to the clothes that he used to wear, which was earthly and homelike, precisely as I remembered it; yet I felt no disposition to address him, and no need of words. Gradually the image faded; it grew thinner and fainter; and I saw the door through it as if it had been a veil; and then it passed away entirely. What are these apparitions? I know that this will be read by many who have seen them quite as plainly as I have; who, like me, have pushed back the memory of them into the most secret and silent chamber of their hearts. I know, with regard to myself, that the sight of my father was accompanied by such a vivid conviction of the reality of his presence; such an assurance radiated from his serene eyes that he had at last found the secret of eternal peace; such an intense conviction of continued watchful affection and of sympathy in the course that I was now beginning, that I could not have doubted if I would. And when we remember, that from the beginning of the world, some such possible communication between departed love and the beloved on earth has been among the most cherished legends of humanity, why must we always meet such phenomena with a resolute determination to account for them by every or any supposition but that which the human heart most craves?

Is not the greatest mystery of life and death made more cruel and inexorable by this rigid incredulity? One would fancy to hear some moderns talk, that there was no possibility that the departed, even when the most tender and most earnest, could, if they would, recall themselves to their earthly friends. For my part, it was through some such experiences as these that I learned that there were truths of the spiritual life which are intuitive, and above logic, which a man must believe because he cannot help it; just as he believes the facts of his daily existence in the world of matter; though most ingenious and unanswerable treatises have been written to show that there is no proof of his existence."

MADEMOISELLE CLAIRON'S EXPERIENCE.

There are many, yes thousands, who have grown familiar with spiritual visitations, though very few of their experiences are ever recorded or published. Mademoiselle Clairon (properly Mlle. Claire Joseph Leyris de La Tude) a distinguished actress, who died 84 years ago, held as high a rank in her time as Rachel has since. When twenty years of age she had for a most devoted lover a wealthy young man of thirty, talented, handsome and profoundly devoted, but jealous and engrossing to her and scornful to society. These qualities did not suit her and she gradually withdrew her sympathy. From this he fell ill and she nursed him but renounced him as a lover. As his death approached two years and a half after first meeting her, he wrote imploring her to visit him, but she did not. At the time of his death Mlle. Clairon says in her memoirs, she was enjoying a very pleasant company to whom she had just sung, "when on the stroke of eleven o'clock a shrill piercing shriek was heard. In gloomy modulation and length it astonished everybody. I sank into a swoon and remained unconscious nearly a quarter of an hour." The noise was unaccountable, and she requested the guests to remain with her a part of the night, and persons were posted in the street to detect its source, but they never discovered anything. This unearthly shriek was very often heard and was heard by all around like any other noise, and one evening when she came home with a high official, just as he was leaving at the door, this wild shriek came between them and he was so frightened that he was completely overpowered and had to be lifted into his carriage.

At another time, riding out with a young man full of sport and incredulity, he asked to hear the ghost and the shriek came three times with such power that both fainted and had to be lifted out of the carriage.

At another time at Versailles she invited Madame Grandval to occupy a spare bed in her room and remarking when she got into bed that the ghost would have some trouble to find them there, a frightful shriek was heard and the Madame ran out in her night clothes and alarmed the whole house.

On three subsequent occasions the visitation came at eleven at night in the form of firing a gun. The last time, the coachman driving the carriage thought it was an attack of thieves and drove off at full speed.

Next it took the form of a clapping of hands at eleven o'clock, and

finally of a charming voice singing at a distance and gradually approaching, ending at the door. It was two and a half years before these phenomena ceased, and the explanation came.

A lady called to see her, and with great emotion informed her that she had been a friend of the deceased lover whose death had been hastened by the refusal to see him, and that when at half-past ten o'clock the final message came that Clairon would not see him "he took my hand with an increase in his despair which alarmed me, saying 'the unfeeling creature! She shall get no good by it. I shall pursue her after I am dead as often as I did when I was living.' I sought to quiet him, but found that he had breathed his last."

DR. PERRY'S WARNINGS.

Dr. R. J. Perry in the *Gatesville Star* says:—

"When a young man I was standing some 75 or 100 yards from a crowd of men who were engaged in a difficulty. All of a sudden I was impressed with the thought that I should move. I did so and in a few seconds a rifle ball, shot from the crowd, struck the tree I had been leaning against. I cannot to-day give a reason for what caused me to move. Again when war was declared in 1861 I was solicited to take command of a company raised in my own town, Vienna, Ala., but before going to the place of election of officers I sought Divine guidance in secret. And after spending some time on my knees, there came over me an impression so vivid as to be almost audible: 'Your weapons of warfare are not carnal but spiritual,' and with that seemingly whispering to me, 'Go on; you can be elected to command this company to-day; you may rise and reach the highest military honors to be conferred. And you shall not be touched with any missile of death. Your life shall be spared through the war. But my spirit shall not go with you, I have other work for you.'"

"Again on the morning of Dec. 20, 1852, our oldest daughter then 11 years of age, who slept in the room with us, on rising and while dressing, remarked to her mother: 'Last night I dreamed I caught on fire and burned to death.' Her mother made an evasive answer. A message soon called for me to visit a sick patient. As soon as I could, I started to see the sick one, and when about two miles from home I was overtaken and turned back with the sad news of the burning of my daughter. On arriving at her bedside, the first word she said to me was: 'Father, you remember I told mother this morning of dreaming I had caught on fire and burned to death.' She died at 3 o'clock that evening."

"During the retreat of our army through Georgia, a Mr. S. I. King one morning told his brother and others in his mess that he had dreamed he would be killed that day. They told him that his part of the company would not be on duty that day and he would not be in danger. He still contended that he would be killed, and accordingly spent the forenoon in writing to his wife, and his will, and distributing keep-sakes to his fellow soldiers. After he had finished so as to feel easy about his business, he laid down and was apparently asleep. A spent ball struck him about the left nipple near the heart. It did not bury itself so far but it was taken out with the fingers. He sprang to his feet looked around and fell dead without speaking. Dreams have been indicators of future events in all past times and will probably be to the end of time. The Scriptures give many instances of dreams giving a knowledge of future events, and why not the same things transpire in this, our day."

Premonitions of death have occurred very often. Gen. Bem of the Hungarian revolution had a distinct presentiment of his own death by seeing his tombstone with its date upon it. This I published in the *JOURNAL OF MAN* in 1850 and it was afterwards verified in his death. In this country it has been stated that Gen. Baker, Col. Ellsworth and other heroes of our late Civil War had distinct spiritual premonitions of their deaths. Mrs. D. S. of Melrose, Mass., had distinct warnings of an accident to occur to her husband and he was killed accordingly. Many predictions have been verified. The secession war in America, the war in India and the Crimean war were predicted. The death of the Emperor Nicholas was predicted to a day by J. F. Coles. The deaths of Garibaldi, D'Israeli and Alexander were predicted by Mrs. Buchanan. The loss of the Arctic was described by a New York medium several days before any news was heard. The public have often heard of Mr. Lincoln's forewarning of his assassination. It has been described by his old legal partner, Col. Ward H. Lamon. Mr. Lincoln told the dream the next morning — it was of great sorrow in Washington because the President had been assassinated and his remains were in the presidential mansion.

DR. FONDA'S WARNING.

The *Chicago Mail* of August 4 gives the following statement :

"I'm no believer in Spiritualism, and I'm not superstitious," said Dr. F. B. Fonda, of Jefferson Park, "but the warning given me about the burglary of my safe is something I cannot explain at all. Twice this summer I have been prostrated with the heat, and last week from Thursday until Sunday I was quite ill and was confined to my house. These abnormal conditions probably predisposed me to receive the warning. Saturday night I dreamed three times hand-running that I caught a man stooping over the back of my prescription desk. I dreamed that I got hold of him and turned his face up. I saw his face, but did not recognize him in my dream. My daughter, who is also my book-keeper, was away on her vacation, and I had a young man named Thomas, acting in her stead.

"Sunday morning I came down to the drug store to help him straighten out the cash, which had got in a snarl. During the afternoon I was consulting with Lawyer Mark Reynolds about some papers which he was to draw up for me, when I suddenly felt an impulse to go down to the drug store, 'Mark,' I said, 'I must go down to the store; there's something wrong with the safe.' 'Oh, nonsense,' said he.

"Then I told him about my dream and he laughed at me, but nothing would do but I must go down to the store. On the way I met Mr. Louis Goven, and he wanted to stop and talk for a minute, but somehow I couldn't. I found the front door locked. I opened it, and just as I entered I saw a man's head over the top of the counter. I thought it was Mr. Thomas, the clerk, so I said: "Hello, Lou, what are you doing here?" He made no answer. I said: "What did you lock yourself in for?" Still no reply. I went back and found a man crouching behind the counter with his hands full of money, just in the attitude I had seen in my dreams. I turned him around, and there was the same face I had seen. I was so taken back that I didn't know what to do, and then the man broke away from me. Reynolds caught him, and, with the assistance of some gentlemen who were passing by, he was secured."

MRS. EGGLESTON'S WARNING.

Mrs. M. M. Eggleston of Valley Centre, Kansas, writes to the *Better Way*:

"Some years ago my husband kept a grocery store in south western Iowa. One night I dreamed I was walking and talking with my mother, when becoming weary I sat down to rest and laid my head in her lap. She passed her hand caressingly over my hair and said softly: 'Daughter, you are in danger!' Then she repeated the words in a louder key; then still more loudly, her voice rising in sharp crescendo; until she seemed to shriek: 'danger! danger!' I awoke trembling with affright, her voice ringing in my ears, and I distinctly heard the words twice after I was thoroughly awake.

"My first impression was that some one was trying to break into the store which opened into our sleeping apartment.

"I immediately aroused my husband and urged that he should get up and see if anything was wrong. I had great difficulty in prevailing upon him to do so, as it was an intensely cold night in midwinter and he had no fear of burglars in that little village. At last however, just to please me, he opened the door communicating with the store room, and there was a man with head and shoulders in the window sash from which he had previously removed the glass; in a moment he would have effected an entire entrance.

"When he saw my husband he slipped out and ran around a corner of the house. My husband did not attempt his capture, but ran back into the room where I was, to a side window and we both saw the would-be thief dodge behind an immense woodpile and disappear. Now my mother was at that time living, and more than one hundred miles away; so it was not her spirit who gave me the timely warning. At least I do not believe it was, neither do I believe it was necessary that spirits should have acted in the matter. My theory is this: We are never entirely asleep and every human being possesses the instinct of self-preservation, some in a remarkable degree according to fineness of organization. These can sense approaching danger before it becomes apparent to the physical senses. But I have had other dreams fully as remarkable, perhaps more so, which I believe to have been the result of spiritual agency."

STRANGE WARNINGS TO SAVE LIFE.

THE Philadelphia *Telegram* published the following narrative:

"A lady who is a resident of the interior of Pennsylvania was travelling in Europe, and while staying in London, she dreamed one night that she was visiting prominent points of interest in that city in regular tourist fashion. But wherever she went she was met by a peculiar looking man who invariably asked her the same question: 'Are you ready?' Go where she would or do what she liked, in every scene in her dream she met the same man, and he always asked her this ever-recurring question. She was considerably impressed by this dream, and she remarked to the lady to whom she related it, that she should never forget the face of the man who had so persistently appeared before her. Time went on. She returned to the United States, and went to pay a visit to one of the large cities, stopping at the most noted hotel in the place. She was lodged on one of the upper floors, and went down to breakfast in the morning after her arrival. At the conclusion of the repast she went to the elevator and entered it, with the purpose of returning to her room. She was the only person in the elevator, and the man in charge of it, before starting it,

turned to her with the question, "Are you ready?" Struck by these words she looked at the man and instantly recognized the hero of her singular dream. She was seized at once with a vague and causeless terror and cried 'Let me out!—you must let me out!' The elevator being already in motion no release was possible till she reached the first floor. She hurried out of it and closed the door; the man started it to descend, and instantly the elevator and its unfortunate guide fell with a crash to the cellar. The poor man was instantly killed, and the strange dream had probably saved the dreamer from a similar fate."

A foreign journal relates the following :

"Louisa Benn, the daughter of a laborer of Wednesburg, England, made up her mind to emigrate to Australia, and gained the consent of her parents. Just before she was to sail, however, her mother dreamed that the ship which was to carry her daughter struck a rock near the Australian coast and went down with great loss of life. She succeeded in dissuading Louisa from going, but not until the girl's baggage had been placed on board the vessel and every preparation made for her departure. The ship went down, as Mrs. Benn had imagined it would, and among the lives lost were those of several girls who were to have been Louisa's companions."

Hezekiah Butterworth relates in the *Galaxy* the following marvelous story :

"Just before Major Andre's embarkation for America he made a journey into Derbyshire, to pay Miss Seward a visit, and it was arranged that they should take a pleasure ride to the Park. Miss Seward told Andre, that besides enjoying the beauties of the natural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her 'minstrel,' and Mr. Cunningham, the curate, whom she regarded as a very elegant poet.

"'I had a very strange dream last night,' said Mr. Cunningham to Mr. Newton, while they were waiting together the arrival of the party, 'and it has haunted me all day seeming unlike ordinary dreams, to be impressed very vividly upon my mind.'

"I fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, and seizing his bridle hurried him away, after closely searching his person. The countenance of the stranger was a very interesting and expressive one. I seem to see him now. My sympathy for him was so great that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and that I saw the same person I had seen in the wood brought out and suspended to the gallows. The victim was young, and had a courtly bearing. The influence and the effect of this dream are somewhat different from any I ever had.'

Presently Miss Seward arrived with the handsome stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to Andre, and at his first opportunity said to Mr. Newton :

'That, sir, was the face I saw in my dream.'

REVELATIONS OF CRIME.

A Brisbane special says: A mysterious circumstance has transpired in connection with the recent murder of Edward Hawkins, manager of Tiery-boo Station, who was found dead in his bed, shot through the head. Mrs.

Granbauer, wife of a settler on the Condamine, declares that she saw the murder of Hawkins enacted in a dream several times, and the whole of the circumstances and faces of the persons present were vividly fixed on her mind. She communicated with the police, and was taken to Brisbane jail, where a number of prisoners were drawn up. She selected one prisoner, and declared him to be the man she saw in her dream. The prisoner selected was William Clayton, who was arrested on suspicion of the murder of Hawkins, and is now awaiting trial. On Clayton being asked, he declared that he had never seen the woman before, and she is equally confident that she has never seen him, except in her dream.

A wonderful vision was related by W. Van Waters in the *Golden Gate* of San Francisco, which occurred to Mrs. Dushorm, who has an excellent reputation for intelligence and veracity. Sunday, February 7, 1886, a violent demonstration was made against the Chinese at Seattle, Washington Territory. That night the vision came to her. She seemed to be on the shore of a lake, and saw a boat which she described. A man came to her and led her along the shore and pointed out the body of a young man in the water saying "We were murdered on Lake Washington." She observed the man and boy minutely and a felt hat with a round hole in its side. She also saw a woman on shore, nervously watching the place when an Indian canoe passed by, as if afraid they would discover something. In another place she saw hats and coats lying on the shore, and a pair of oars not mates. Near the time of her vision, a Mr. Coleman and a young man left home on Monday morning about seven o'clock, to row across Lake Washington and were not heard of afterward. They were searched for, but not found; but three weeks after her dream she persuaded her husband to make search, guided by her description. He failed, but tried it again and succeeded. He found and recognized the spot she described, the tree, the coats and hat, unmatched oars, and a pencil case and watch key of Mr. Coleman. She instantly recognized the coats and hat when they were brought in, and they coincided with her description. Then other parties searched and found the bodies in the water, not thirty feet from the tree she described with bullet wounds showing that they had been murdered. At the undertaker's she recognized the bodies and told in advance where the wound in young Patten's head was located.

A man named Miller sometimes called "Pirate Miller," was arrested for the crime, convicted and executed.

Mr. Dushorm as a witness, swore that he was directed to the spot where he found the coats, by his wife's dream between midnight when she retired and daylight on the morning of February 8th. Thus it seems that the vision actually preceded by a few hours the murder that occurred, illustrating presentiment and prevoyance, as Mrs. Buchanan once witnessed a steamboat wreck opposite Hudson, with all its details more than twelve hours previous to its occurrence.

The recognition by Mrs. Dushorm of the spirit showing the murdered bodies does not prove the presence of such a spirit, for it was before the murder had occurred; and when Mrs. Eggleston heard her mother's voice there was no evidence of spiritual agency. The human mind creates visions that appear realities, and it is difficult sometimes to discriminate.

A Psychometric Investigation.

ACCUSTOMED to refer all matters of obscure nature to Psychometry for elucidation, I recently invoked the powers of Mrs. Buchanan upon a subject of which but little is known, on which she gave the following impressions in the last week of January.

"This gives me a solid, substantial, thoughtful feeling. It seems something old that has been brought into notice. It acts on the fore part of my brain and makes me thoughtful. It seems a deep and intricate subject, and one that ought to interest everybody. It seems like an aggregation of knowledge and different expressions. A leading object is a male—there is a great deal of investigation.

"There is something a great ways off, like a great rock, a solid, impenetrable, impregnable body. I perceive great, compact layers of stone. It might be called some kind of masonry that we know nothing about, not like our masonry—many successive ledges. It is of mammoth size. I see no church spire, it is more like a mountain. It covers a large extent of ground, more in length and depth than height—it extends below the surface. Its extension seems nearly as far as from here to Charles River. There is soil upon it, and remains of trees.

"There were once large structures on the top, looking like temples or prisons. There were prisons and dark deeds there—sacrifices and ceremonies, sacrifices of animals and human lives—heathenish proceedings."

(What was the appearance of the people?) "Crude, primitive, undeveloped, coarse, nothing refined. Their complexions were very dark." (How came this structure to be erected?) "We must go back many thousands and thousands of years. It may have been thirty thousand. There was then a very large population. They were not to be called barbarous, but had customs and laws that sustained these sacrifices to some kind of a god."

"The materials for this erection were at hand, they were not brought any distance. The whole population was enlisted to make an everlasting work, and perhaps five or six generations were occupied in building it. It was for sacred purposes."

"There were a great many prophets and prophecies in those days, and they directed this construction. They had military as well as religious views, and at later periods it was used as a military post by a more modern race. It had long chambers below, for stores of provisions, and for tombs. If excavations were made bones would be found, and mummies. There are some things in the human form, as hard as stone statues or petrifications, and indeed all sorts of forms or representations of things. There is some artistic skill, representing the type of the people, but it is generally very rude."

"The people were dark, with broad cheek bones, large mouths, heavy jaws, large ears, heads not very high. They had some resemblance to Egyptians in complexion."

(What warlike weapons did they use?) "Spears, stones, clubs, slings, nothing like modern weapons. Their spears were long, and were sometimes thrown like javelins."

"There are no representatives of that race now, unless a few scattered remains mingled with other races."

(What was their clothing?) "There was not much clothing used. The climate was warm; clothes were made of skins and coarse straw materials, barks and feathers. They were not a very settled population, but lived in temporary dwellings."

(Did they engage in war?) "They were not a warlike people, and did not have much civil war, but yielded to other races."

"There were no important cities in this primitive time, but cities were erected a long time afterwards."

The paper upon which this impression was given had these words upon it. "The Great Pyramid of Cholula in Mexico." As readers of the Manual of Psychometry are aware, psychometric impressions are given from words or sentences which the psychometer touches without seeing them. The impression is a fair description of the Great Pyramid and its probable origin. How correct, the reader may learn by reading the following article on the "Great American Pyramid."

There was no attempt to make a thorough investigation, only a few minutes were given to receiving impressions. These impressions are necessarily rather vague at first, until the subject is fully comprehended. One of the first remarks which was not followed by any question, was that "a leading object is a male," which probably refers to Quetzalcoatl, the deity worshipped.

The Great American Pyramid and Ruined Cities of Arizona and New Mexico.

(From the correspondence of the *Boston Herald*.)

CHOLULA, State of Puebla, Mexico. One does not have to leave North American soil to visit a genuine pyramid, which will compare in size with the Pyramid of Cheops itself. In fact, one might start from the door of the *Herald* office, and, taking the street cars to the Albany depot, ride, without scarcely getting off the steel rails, to the base of the famous Pyramid of Cholula. In nine days and nights from the *Herald* doorway one would be on this spot, in the midst of artificial and natural wonders nowhere on this continent to be surpassed. To get here one must needs come over the Mexican or Vera Cruz railway, as it is more commonly called, and by its branch at Apizaco to Puebla, whence a horse railway leads to Cholula, about eight or nine miles distant.

Nobody knows — even the most acute modern archæologist — just when this pyramid was built. It is certain that the Aztecs saw it when they invaded this land and wondered at it. Probably the Toltecs, or the Omlecs, had a hand in its construction, but all this may be well left to the curiosity of the learned and to the zeal of grubbers into the dusty and misty past.

Before I came here, I will confess that I had little faith in the theory of a pyramid, the existing photographs of it not giving one much other idea than that of a huge mound of earth; but, since com-

ing here and examining minutely this marvellous ruin, I have grown to wonder at the skill and energy of the American pyramid builders. Who they were, what they were, why they built this huge structure — all these are questions which stir the imagination. Certain it is that, at a time when northern Europe was barbaric, a cultivated worship, a civilized race inhabited this land of the evershining sun.

The huge artificial structure which rises abruptly from the surrounding plain is crowned at the top by a pretty church, which is dedicated to Our Lady of the Remedies, built by the Spaniards on the site of the former Aztec temple which the conquerors found there. The measurements of the pyramid differ. Humboldt giving the sides of the base at 439 meters each, and Bandelier, who was here quite recently, made the north side 1000 feet, the east side 1026 feet, the south side 833 feet and the west side 1000 feet. The height is about 144 or more feet from the base to the topmost terrace, on which stands the church. A view which Humboldt gives shows that formerly the four terraces of the pyramid were very distinctly to be seen, but now, owing to the crumbling of the sharp edges of the terraces by the action of rain and time, the pyramidal aspect is not so immediately to be discerned. But a near view and not very minute examination shows at once the artificial character of the mound. Going up the broad paved road, which winds around to the top, you see cuttings where the adobe brick, of which the structure is principally composed, is disclosed to view. The mound was built of adobe, or baked earth bricks, limestone in fragments, gravel, or rather pebbles, and bits of lava. The steps leading from the base to the temple were made of limestone slabs. All the materials came from near at hand.

In the time of the conquest a temple, built by the Aztecs, topped the structure. This house of worship was dedicated to the mysterious fair, white god, Quetzalcoatl, of whom tradition is that he came from over the sea in ancient times to teach the Aztecs the arts of civilization. There is some ground for supposing that this mythological personage was a Christian missionary who found his way from Greenland — in old times a fairly civilized land — to Mexico, who lived with the forefathers of the later Aztecs and taught them many arts. He was called "the god of the art;" his statue was crowned with a golden mitre, he wore a gold collar, turquoise earrings, and carried a sceptre studded with gems, and a shield painted with emblems of the four winds.

Mr. Bandelier thinks that the Pyramid of Cholula served both as a fortified place and a site for worship. At the top was a temple of the gods, and on the terraces were dwellings — the whole making a fortified pueblo. At the time of the conquest, in cutting off an end of the Pyramid to make room for a more direct road from Puebla to Mexico, a vast hollow chamber under the structure was disclosed to view. It was built of stone and sustained by beams of cypress. In it were two skeletons, some idols and a large number of glazed vases. It is said that this chamber was not open, but was covered with brick and clay and had no outlet whatever.

The Mexican pyramids here, at Cholula and at Tula resemble mar-

vellously the Assyrian and Chaldean temples which Layard and others have minutely described. The whole subject is full of interest, and American antiquarians will find here and elsewhere in this country a rich field for their researches.

From the top of the pyramid one discerns on the plain below some curious mounds, one somewhat resembling an elephant — all unmistakably artificial, showing that this region was once a religious gathering ground, a sort of American Mecca. I would be glad to have the time needed for a minute survey of this section, but one should have abundant leisure and experience in antiquarian matters.

The early Spaniards made all haste to exorcise the "devils" of the religion of the conquered race. They built many churches here, and it is a fact that in Cholula itself there are today churches and chapels to the number of 365, one for each day of the year. One church, built by order of Cortez, is most curious in its architecture. It has low walls and a Moorish aspect, and is said to have been built to resemble the famous mosque of Cordova. In the time of the Aztecs there were 40,000 inhabitants in Cholula; now not over 6000. It was at Cholula in its vast square, that Cortez, in 1519 perpetrated a wholesale massacre.

A great many interesting relics are to be bought there, and the natives ply quite a trade in the selling of miniature idols dug up all around here. There are sceptics who say that there are regular little idol factories where good imitations are made, but I think that many of the little relics to be had here are undoubtedly genuine. There was a great religious gathering-place, a place for pilgrimages, and idols were in ancient times made here in vast quantities. So the traveller, exercising a proper amount of caution, may buy freely, first examining the articles offered for authentic marks of age.

But the pyramid, wonderful as it is in itself, is dwarfed into insignificance by the huge mountains which form a vast wall, separating the valley of Puebla from the valley of Mexico. From the top of the pyramid here, I note a good-sized hill lying up under the base of Popocatepetl. It looks like a sailboat alongside of the Great Eastern. In other directions one sees Malinche, the most curious of mountains, and the lofty, "star-shining," peak of Orizaba. Nature has here spread out a panorama which should bring artists here by scores. But only on a great canvas can this scene be adequately portrayed.

The comfortable way to "do" this valley and Cholula, is to make your temporary home in this near-by city of Puebla, where, as I noted in a previous letter, a good hotel can be found at the Diligencias, where there is good food and no vermin. Puebla makes a good headquarters to go from to visit not only this place, but the strange little town of Tlaxcala. And of Puebla itself, one who is fond of characteristic Spanish architecture, of Spanish scenes and life, cannot quickly get tired. Its sweet air is as balm to the lungs, and is strengthening and appetite provoking. The old book hunter and the curiosity collector will find Puebla worth a fortnight of his time.

The more I see of this country, the stronger grows the impression that Mexico is to become to the United States and its hurried, over-

worked and nervous population what Italy is to the rest of Europe — the land of winter journeys, of health residence for those broken down with the strenuous, rushing life of the great northern republic. Mexico is but little part known; it is on its vast stretch of high plateau, a land of wonderful climate, the sanitarium of this continent. The robust health of the table-land rancheros, who sit their powerful horses like centaurs, vindicates the climate and disproves the flippant assertion that no strong race ever existed on an elevated plateau.

American physicians, who want to be up with the times, should make a study of characteristic Mexican climates for the information of health-seeking people. The climate of a tropical town like Orizaba is, for example, very different from that of this plateau region. At Orizaba there is a summer all the year; here, in winter there is a continual October of bright days, blue skies and crisp air. At Cuernavaca, Morelia and such places, there is a mild, Maylike climate. At Lake Patzcuaro, at the present terminus of the Mexican National railway's Pacific division, there is a lovely climate, a lake which no Italian sheet of water can surpass in beauty, which has elicited the praise of America's greatest painter who makes his winter home in the charming city of Morelia.

I am surprised that none of the railway companies have taken practical steps to make known the virtues of the many-climated sanitarium that Mexico affords. The neglect of the dissemination of this sort of information indicates the sluggishness of apprehension of the managers. A pushing, working corporation would long before this have made Mexico as well known to every American as Italy is to the European. A few newspaper correspondents have done the work, in part, which should systematically have been accomplished by the railway companies.

A land without snow or ice, *sans* tempests and dull days, with a sun which makes all out of doors a perpetual October, ought to attract thousands of American pilgrims yearly. By sea and land routes, offering many attractions, this country may be reached. By sea one may arrange to stop off at Nassau and traverse Cuba longitudinally, and thence to Vera Cruz. By land the Central offers a route lying through great Mexican cities, Zacatecas, Leon, Guanajuato, etc.

F. R. G.

MARVELLOUS DISCOVERY IN ARIZONA.

A CITY THREE MILES LONG.

LOS MUERTOS, Ari., Dec. 26, 1887. The Hemenway expedition, under the direction of Frank Cushing, has been at work for several months, and has excavated the ruins of a city three miles long and two miles wide. The excavations are not continuous, but have been made at various points along the main street and at the limits of the town. Mr. Cushing acquired from the Zuni Indians, among whom he has lived for some years, the knowledge of customs and traditions which enabled him to find the buried cities of the Salt river valley. The first one excavated is called Los Muertos, the city of the dead. Others

that have been partially excavated are El Pueblo de los Hornos, the city of ovens; El Ciudad de los Pueblitos and El Pueblo de los Pedros. But these are only a part of the chain of cities that once covered the desert. There are nineteen buried cities in the valley alone, and Los Muertos, which had a population of ten thousand, is one of the smallest.

The entire valley was once a system of cities, with adjacent farms, and up in the mountains are sacrificial caves and pueblos of stone, many of which have never been explored, and are entirely unknown to the wondering tourist and sightseer. The people who lived in these were not Aztecs, as has been supposed. They were of the race that preceded the Aztecs, and had upon this continent a civilization older than the pyramids. This is proved by the human remains and relics found. Ethnological researches, prosecuted by Mr. Cushing by the comparative method, demonstrate that the dwellers of the plain were Toltecs, and that they reached a high state of civilization many centuries before the Aztecs appeared. They were probably of Asiatic origin, but not Mongoloid. The Indian of the Pacific coast appears to be Mongoloid and a later immigrant from Asia. The age of the Toltec ruins is reckoned in thousands of years. The Toltecs were agricultural people, and had the plain of Tempe under a high state of cultivation. The climate and character of the soil were, apparently the same as now, and a vast system of irrigation was required to make the land productive. The maps made by the surveyor of the Hemenway party show at least three hundred lines of ditch work.

The Toltecs were better irrigators than farmers of to-day. They were satisfied with a very slight flow, and, consequently, were able to conduct water to every part of the plain. The higher ground which is now a desert, was reached by levees upon which the water flowed. The bottom of these ditches and levees, hardened by the water flowing over them, have resisted the levelling power of the elements. The banks have disappeared, leaving the bottoms elevated slightly above the plain, and these hardened surfaces are now used as roads all over the valley. In some places the irrigating canal was cut through the solid rock with stone implements. The cost of making that cut to-day with improved implements would be \$20,000.

The manner of building the ditches and keeping them in repair is indicated by two parallel rows of stones along the sides of the ditches. These stones are of diorite, and were used as chipping stones to sharpen the stone implements with which the digging was done. Most of them seem to have been worn out and thrown aside, and probably they were covered up with earth and thrown out as the work advanced. The washing away of banks by the rains of centuries has left them exposed. Many, no doubt, were used in repairing the banks. The natural inference is that the ditches were maintained during a long period. The modern canal system of the valley is only forty-one miles in extent and cost \$1,500,000. The Toltec ditches were of great size and extent no less than 300 miles of canal alone, and could not be built to-day for less than \$2,500,000.

No less than 450,000 acres were cultivated in the Salt lake valley by means of these ancient ditches.

The Toltecs had no occasion to raise more corn than they could consume, and, therefore, the population of the plain may be calculated on the basis of cultivated acreage. The 4000 Pyma Indians on the 1000 acres support themselves and sell 9,000,000 pounds of wheat yearly. It is within bounds to place the ancient population at 250,000.

The ruins still uncovered but traced by unmistakable surface indications, extend through the foot of the hills into the mountains. The ruins of Los Muertos are being thoroughly examined because they are typical, and, also because they have been buried, and, therefore, protected from the ravages of time, tourists and ranches. Twenty-two large blocks of building have been uncovered, and three carloads of relics have been sent to Boston. These relics consist of pottery, implements and skeletons.

One of the ruined buildings is 400 by 375 feet, another is 480 feet long, and many of the buildings are 300 feet square. The adobe walls are sometimes seven feet thick and two stories high. Connected with each building is a pyral mound, around the base of which are the funeral urns containing the ashes of cremated Toltecs. Entrance to the buildings were sometimes through doorways, and sometimes through holes in the roof. Each building was divided into a great number of small rooms, indicating a large population to each block. The roofs were of concrete, supported by timber, and most of them have fallen in. Here and there the concrete remains in position. It is evident that these cities were destroyed by earthquakes. In most cases the roofs have fallen in and the side walls have fallen outward. Time has disintegrated the adobe blocks, and the rains have spread the material so evenly that the buildings are indicated only by slight irregularities in the surface. The work of excavation is simply to clear away the surface material. That the cities were suddenly overthrown is proved by the finding of skeletons under the fallen roofs and walls in positions indicating violent death. One photographed as found shows that the man was caught under the falling roof and thrown upon his face. His chest is crushed forward by the weight, and his right hand stretched out as he fell. A large number of bodies found proves that the calamity was widespread and complete.

In one of the sacrificial caves of the Superstition mountains was a skeleton that eloquently tells the story of the earthquake and the terror of the inhabitants. It is that of a maiden sacrificed, as the vessels and offering on the altar show the ethnologist, to appease the wrath of the earthquake demon. There had been several shocks, and the people had offered up ordinary sacrifices in vain. At last, the priest went up to the sacrificial cave and made the supreme offering of a maiden of the tribe. The people returned to their homes, assured that their danger had been averted. Then came the greatest quake of all. Those not caught in the ruins fled in terror to the fields. The gods had abandoned them to the malignant wrath of the powers of evil, that even to-day are believed by the Indians to dwell in the

Superstition mountains. They fled in panic, the Toltec people were scattered through the country, the wild tribes of the hills and forests made war upon them and drove them to the south, and a splendid civilization of prehistoric times was obliterated from the face of the earth.

AN ANCIENT CITY IN NEW MEXICO.

The Virginia City (Nevada) *Enterprise* says: "To the eastward of Socorro, New Mexico, two proprietors a few days ago accidentally stumbled upon indications of ancient ruins projecting above the shifting sands of the plain. A careful examination convinced them that beneath their feet, buried in the desert sands, lay the ruins of an ancient town. Turning to with their shovels to explore their find a few hours' work brought them to the floor of a small room in the form of a parallelogram. The Socorro *Bullion* thus describes the relics unearthed: "They found the remains of several human beings, several handsome vases carved with geometrical figures in different colors, stone axes, hammers, pieces of cloth apparently manufactured from the fibre of yucca, several strings of beads, seashells, arrow-heads, an abundance of fragments of obsidian quartz, and an incredible quantity of pieces of broken pottery, including several with a blue glazing. Only in one other instance have we ever heard of this color and quantity of ware having been discovered in this Territory, and that was at the ancient pueblo near the Santa Rita, in this country, and it indicates that the Spaniards had lived in New Mexico before the extinction of the race who inhabited this ruined and buried village." The miners do not know whether they tapped the best or the poorest spot in their buried town in this first excavation. They have, however, resolved to continue digging. They are of the opinion that they may be able to unearth a cabinet of curios the sale of which will bring them more coin than they would make in the same time at prospecting for precious metals.

The Future of Ireland — Psychometric View.

SUBJECT OF IMPRESSIONS — "IRELAND IN 1889."

THE prediction of Mrs. Buchanan for Ireland when revolution was thought to be imminent promised the cessation of the trouble in two years, and was verified by the declaration of magistrates that the amount of crime for trial had become singularly small. The present disturbed and unhappy condition of that country induced an English correspondent to ask me to use the prescient power of Mrs. Buchanan to report upon its future. Hence I placed under her hands the words, "Ireland in 1889." The following were her impressions Jan. 26, 1888, given just after investigating spiritual phenomena:

"This is a practical thing. It gives a strong excitement to the brain, a feeling of oratory, and the name of Gladstone occurs to my mind. There is a mighty force in this — a great deal of agitation about it as if a mighty wind were stirring up the elements.

"Now I feel more quiet and calm, as if a whirlwind had passed over. A regulating influence has passed over all things. I do not

know to what region this refers, but it seems as if a new life were springing up and the green fields flourishing. I see rosy children and a green sward. An adjusting influence is prevailing. The people are satisfied with the result of things. The agitation has spent its force, and relaxation follows — reaction.

“It seems to me the country concerned needs assistance and protection, because its industry has been paralyzed and apathy produced. They require system and education. Their religion needs to be broadened and enlightened. Enlightenment will be developed. They will be industrious, genial and ready for enlightenment, like a great family of children reaching out for help. There will be general prosperity in a few years. Two years more will show a decided change and spiritual enlightenment.”

Understanding this as a perception of Ireland in 1889 by the prophetic faculty, I would anticipate a consummation of political relief (following agitation) in the latter part of 1889, and beginning prosperity in 1891. Let us rejoice in the future to which psychometry points.

It was for this, but for something more than this, that Fanny Parnell poured out her soul in the death song “Post Mortem:”

“Shall mine eyes behold thy glory, O my country?
 Shall mine eyes behold thy glory?
 Or shall darkness close around them, ere the sunblaze
 Breaks at last upon thy glory!”

Her eyes are closed, but the sun will shine upon Ireland again, and perhaps in time it may shine as depicted by her poet Clarence Mangan:

“The sun with wondrous excess of light
 Shown down and glanced
 Over seas of corn,
 And lustrous gardens a-left and right:
 Even in the clime
 Of resplendent Spain
 Beams no such sun upon such a land!”

A Mystery.

THE reader to appreciate a psychometric report should place himself in the position of the psychometer, not knowing what is the subject under investigation. Let me introduce you to an opinion pronounced on a bit of paper on which a subject was written unknown to Mrs. B. who after a little study spoke as follows:—

“This seems a subject under discussion — something important, very important too to many. It concerns the public interest. It seems a scientific discovery which will take time to develop it fully. But it is one of those things that have come to stay. It is not questionable, but based on correct principles.

The person concerned in this is a successful genius. He works to a purpose. It is something new and original with a great deal of mentality. It seems that electricity has something to do with it as

the agent. It will be a revolutionary thing — will revolutionize many ideas and be of great benefit in constructing new methods of doing things. It will upset many theories that have existed, and bring them to practicality. It is one of the grand achievements of the age, but I do not yet perceive what it is. It seems that some of the workers in this are in the spirit world. I feel that it is connected with the new telegraphic operation by spirits.

(Who are the parties concerned in it?) “It is beyond my power to describe the hosts. It is a combination of geniuses. There is an immense power in this work. *It is only a foreshadowing now of something still greater and more astounding*—as much as people can bear now, it must come by degrees. The name of Watt comes before me. The spirits are engaged in studying the forces. My mind is drawn to the great forces rather than the individuals.

“The spirit who is managing is not the sole manager. There are others far back of him who are silent. He is earnest and truthful, laboring for progress on earth and in spirit life. This is brought forward to establish incontrovertibly the truth of spirit intercourse.”

The telegraphic operation thus described is that which has been proceeding at Cleveland, in which the spirit of Dr. Wells, late a homœopathic physician of Brooklyn, is communicating through a telegraphic apparatus on the table, conversing with visitors, making profound and accurate diagnoses for patients, giving medical advice, and showing the high order of intelligence which belongs to genuine spiritual communications.

While such things are going on, while the invisible power is moving the spirit telegraph, what must a philosopher think of the lumbering blindness of a Seybert commission, and the ponderous dignity of the pulpit, discussing questions of future life in the dim light—the phosphorescent light from the tombs of past centuries, as if there were no light to-day, and refusing to listen to voices from the better world!

Progress of the Marvellous.

THE most marvellous recent incident is the development of a supernatural light around a child of Mr. and Mrs. Aaron Field of St. Louis, as described in the “Sunday Sayings,” of that city, apparently in good faith. A few weeks since, their youngest child, a boy, passed into a peculiar drowsy, or cataleptic condition, puzzling to physicians, and in the night there appeared a strange white light at the head-board of the crib, and extending over the head and face of the child down to its shoulders. The mother was terribly alarmed, and the absent father called home by telegraph. The light was interrupted when the child was lifted from the bed, and renewed when returned. A gentle electric current was administered through his hands, and he rose up in the bed, opening his eyes. Then the light became very brilliant, and changed from white to blue, yellow, and violet, returning to yellow and blue. His countenance assumed a beatific expression, his muscles relaxed, he fell back, the electric current was discontinued and the colors ceased, leaving only the previous illumination. The illumination and trance continued to the time of the publication, and nourishment was injected into the stomach by a syringe. The doctor

is watching the case closely and an interesting report may be expected.

THE MIND READING FACULTY has, according to the *Detroit Journal*, been developed in a little girl, Eva McCoy of 94 Porter Street, Detroit, who is about twelve years old. When blindfolded she will tell the words in the mind of any one by holding their hands on her forehead or placing her own on the forehead of the inquirer. This is the rational method as the ideas are given and renewed through the intellectual region in the forehead.

INTUITIVE CALCULATION has been marvellously displayed at Jersey City in W. U. Scott, a boy of seventeen, who solves problems almost instantaneously, without knowing how he does it: for example, multiply 3689 by 2475, answer 9,130,275; find the cube root of 130,323,843, answer, 507; find the interest of \$785 for 134 days at 7 per cent. answer, \$20.17.

PRECOCIOUS LINGUIST—Corinne Cohn, a six year old girl at Chicago, can converse in French, German and English, about the famous poets, and has acquired Volapuk and Italian.

A MUSICAL PRODIGY—Master Spenitt a three year old child of Mansfield, R. I., can play upwards of twenty tunes on the Harmonica accurately. When he played "Home Sweet Home" in public, he was frightened at the applause and would not play any more. His parents have no musical talent.

A CHERISHED MESSAGE—At a Seance in a private residence at Springfield, Mo., a clear boyish voice said "Mother, Good Evening!"

The words seemed to come from the adjoining room and in a second all eyes were directed there.

An aged lady sat in the circle, and, with quivering lips and tear-dimmed eyes, sobbed, "It is the voice of my child—my boy that was killed at the battle of Wilson Creek!"

"Yes, it is he, my dear mother; and I have come to greet you."

At these words the mother gave vent to her feelings, and those that sat around the table saw, as the tears stole down her thin, pale cheeks and heard the heart-beats come and go, that her soul and thoughts were struggling with memories of long ago. She soon recovered from the sudden shock of sorrow, and said: "Albert, tell me where you are now and how you came there?"

"Mother," he replied,—and the voice was soft and sweet,—"I fell, pierced by a bullet upon the margin of the stream that flows through your beautiful city. The blood of the South and the blood of the North flowed down the stream in harmony together. The spirit that once dwelt on earth—frail tenement that sent the bullet through my beating heart—is my comrade in the spirit-world. For twenty years I have waited for this hour to come that I might tell you and forever set at rest the anxiety and maternal love you bear me. Here, forever happy in this spiritual world, surrounded by everything that is pure and lovable—where all, friend or foe in earth's frail existence, in this world are all comrades together.

"Good by for the present," said the spirit. There was a ring of soft, sweet cadence in the voice that sent a thrill of sunshine and pleasure through the hearts of all.

Miscellaneous.

POSITION AND POLICY OF THE JOURNAL.—A truly good and wise man would feel an interest in the condition of society and progress of nations everywhere. He would desire to find in his Journal the best and latest news of human progress in liberty, prosperity, virtue and happiness—in science, art, and philosophy. He would desire too, to know what is being done to remove existing evils, intemperance, gambling, poverty, crime, monopoly, corruption, ignorance and bigotry. It would require a large Journal to satisfy his hunger for such knowledge. And finding it impossible to keep up with chronicle of progress or the discussion of all reformatory measures, he would look with still greater eagerness for some basic philosophy, some fundamental and comprehensive science that would explain the sources of all evils and the rational measures that would remove them. This he would recognize in the all comprehensive SCIENCE OF MAN, and would therefore deem Anthropology the chief theme for discussion and illustration, never forgetting for a moment that ANTHROPOLOGY is supremely important, only because it promises emancipation from all evils by showing the pathway of progress.

It is for this ideal reader, good and wise as aspiration can make him, that the JOURNAL OF MAN is published, to satisfy his craving for beneficent knowledge, which favoring circumstances and half a century of disinterested pursuit of truth have placed in the possession of its editor.

That the Journal is not yet adequate for this task, and may not be adequate even when enlarged next year is fully realized, but next year it will be able to refer its readers to a volume explaining the mysterious relations of soul, brain and body—Therapeutic SARCOGNOMY—and as other volumes are issued its task will be lightened.

It is some consolation for the present narrow and inadequate limits of the Journal, that its readers express so much regret and disappointment at the postponement of its enlargement, and this gives evidence that they cherish the sentiments of the ideal wise man for whom it is published.

THE MICROSCOPE IN SCIENCE.—Every year adds greatly to the revelations of the microscope, and they are becoming more and more important to Biology and Therapeutics. The microbes or bacteria which have so much to do with the propagation of diseases are being faithfully studied by microscopists.

It would however be a great mistake to regard them as the sole causes of diseases or to suppose that all animalcular life is unfriendly to man. The germ theory of diseases is pushed beyond its proper limits by those who cultivate that department of science. The air is everywhere, except in the highest regions of the atmosphere, filled with microbes which are continually falling on all exposed surfaces. A vast work is yet to be accomplished in distinguishing between those which are harmless and those which are pathologic—between those which actually provoke disease and those which are but harmless elements in the fluids of the body.

Wonderful is the perfection to which microscopic apparatus has been brought—The micrometers or instruments for the measurement of minute objects would seem to have been carried as far as human vision could use them—They are made by rulings on glass or metal of fine lines, and the finest of these rulings are said to be as fine as the two hundred thousandth part of an inch. When we conceive the tenth of an inch divided into a hundred parts we have passed beyond the limits of distinct vision, and when one of these parts is divided into two-hundred, even imagination fails, though the microscope may make it visible. There are three machines which make these fine rulings, one from Albany, one from Harvard College, and one from Johns Hopkins University. The minute microbes of various diseases are

gathered for examination and cultivated by sowing them upon a gelatine surface for propagation and study.

There are movements in minute objects which the microscope reveals but does not explain, and which are as mysterious as the movements of cilia upon animal membranes. Mr. Cox, an eminent microscopist of New York says: "A little gamboge rubbed up in water will exhibit an activity among its microscopic particles which will give them the appearance of being alive when looked at through the microscope. No one knows the cause of this motion nor its limitations as to time. I have a specimen of this sort which has been under observation thirteen and one half years, and as far as known has never shown any sign of slacking in all that time."

These are called Brownian movements and are not confined to gamboge but take place in almost any substance finely divided and suspended in a liquid of suitable specific gravity. These movements have even been seen in the small spaces or vacuities found sometimes in granite occupied by a fluid, and this fact seems to indicate that granite cannot be the primitive rock of the globe organized by fire, for the heat could not have permitted the existence of a drop of liquid. What then if not granite are the solid foundations of the globe? The circumference of the illumination of science is surrounded by a vast realm of darkness.

LANGUAGE REFORM. — The orthography of our language is ridiculously barbarous. And *although* we *know* it is *sough*, it is only of late that any promise of reform has appeared. American and English Philological associations have pronounced in favor of a radical simplification of spelling, and a large number of Teacher's Associations have approved it. The Pennsylvania Legislature has provided a Commission to examine and report on spelling reform in connection with education, and a report may be expected in a year, which will lead to proper measures in the schools.

DEATH OF THE BEST MAN IN FRANCE. — M. GODIN, the founder of the Familistere, or Industrial Palace at Guise in France, a benevolent combination of capital and labor, showing the best social condition ever attained by the laboring population, has recently deceased. No man deserves a higher rank among the philanthopists of the 19th century.

END OF A GRAND TRAGEDY. — The connection of the Bonaparte family with the destinies of France has been a grand and bloody tragedy for the people, and it was fortunate for that nation that a Zulu assegai ended the life of the Napoleonic Prince in Africa by a well-deserved death. On the ninth of January the remains of Louis Napoleon and the Prince his son were removed with appropriate religious ceremonies from Chiselhurst to Farnborough, England. Eugenie still lives, but the ghost of a Napoleonic empire no longer haunts the French republic; for which let us be thankful.

HIGH LICENSE. — Has not been a success as a temperance measure, except in the way of raising revenue. In Chicago there have been more arrests for drunkenness than before it was adopted. The consumption of beer has increased one fourth and nearly twice as much money has been expended for beer as for house building. Mr. Iler, president of the leading Distillery Company in Nebraska, has written to his Eastern friend that "High License has not hurt our business, but on the contrary has been a great benefit to it, as well as to people generally. I believe somewhat as you say the Cincinnati *Volksblatt* says, that High License acts as a bar against Prohibition . . . It also gives the business more of a tone and loyal standing and places it in the hands of a better class of people. I do not think that High License lessens the quantity of liquor used . . . I have an extensive acquaintance through this State, and I believe if it were

put to a vote of the liquor dealers and saloon men, whether it should be High License, no license or low license that they would almost unanimously be for High License."

MEDIUMISTIC CHILDREN. — *The Golden Gate* says: — "The nine-year-old daughter of a Minneapolis, Minn., washerwoman, is lately manifesting powers that are unaccountable to her family and others not acquainted with Spiritualism. She has no education whatever, but writes messages in a clear, beautiful hand, from deceased persons, the writing being from right to left. These communications generally being given in a trance state, the mother became alarmed, and one day called in a prominent business man for advice. After talking with the girl a few moments only, she fell into one of these 'unaccountable states,' and wrote the gentlemen a message from his wife, for some time deceased. The child's case has awakened so much interest that a public test will be made of her powers."

The New Astronomy by Prof. S. P. Langley, (price \$5), is a very good exposition of the present state of the science. **A handbook of Volapuk**, by Charles E. Sprague, 1271 Broadway, New York, (price \$1), has been announced.

MUSICAL WONDERS. — Joseph Hoffman and Blind Tom are not the only musical marvels at this time. Maud Cook of Manchester, Tenn. is one of the astonishing class but has not been brought out as she deserves. Her genius was displayed at four years of age and now she is barely ten and entirely blind, but for musical genius she has been compared to blind Tom. She is intelligent and lovely in her disposition but belongs to a poor family, and has had no training or opportunities.

CATHOLICISM IN NEW YORK. — A correspondent of the *Boston Pilot* says: The striking advance of the Catholic Church throughout the United States has been frequently dilated upon, but it is nowhere more apparent than in New England, the central seat and fountain of the Puritan creeds."

After giving full details he adds: "Summing up the consistent figures of the above details we find Catholicity to stand about thus in New England: 646 churches, 154 chapels and stations, 1,032 priests, 214 seminaries, 70,874 children in Catholic schools, and a Catholic population of about 1,325,000. It is enough to make Cotton Mather turn over in his grave."

NEGRO EMIGRATION. — A large number of negroes are arranging to emigrate from the United States to South America, chiefly to the Argentine Republic. The exodus is to begin next May. The leader of the enterprise named Smith, anticipates that as many as 300,000 will be induced to emigrate.

FAITH CURE is making progress in Jersey City. A church edifice is building on Jewett Avenue. It is built by John Elsey, a large poultry and game dealer. It is to be called "The Church of the First Born" and belongs to the sect of Faithcurers founded by Sister Antoinette Jackson, and led by Dominie Hancock of Greenville. The people are very devout. "One said to a *Sun* reporter he never even drove a nail except in God's name, to his credit and glory and with his help. And suppose you whacked your finger while you were driving it?" he was asked. "Glory be to God," shouted the man of Faith "I would know he meant it for my good." Mr. and Mrs. Elsey live in splendid style and dispense with doctors for "the Great Physician is ready at once if called on by one who has the Faith. and his cures are complete." Mr. and Mrs. Elsey say they were cured of paralysis by Faith after the doctors had failed.

Literary Notices.

HERMES, ANAH AND ZITHA — SEQUEL TO HAFED PRINCE OF PERSIA. (Spirit communications received through the Glasgow Trance-painting Medium, David Duguid.) The work entitled as above is a volume of some 448 pages, purporting to describe the lives and labors of three spirit medium missionaries, who were themselves the companions, and who had personal knowledge of Jesus of Nazareth, and who, inspired by the most saintly devotion to his religion and martyr-like self-sacrifice, passed their lives in wandering through Arabia, Persia, Egypt, Tyre, Cyprus, and other Oriental lands; encountering dangers, suffering hardships, and working, by aid of spirit guardians, miracles of wonder and triumphs of evangelizing, the narration of which forms either one of the most gorgeous romances, or the most astonishing evidences of spirit control that has ever yet been committed to paper. Judged alone by the thrilling character of its pages, this book takes rank as a romance of the highest and most vivid imaginative power. Considered as the spoken words of a poor uneducated operative — one who has never strayed beyond the purlieu of his own Scotch house, the wonderful descriptions of Oriental scenery, customs, people, and the habits and manners of eighteen centuries ago, depicted in language as simple as a sailor's story, and anon rising into the most sublime imagery and the most exalted strains of inspiration — this work, if it be not just what is claimed for it, namely, the influx of a band of ancient but supernal spirits, then all we can say is, that David Duguid is the paradox of the age, and his book its crowning miracle. Partaking of continuous history, but far superior in interest and charm to "Hafed," we can confidently commend "Hermes" to the attention of all who have knowledge of, wondered at, and felt interested in the inspired medium

David Duguid, himself a miracle as a matchless trance painter. The entire volume must be read to appreciate its singular and entrancing character. — *The Two Worlds*.

WAYSIDE JOTTINGS. — By Mattie E. Hull — 208 pages — \$1 — Published by Moses Hull, Des Moines, Iowa. Mrs. Hull is one of the most popular speakers of the spiritual rostrum and her whole life has been an illustration of mediumship. At the age of thirteen she was taken into the Unitarian church of Athol, Mass., and made a remarkable address of an hour in an unconscious trance. Her book is a collection of short pieces in prose and poetry, expressing her dominant thoughts and aspirations in a pleasant and graceful manner. It has been commended by the press.

OUTSIDE THE GATES and other tales and sketches, by a band of spiritual intelligences through the mediumship of Mary Theresa Shelhamer, Boston. Colby & Rich publishers. A volume of 515 pages, price \$1.25 by mail. This volume contains thoughts from a spiritual standpoint and the personal history of a spirit in spirit life with "what I found in spirit life" by Spirit Susie. Part second is a remarkable autobiography and description of life in the spirit world by the spirit Morna, concluding with "The Blind Clairvoyant, a tale of Two Worlds." Miss Shelhamer's name is sufficient assurance that it is well written and interesting.

CHRISTIAN ABSURDITIES — By John Peck — 80 pages — 20 cents — published at the Truth Seeker office, 28 Lafayette Place, New York. This is one of the most vigorous and pungent assaults ever published against all the assailable points of church theology but like most iconoclastic works offers no substitute for the errors it assails but the common agnostic ideas of morality.

Chap. XII.—Experimental Demonstration of the Supreme Science.

The only two satisfactory methods of revealing the brain functions—their immense importance and wonderful facility of application—millions of subjects for experiment—resisting power of habit and apathy—unprofitable methods of Pathologists and vivisectors—mutual impressibility of mankind—success of animal magnetism—limits of the old methods of investigation—the nervaura, how to feel it—evidences of its reality and power—tests of its emanation—impressional diagnosis—degrees of impressibility and its prevalence in society—modes of testing it—a course of experiments described.

There are but two scientific, comprehensive and accurate methods of exploring, determining and portraying the functions of the brain, and thereby revealing the physiological and spiritual mysteries of life, in doing which we attain the command of all profound philosophy and of the practical wisdom that should guide human life. These methods are first, by exciting and arresting the action of the different organs so as to manifest their action as plainly as when sensitive and motor nerves are galvanized or bisected to determine their powers, and second, to explore their functions by the psychometric method, which is competent to reveal the properties of a medicine or the character belonging to the contents of a letter—which is in fact capable of revealing almost anything to which it is directed, and is therefore the most perfect method ever discovered. These two are the methods which I discovered and made public in 1841 and '42, and by which I have made a complete exploration of cerebral functions.

Notwithstanding the unlimited importance of such discoveries which give to man the understanding and the mastery of his destiny, the world has rested in absolute and chronic apathy on this subject, as if such an exploration were beyond the utmost limits of possibility, and therefore unworthy of a thought, and this apathy, inherited from the past and established in all literature and all Universities is the Serbonian bog through which he must wade who would reach the centres of literary and social power.

The love of truth on such subjects—the love of the sublimest wisdom, is absolutely dead in the great majority that rules all things in society, for society lives on too low a plane of present personal enjoyment to think seriously of the destiny of the race and the means of elevating itself to a higher plane. Society never elevates itself; it is only the few exceptional individuals who feel the divine impulse within, suggesting a higher life, who endeavor to realize it and may be fortunate enough if not crushed in the attempt, to impart for a time some portion of their enthusiasm to their followers. But how little can all this be realized by those who fall in with the current opinions and usages of society, entirely content with the old limitations of knowledge and indifferent to all beyond.

The struggle for progress without a thorough understanding of man himself and all the laws of his destiny, is but a blind struggle—not a

rapid march but a convulsive effort, which may result in tumbling over forward or backward, and insuring progress only by the disruption of old attachments and fixtures. But this uprooting iconoclastic work is not near half done, and the constructive work is barely beginning.

In looking over the vast field of human life it appeared self-evident to me that such a blindfold progress as this must be a perpetual blunder, and that what the world most needed was *light* and *vision* to comprehend what it was doing and what it ought to do. In other words it needed the SCIENCE OF MAN in which are contained the laws of his progress or development and all his relations to terrestrial and celestial worlds.

That science of man, the Divine Wisdom has placed most benevolently within our reach in the human brain, in which are to be found all the powers that rule our physical life, and the seats of all the powers that constitute the eternal life of the soul. We have but to reach forth the hand to gather an infinite harvest of wisdom, which is thus offered us, for the brain is within our reach and under our control, ready to give forth celestial wisdom as freely as the piano responded to the touch of Mozart. But in vain has divine benevolence made this offer. For ages on ages it has never been thought of. The childishness of the race has forbidden even the thought that the repository of the highest divine wisdom was within our reach. Philosophy in its vagueness and pettiness never inquired, curiosity in its hasty superficiality turned away, and human learning in its pompous pedantry gloried in its petty accumulations, too well self-satisfied to seek that which might truly be called wisdom. Even now, near the end of the 19th century men seldom look out from the narrow fields in which they are mining, to recognize the heights on which the temple of wisdom must stand.

And yet how easy is the acquisition, how rich the harvest, how pleasant the processes by which we acquire positive possession of the GRANDEST WISDOM OF THE UNIVERSE! for there is nothing greater or higher than the knowledge of celestial and terrestrial life, which we reach at the centre in which they are united, in which the noblest possible organization of matter is imbued with that divine element in which is all wisdom and all power. That centre in the human brain, from which we reach the mysteries of the higher world, and the operation of the divine in correlation with the forces and processes of earth life.

Most marvellous is the simplicity of the process by which we take possession of the field of divine wisdom offered in man, and it is my hope that this volume by showing the simplicity of the means and the grandeur of the results, will stimulate the young, who are now beginning life with undimmed enthusiasm, uncorrupted sincerity and untrammelled freedom, to enter upon the path I have trodden and prosecute those researches which I have initiated, enjoy as I have enjoyed the feast of knowledge and bring into practical life that which is at present little more than a science and a philosophy.

Wonderfully facile are the acquisition of knowledge and the demon-

stration thereof which I propose. Several hundred millions of the human race are ready prepared instruments for the demonstration — ready as so many instruments on which the musician may perform with ease and pleasure, and therefore it was profoundly astonishing to me when I first announced such a truth, that biologists did not rush to test and ascertain its reality. I had not then learned the power of HABIT, which carries the human race along as steadily as planets move in their orbits. I had not ascertained the persistence of forces in the moral world to be as great as in the physical, and that man must attain a very high ethical civilization to rise above this law by which the past is continually reproduced and which has shown itself in all past ages by a stolid resistance against new truths and hostility to its messengers. The apathy, indifference and aversion shown toward the new truths of Anthropology are not any greater than have been shown all through the present century toward other truths, equally well demonstrated.

The experiments by which the functions of the brain and nervous system are established are being demonstrated by my pupils in the healing art at present, and none have ever had any difficulty in verifying what I teach, upon their patients. I trust they will also in time be verified by teachers in their educational work.

Every sensitive human brain is open to the experiments that reveal its functions and the results are so satisfactory that there is no need whatever for the barbarous experiments that have been made upon the brains of living animals. Nor is there much value in all the costly, laborious and horrid investigations of the brain by autopsies of decaying bodies, except as a confirmation and illustration of the truths that we reach by the nervauric method. When we reflect upon the vast number of these laborious autopsies and their general barrenness of useful results, they appear as the most dreary and loathsome field in which man has ever sought for knowledge — seeking it where it was not to be found, as moles enjoy a garden only by forcing their way through the soil where nothing is to be seen. The method I hope to introduce is like walking through the garden to recognize all its beauty instead of delving beneath it — witnessing and feeling the action of the living brain instead of drawing uncertain inferences from the disordered and decayed condition of its dead substance.

Ferrier's cruel experiment on the living monkey located the sense of feeling more than thirty years after it had been demonstrated by my own simple method; and what have all the explorers of the cerebellum by vivisection and pathology added, of any importance to the exposition of its functions which I have effected with so much ease and pleasure, in which I have contributed additional discoveries which their methods could not reach. The literature of this subject is immense, but I have not had time nor did I need to explore it all. The writings of Gall and Spurzheim, Rolando, Flourens, Majendie Andral, Serres Baron Larrey, Bell, the Combes, Tiedemann, Carpenter, Ferrier and more than a score of others who are eminent and have made notable contributions, leave us with a painful sense of the difficulty and obscurity of the investigation. How tedious was my study of Andral's Clinique

Medicale fifty years ago, before I had discovered how to interrogate nature by the easy methods which all may practise.

You my friendly reader, whom I may presume to be sincerely interested in seeking the truth, can easily do what I have done, and make yourself a true possessor of science which is your own, by following my path with a little patience and perseverance without encountering the difficulties which surround the first explorer of any field.

You should realize that the constitution of man is the most delicate of all organizations, possessing the greatest number and development of faculties for receiving impressions and thereby gaining ideas of nature. Every impression disturbs or modifies our equilibrium. The glance of love may exalt to happiness as the howl of hate may depress into misery. The whole history of social life is a record of the influences, we exert on each other. These influences are not merely by the eye and the voice, they result from presence and approach. The sick diffuse their diseases, the healthy and cheerful diffuse health and happiness. The hand conveys the entire potency of the person by its emanations, and the sick have been healed by the application of hands in Christian, Greek and Egyptian societies or temples from the most ancient times.

The modern magnetizers have been practising their art very conspicuously for more than a century since Mesmer created so great an excitement at Paris. But in the Mesmeric methods there was a great lack of science and philosophy, and the favorite method was to bring the patient into the somnambulic condition, in which he was passively under the control of his operator.

When in 1840 it became apparent that I had nearly approached the limits of phrenological progress by the cranial method of studying development, and that crainioscopy was not only incapable of perfecting the minute study of the brain, but was still more incapable of positively demonstrating functions of organs, after they had been truly discovered, I became eager to discover the method of giving that positive demonstration which scientists demand.

That electricity would operate with great power upon the nervous system was well known, but it had never been used to stimulate the functions of the brain. Its grosser nature renders it more appropriate to the stimulation of the motor nerves than to the excitement of psychic functions. My experiments with electricity were of little importance, and the very great facility and pleasantness of experiments with the nervaura of the hand induced me to confine my operations to that method, until of late in the application of electricity to the body, I have found it practicable also to use it in a cautious manner for the stimulation of the brain. I would not, however, advise any one to begin with the use of electricity, or to rely upon it generally for experiments upon the brain, to which it is much less appropriate than the emanations of the hand.

That there is an aura of the nervous system emanating from every part of the surface is easily demonstrated. A very sensitive individual placing his hand either very near or in contact with any part of the

person of another from the head to the feet, will be able to recognize a different influence emanating from every portion. This will be quite evident on the head, every portion of which has its distinct aura of emotion, intelligence or impulse. To perceive these emanations we must be not only sensitive but passive; for the sensitive and motor systems are antagonistic, and when we use our muscles we not only diminish our sensibility, but we send forth our own emanations instead of being in a receptive state.

The aura or emanation will be still more decidedly realized when we come into contact with any morbid or painful portion of the body, for then we not only perceive a distinct local sensation but feel an influence transmitted which in some degree reproduces the same morbid or painful condition in ourselves, a transmission which I have very often felt and sometimes to my serious injury. The severest blow that my constitution has ever received, the most difficult to overcome, was derived from a patient whom I attended in a severe fever about thirty years ago. The effect still lingers in my constitution.

Those who are highly sensitive may feel the emanations of the surface while holding the hands at some distance and without using the hands our entire nervous system may feel injurious influences without contact. My own sensibility is far below that of a majority of my students, yet I have felt the influence of a patient's condition in one case without approaching nearer than ten feet, and verified the truth of it by finding soon after, when I examined the case on returning, that I had correctly felt his real condition, which was a bronchial irritation. Such emanations I have felt so readily that I was once obliged to request an esteemed friend (an eminent physician) not to visit me while he was suffering from a cold.

It is through this process of nervous emanation that diseases of all kinds and degrees become contagious, for to those who are highly sensitive every morbid condition is contagious or transmissible by mere proximity, and the distinction made by the medical profession between contagious and non-contagious diseases is merely a distinction in the potency of the emanation, those conditions being recognized as contagious which have so potent an emanation that all are effected by them. But in fact no such invariably contagious diseases exist for there are always some to be found to whom neither small-pox nor the most malignant fevers are contagious. Hence there is no morbid condition absolutely and universally contagious, as there are also none that can be pronounced entirely non-contagious to the sensitive.

A little experimental research by the medical profession in hospitals would easily demonstrate the contagiousness of all conditions to the sensitive and the non-contagion to those of eminently healthy and hardy constitutions.

Emanation may also be demonstrated more effectively by the use of electric currents which re-inforce the vital emanation. If one of moderately sensitive constitution receives into himself through the hand or any other part, a current from a patient in a very morbid state, or from any inflamed or very morbid part of his body, he will be sure to find

the morbid condition transferred to himself with an effectiveness proportioned to the duration of the current. Every species of diseases can be transmitted in this manner, and it looks quite puerile to see eminent members of the profession at Paris, while ignoring this electric transmission which is so easily demonstrated, busying themselves with the transmission of diseases by hypnotic sympathy, and the action of magnets.

Thus do the phenomena of disease demonstrate a vital emanation, by which the constitution receiving it is strongly affected, and utterly vain are the attempts of dogmatic materialists to restrict such influences to the transmission of visible matter or animalcular life. The transmission of influence belongs not only to living but to non-living matter. There are millions who can feel the influence of medicines contained in hermetically sealed vials and thereby describe their therapeutic properties. Whenever I receive a new remedy I place it in the hands of a good psychometer and experience teaches me that it is better to rely upon the psychometric report than upon the reports of the Dispensatory.

If the dead and quiescent matter of drugs can thus affect the sensitive, how much more potent must be the emanation from living structures, in which the processes of life are in progress, evolving caloric and electricity, as well as the potencies of nervous action. Electricity and caloric are not nonentities — they are potential realities, and the superficial definition that they are but “modes of motion” is really a puerile sciolism. They are forces as real as matter itself, for matter in its last analysis is but force, and motion is but the phenomenal manifestation of force. It would be as rational to call matter a variety of *forms*, as to call electricity and caloric a variety of *motions*. Forms and motions are but the *conditions* in which matter and the imponderable energies present themselves.

The nervous energies which control all muscular actions and other vital processes are as much realities as the grosser powers of electricity and caloric, with which the ignorant sometimes attempt to identify them. But the forces of the realm of vitality are not commensurate or interconvertible with those of non-living matter; they constitute a new realm of science, but alas such is the power of habit that the scientists who have been studying the forces of the mineral kingdom are generally, not only indifferent but positively averse to studying the imponderable energies of the vial kingdom, which have to be investigated by different methods.

The hand of sensibility will recognize the accumulation of caloric in any substance, and also estimate its diminution. A more sensitive hand will recognize the presence or absence of a certain nervaura — for example the aura of the front of the head, or of the back of the head — the aura of a healthy or of a morbid constitution imparted to any substance by contact and the one is as real as the other, and the experiments are equally decisive. The perception of caloric may be tested by the use of a thermometer, in which the caloric

COLLEGE OF THERAPEUTICS.

The tenth session begins May 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,
6 James St., Boston.

NOTICES.

RICHMOND'S REVIEW of the Seybert Commission Report, just published by Colby & Rich — 244 pages — \$1.25 — is a vigorous and conclusive review by A. B. Richmond, an eminent member of the bar, and quite sufficient to satisfy all judicious readers of the worthlessness of the Report. It is a very easy task to demolish the assailants of spiritualism.

"**THE BHAGAVAD GITA, OR LORD'S LAY,** With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light." By **MOHINI M. CHATTERJI, M. A.** Boston. **TICKNOR & Co.** 1887. This is the title of a Brahmin poem which has been translated into English several times in which "Those in search of spiritual light" will find more darkness than light.

MAD. BLAVATSKY who is editing her new magazine, *Lucifer*, is preparing a new work entitled "Secret Doctrines" which will soon be published.

Tokology.

A book for every woman, **ALICE B. STOCKHAM, M. D.** Sample pages **FREE.** The most popular work for **AGENTS. 99,000 SOLD.** Cloth, \$2.00. Mor., \$2.75.

SANITARY PUBLISHING CO.

Chicago, Ill.

Works of Prof. Buchanan.

"**MANUAL OF PSYCHOMETRY**" — The dawn of a new civilization — Explaining the discovery by which mankind may acquire the command of all knowledge. — "The like of this work is not to be found in the whole literature of the past." — *Home Journal*, New York — "A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought" — *Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION — Moral, Industrial, Hygienic, Intellectual — Third edition. Price by mail \$1.50 — No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOY — 21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION — An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced — a magazine of ammunition for liberal thinkers.

Forty Patients a Day.

Is the name of a pamphlet Helen Wilmans has written on a practical experience in healing. No one seems to have had better opportunities of demonstrating the truth of mental science than Mrs. Wilmans has had in her southern home, where the report of her skill was carried from mouth to mouth, until patients swarmed to her from far and near. Send 25 cents for the pamphlet. Address Mrs. Helen Wilmans, Douglasville, Georgia.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✱ MAGNETIC PLASTER. ✱

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$1.25 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II.

BOSTON, APRIL, 1888.

No. 3.

CONTENTS.

DAWN — Are we in the sunlight of a new day, or is it the early dawn	65-73
THE ORIENTAL VIEW OF ANTHROPOLOGY	73-78
EVOLUTION AS IT IS TAUGHT	78
PROGRESS OF THE MARVELLOUS — The Georgia Wonder; The Marvellous in San Francisco; A Voice from the Dead	79-80
THE GREATEST MARVELS OF THE CENTURY — Miraculous Portraits and Writings	81-83
PROGRESS OF WOMAN — Phæbe W. Cousins; Kin Yamesi; Mary Fox; Great Britain; Russia; Bicycle for Ladies; Marriage with a Deceased Wife's Sister; International Council of Women; Girls Fencing; Fascinating Tennessee Girl; Women in Public Service	83-85
SCIENTIFIC INTELLIGENCE — Mysterious Forces; Important Magnetic Discovery; Sinking Mountains; The Grand Magnet; Star of Bethlehem; Nicaragua Canal; Findlay Gas Wells; Meteoric Stones	83-85
MISCELLANY — Educational progress; Death Penalty; Obscenity Rebuked; An Eminent Bigot; Theodore Parker; Wonderful Longevity	88-90
ANTHROPOLOGY — Experimental Demonstration of the Supreme Science, continued.	91-96
ON THE COVER, Page 2 — Denton's Works; Mayo's Anæsthetic; Mrs. Julia M. Carpenter; A new Theory; Tokology; Forty Patients a day. Page 3, College of Therapeutics; Works by Prof. Buchanan. Vol. 2, bound, Psychometric Practice, C. E. Watkins, Psychograph, Alcyone,	

Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

DENTON'S WORKS.

BOOKS AND PAMPHLETS for sale by
MRS. E. M. F. DENTON, Wellesly, Mass.

OUR PLANET: its Past and Future, or
Lectures on Geology, by William Denton. Illus-
trated. 344 pages. 12mo. Price \$1.50.

THE SOUL OF THINGS, or Psychometric
Researches and Discoveries, in three volumes,
by William and Elizabeth M. F. Denton. 1182
pages, 12mo. \$1.50 per volume.

WHAT WAS HE, or Jesus in the light of the
19th century, by William Denton. 259 pages. 12
mo. In paper \$1.00, in cloth, \$1.25.

RADICAL RHYMES: by William Denton,
150 pages; 12mo. \$1.50.

**THE INRECONCILABLE RECORDS, OR
GENESIS AND GEOLOGY,** by William Den-
ton. 80 pages. cloth 40 cts., paper 25 cts.

IS DARWIN RIGHT, or the Origin of Man,
by William Denton. Illustrated, 187 pages. \$1.00.

RADICAL DISCOURSES: Ten Lectures on
the Deluge, Orthodoxy false; The God Proposed;
Man's True Saviours; Who are Christians; Be
Thyself; What is Right? Is Spiritualism True?
Christianity No Finality; Sermon from Shake-
speare's text; in one volume, \$1.25. Each of these
lectures is also published in a pamphlet at ten
cents. Also in pamphlets, the Pocasset Tragedy,
Garrison in Heaven, a dream.

MAN'S RIGHTS, by Annie Denton Cridge,
10 cents.

**FALLACIES OF THE FREE LOVE THE-
ORY:** by J. W. Pike, 20 cents.

The above will be sent postpaid on receipt of
price. Address, ELIZABETH M. F. DENTON,
Wellesley, Mass.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous sur-
gical operations, is the greatest triumph of Thera-
peutic Science in the present century. It came
first by mesmeric hypnosis, which was applica-
ble only to a few, and was restricted by the jeal-
ous hostility of the old medical profession. Then
came the nitrous oxide, introduced by Dr. Wells,
of Hartford, and promptly discountenanced by
the enlightened (?) medical profession of Boston,
and set aside for the next candidate, ether, discov-
ered in the United States also, but far inferior to
the nitrous oxide as a safe and pleasant agent.
This was largely superseded by chloroform, dis-
covered much earlier by Liebig and others, but
introduced as an anæsthetic in 1847, by Professor
Simpson. This proved to be the most powerful
and dangerous of all. Thus the whole policy of
the medical profession was to discourage the safe,
and encourage the more dangerous agents. The
magnetic sleep, the most perfect of all anæsthetic
agents, was expelled from the realm of college
authority; ether was substituted for nitrous
oxide, and chloroform preferred to ether, un-
til frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has
not been the favorite, but has held its ground,
especially with dentists. But even nitrous oxide
is not perfect. It is not equal to the magnetic
sleep, when the latter is practicable, but fortu-
nately it is applicable to all. To perfect the ni-
trous oxide, making it universally safe and pleas-
ant, Dr. U. K. Mayo, of Boston, has combined it
with certain harmless vegetable nervines, which
appear to control the fatal tendency which be-
longs to all anæsthetics when carried too far.
The success of Dr. Mayo, in perfecting our best
anæsthetic, is amply attested by those who have
used it. Dr. Thorndike, than whom Boston had
no better surgeon, pronounced it "the safest the
world has yet seen." It has been administered
to children and to patients in extreme debility.
Drs. Frizzell and Williams say they have given it
"repeatedly in heart disease, severe lung dis-
eases, Bright's disease, etc., where the patients
were so feeble as to require assistance in walk-
ing, many of them under medical treatment, and
he results have been all that we could ask — no

MRS. JULIA M. CARPENTER, Clairvoyant Physician.

Patients at a distance examined by locks of
hair. Send name and age. Mrs. Carpenter's
work is too well known to need comment.
8 Pembroke St., Boston, Mass.

A New Theory of the Origin of Mind and Matter.

The most clear, lucid and intelligible exposition
of Psychic law ever written. Absolutely unique
in the literature of the world. Truly scientific.
32mo. Price, 25c., no stamps taken.

CHAS. AHLSTROM, Hailey, Ida.

Tokology.

A book for every woman, ALICE B. STOCK-
HAM, M. D. Sample pages FREE. The most
popular work for AGENTS. 99,000 SOLD.
Cloth, \$2.00. Mor., \$2.75.

SANITARY PUBLISHING CO.

Chicago, Ill.

Forty Patients a Day.

Is the name of a pamphlet Helen Wilmans
has written on a practical experience in heal-
ing. No one seems to have had better oppor-
tunities of demonstrating the truth of mental
science than Mrs. Wilmans has had in her
southern home, where the report of her skill
was carried from mouth to mouth, until pa-
tients swarmed to her from far and near.
Send 25 cents for the pamphlet. Address Mrs.
Helen Wilmans, Douglasville, Georgia.

irritation, suffocation, nor depression. We heart-
ily commend it to all as the anæsthetic of the
age." Dr. Morrill, of Boston, administered
Mayo's anæsthetic to his wife with delightful
results when "her lungs were so badly disorgani-
zed, that the administration of ether or gas
would be entirely unsafe." The reputation of
this anæsthetic is now well established; in fact,
it is not only safe and harmless, but has great
medical virtue for daily use in many diseases,
and is coming into use for such purposes. In a
paper before the Georgia State Dental Society,
Dr. E. Parsons testified strongly to its superiority.
"The nitrous oxide (says Dr. P.) causes the
patient when fully under its influence to have
very like the appearance of a corpse," but under
this new anæsthetic "the patient appears like
one in a natural sleep." The language of the
press generally has been highly commendatory,
and if Dr. Mayo had occupied so conspicuous a
rank as Prof. Simpson, of Edinburgh, his new
anæsthetic would have been adopted at once in
every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for
chloroform, ether, nitrous oxide gas, and all
other anæsthetics. Discovered by Dr. U. K.
Mayo, April, 1883, and since administered by
him and others in over 300,000 cases successfully.
The youngest child, the most sensitive lady, and
those having heart disease, and lung complaint,
inhale this vapor with impunity. It stimulates
the circulation of the blood and builds up the tis-
sues. Indorsed by the highest authority in the
professions, recommended in midwifery and all
cases of nervous prostration. Physicians, sur-
geons, dentists and private families supplied with
this vapor, liquified, in cylinders of various ca-
pacities. It should be administered the same as
Nitrous Oxide, but it does not produce headache
and nausea as that sometimes does. For further
information, pamphlets, testimonials, etc., apply
to

DR. U. K. MAYO, Dentist,
378 Tremont St., Boston, Mass.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

APRIL, 1888.

No. 3.

The Dawn.

ARE WE IN THE SUNLIGHT OF A NEW DAY, OR IS IT THE EARLY DAWN?

ARE the Heavens opened indeed, and can the loved and lost not only look back but speak to the denizens of earth? Fifty years ago this might have been considered by skeptics a debatable question. The voices so often heard in antiquity, though they may have roused nations in their time, fade into forgetfulness as we pass down the centuries, and are lost in the continuous roar of commerce and of war.

The murmur of the surf-beaten shore, the voice from the vast ocean is lost and forgotten as we plunge into the wilderness of the continent; and thus have mankind wandered away from the shores on which came voices from Heaven in ancient times, in many tropical lands. Yet as the ocean breeze with balmy softness, still comes to soothe the fevered brow, even far inland, so does the soul of man feel a refreshing influence from the realm of light and love whenever its windows are opened toward the realm of immortality. And more than this, as the enquirer may learn from Mrs. Crowe's "Night Side of Nature" and Howitt's "History of the Supernatural," voices have been coming from the dim distance through all the centuries, however dark and barbarous the age.

But these are scattered facts, which like the violets blooming in the forest shades, appeal to those alone who seek the sylvan retreats to be nearer heaven. The flowers that bloom to refresh the soul are not found along the dusty highway where the feet of the million would trample them down. Sacred spiritual truths must be sought elsewhere than in the highways, and when found they are to be cherished in the secret chambers of the soul.

But now the time has arrived in which our violets may not be confined to forest depths, but may be protected and cherished in gardens. Spiritual facts are no longer rare and hidden. The world of life and light is speaking to mortality, and they who remain ignorant of this should not assume that it is a debatable question, for if they are ignorant of what is in progress, it is the voluntary ignorance of those who do not wish to know that which they have not already been taught. They may plunge into business and the turmoil of trade to shun the avenues of truth, they may busy themselves in libraries that embody the wisdom and the ignorance of the past, they may hide in churches which close their windows to all new light because

they believe in their own infallibility, but their cherished and fortified ignorance gives them no authority to oppose or deny what all efficient truth-seekers know—the transmission of truth and love from the super-mundane world to help the progressive evolution of humanity.

The method of easy, satisfactory and unquestionable communication which is now in progress by spirit messages, written by spirit hands upon closed slates, lying in view of all concerned, untouched upon a table or wherever we please to place them, has been so long in operation, and so satisfactory in its results, even in some instances showing the very handwriting of the departed, as well as the sentiments and intelligence by which we identify them, that they who still take pride in their ignorance of such facts (like Prof. Norton of Harvard for example) will in due time take their rank with the intellectual fossils that have been arrayed in the way of every discovery—and perhaps some may persist so long as to find themselves almost alone, like our African brother, the Rev. Mr. Jasper of Richmond, who still defends his doctrine "*the Sun do move*" before the faithful adherents of his church.

Boston has at this time a fine illustration of Psychography in the famous medium, Charles E. Watkins, (109 Falmouth street), through whom the late Epes Sargent, and the living (but morally dead) Rev. Joseph Cook obtained remarkable specimens of spirit writing that were published with the Rev. Joseph's endorsement, but which he was tempted into withdrawing by orthodox clamor. Alas, for human nature—no one of those whose clamor silenced him took the pains to ascertain by trial the truth of what he had published.

Believing that the readers of this JOURNAL would like to know what the illustrious departed may have to say in reference to the new philosophy the JOURNAL is engaged in presenting, I visited Mr. Watkins in February, to communicate with departed friends. Of the messages from relatives and personal friends I have no occasion to speak, but those from the illustrious thinkers, who from their lofty position judge wisely of all human progress, would be interesting to the readers and I shall give them in this report, though a mere brief interview hardly affords the proper opportunity for psychographic wisdom.

The methods of Mr. Watkins are well-known. He invites his visitor to write upon a strip of paper in his absence, the names of those with whom he wishes to communicate, and to fold these strips into crumpled pellets which are laid upon the table promiscuously so that no one could possibly conjecture the contents of any pellet. Then as the sitter touches the different pellets, one is selected as having the name of the Spirit that would communicate. If slate writing is sought two slates are laid together upon the table, and the writing proceeds. The slates being then opened, the message is found written and signed with a name which proves to be the same as that of the selected pellet. As the process is a great draft upon his nervous energies, he limits himself to a few sitters each day. With much greater facility he communicates by clairaudience or by impressional writing. He hears distinctly the words the spirit gives

him and speaks them, or he writes under impression, the writing being really an expression from the mentality and will of the spirit. These two methods I esteem satisfactory in his case, though not so logically demonstrative as the pure psychography on the closed slates. The words delivered are evidently of spiritual origin, as Mr. W. has no means of knowing whom the pellet has called for, and the writing by his hand is sufficiently spiritual to give the psychometer an impression of the Spirit.

In my interview I wrote ten names, and the pellets lying promiscuously on the table, none could conjecture the name of any one. When the pellets were touched he recognized one of them as the name of a communicating Spirit, but instead of writing he rose under a reverential feeling, and standing by the side of the table addressed us (Mrs. B. was with me) saying :

"I feel a beautiful, quiet, soothing influence —

"Sister and brother! It is always proper or was so considered when I lived on earth, to open all such gatherings as these with prayer. My experience has taught me much that I did not understand — still we feel that prayer develops man's spiritual being and draws him nearer the great life-giver, God, over all, as necessary to the soul as work for the physical body. Now, instead of praying to the unknown God, we will but say that we are all with you, and if your spiritual senses were opened you could see and hear all who have gone on before.

"May the help of all good, noble souls be with you in this work. Even as I followed my master, so art thou following the truth. Great good shall be accomplished. May Heaven be with you.— ST. JOHN."

Such was the unexpected response, but I was not surprised at hearing from St. John, knowing the vast range of Mr. Watkins' medial power, and recollecting that I had evidence of the superintending love of St. John, who on several occasions before had spontaneously come to me with messages of friendship, love and encouragement through the best mediums — on one occasion through Mr. Emerson in public.

Of his existence as a spirit in Heaven, and a great religious leader on earth, I cannot have any doubt since I know the infallible reliability of psychometry wisely and ably applied, which has testified to him as the author of the messages. The first I received from him was nearly eight years ago, when depressed in spirit by the oppressive atmosphere of society and the general absence of noble and truthful sentiment. He came spontaneously. I had a written message to a beloved friend long passed away, and sitting with a medium at a table, that message was laid below the table near the floor. But that spirit declined to respond; a different spirit was felt to approach, and when the paper was in a few minutes taken up, I found upon it the most cheering message possible signed by St. John, expressing his profound sense of the importance of my labors and of their triumphant influence on the enlightenment of mankind. Its language was the illumination of my highest hopes — a stronger expression than I wished to make known to an unenlightened and unappreciative public. It has been

my cherished private treasure, and many times I have placed it under the hands of the most gifted psychometers who have invariably described its purport and recognized its Apostolic authorship — those who were most gifted giving the name of St. John and speaking of his career on earth.

Modern skepticism is disposed to distrust all scriptural history, and perhaps in the imperfection of old records and the credulous ignorance of the times, there is much to justify the skepticism of distrustful minds, though not enough to destroy the belief of the most learned antiquarians. Into these questions I have not cared to go. The twilight paths of history have no charm for me. I am satisfied with what I deem more positive knowledge — the knowledge given me by psychometric investigation of the positive existence of Jesus and the Apostles, now in the better world, and formerly on earth, and their positive power to enter the spiritual atmosphere of earth, and impress those whose spiritual natures retain a sympathy with heavenly things. This positive knowledge I claim, and shall if I live long enough give its evidence to the world. And these scientific revelations which show that Jesus and the Apostles were inspired men of a nobler mould than those who now profess to be their followers, and therefore worthy of our highest reverence, should reconcile professing Christians to the progress of the psychic sciences which may essentially change their religious theology as it has been changed by geologic science but not to the destruction of any good world-saving element that it embalms. True science and philosophy may demolish the myths and superstitions of ignorance, but they cannot impair the ethical or religious sentiments. Whatever impairs or destroys them is *prima facie* false.

But to return to our psychic seance. I desired to communicate with the illustrious founders of the science of the brain, of whose sympathy I was well assured. About 34 years ago I had received some remarkable communications from Dr. Spurzheim, the distinguished colleague of Dr. Gall in the investigation and introduction of Phrenology. I had used his name on this occasion, and when the pellet was touched he gave a clairaudient communication through Mr. Watkins as follows :

“My dear friend, I have only one regret, and that is that we cannot be in spirit life and on earth too. If I could, with the knowledge that I have derived here, return and remain, I think perhaps my followers would still follow me — still, perhaps not.

“I know that you have the co-operation and sympathy of us all in your endeavors to benefit humanity, to help men to know themselves better, and to uplift the school of medicine. In fact, we all desire very much to have you know that we are ever ready to assist you.”

“Is Dr. Spurzheim (said I) familiar with my investigations of the brain?”

“I have become familiar on this side (said he) and would say that I have tried to be of assistance to you.”

“Do you recollect your communications at Covington long ago?”

“Through the woman? Yes.”

The communications were through a lady medium, by the alphabet, and one of them in abridged Latin, I thought very extraordinary.

By the same process the following impressional message came from Dr. Gall through the hand of Watkins.

"These physical laws are controlled a great deal in the same manner as if we were really back on earth again. For instance, the independent writing we have many ways of accomplishing. One is we draw the matter from the slate itself. In this case you cannot hear us writing. In another way we absolutely move the pencil; as you know matter is no obstruction to spirit, our spirit fingers penetrate the upper slate, and move through the upper slate, guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you could not. — F. J. GALL."

"Is Dr. Gall (said I) acquainted with my investigations."

"Of course I am, and have taken great interest with you in this subject."

The name of WILLIAM DENTON being on one of the pellets, produced a response by Psychography on the closed slates, as follows:

"My dear friend, I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Dr., there is perhaps no other man that can do your work, and so, if you will live up to the common laws of life as you are, you will remain on earth for some time to come, — in fact until you give to the world the new school. I send you greetings. WM. DENTON."

Spirit writing is executed under difficulties and may not always be satisfactory. It was apparent that this writing was hasty, and the addition of the word "doing," or "living" after the word "are" would have improved it.

In the same way a slate was filled by spirit writing from a spirit I had not called for and did not expect, as follows:

"My dear friend, sometimes we who are on the spirit side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit life. Still we know that in time the fact of spirit return will be accepted as a truth. Our greatest desire is to elevate man and have him learn how to control himself. You have a truth in the science of Sarcognomy for it is the anatomy of life; it combines all of Physiology, and should be thoroughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding of laws of disease, he would be a second Newton. I greet you to-day, and trust that your new school of Health may be a reality in the near future. I am, sir, one who is your friend.—BENJ. RUSH."

The high character of Dr. Rush renders such a message from him very valuable. I think he is correct in the anticipation of a liberal school, a worthy channel for the most important and revolutionary discoveries ever presented to the medical profession, and in his estimate of the powers of Mr. Watkins, who intends to prepare himself for the healing art.

At a second sitting, instead of mere names, I wrote brief notes and folded them up as small as possible. The first answered was the following.

"To Dr. F. J. GALL — I have endeavored to vindicate your discoveries, and give you your due honor as the *Father of true Philosophy*, whose footsteps I have followed, and whose name should be immortal on earth, though now neglected by the medical profession. But for you I might have done no great work for progress. May I ask how you regard the Science of Sarcognomy."

The following reply was written under control on the slates.

"Dear Doctor — It is true as you say that I was perhaps the originator of the system of philosophy that you advocate — to all appearances — but still I did not get all of my theories from myself, no more than do you now. It is given us by those who are still in advance of us, and then besides you are far ahead of me, that is I mean as I was then.

"I am certain the old school will accept or wish to accept its truth, but I hope you may live to see your work acknowledged as being the correct one — a Philosophy that makes a great many mysteries plain outside of medicine and man's own constitution, as you have already discovered.

"Yes, Dr., I am satisfied that the hour of triumph has very nearly come. More anon. Yours in the truth. F. J. GALL."

It would not be in accordance with my observation to believe that any old school medical college, affiliated with the intolerant American Medical Association would be willing even to investigate honestly the revolutionary discoveries now presented. The able and courteous President of that Association, the late Dr. Gross, distinctly but politely informed me that the Association would not investigate or appoint a committee of investigation because I did not submit to their (arbitrary) code.

However, changes may occur as younger men come in.

As to the reception of impressions or assistance from the spirit world, Dr. Gall may be right, but it does not accord with my observation. I know that all noble work done under the impulse of our highest faculties has the spiritual or divine co-operation to sustain our powers, and I would most gladly welcome all possible spiritual co-operation. But the communication of definite ideas is not within my personal conscious experience. The brain of Dr. Gall was more favorably organized for this than mine, but he speaks only of assistance. Had he been absolutely guided and carried on by a perfect intuition in the spirit world he would not have fallen into the errors that he did, as every observer must, who relies on imperfect data in an incomplete or organizing science. I have been in mental contact for over half a century with the greatest problems that can engage the mind of man, but I have never been enlightened on any of them so far as I know, except by patient observation of facts and labors of calculation, such as would solve a mathematical problem. For years I have been earnestly seeking principles without a ray of the desired light, until I found the truth by laborious induction.

To obtain the views of Dr. Spurzheim, the following was submitted in a folded paper:—

“DR. J. G. SPURZHEIM — I would be much pleased to receive your candid opinion of my psychic system and its organology, as well as my presentation of Pathognomy, Sarcognomy and Psychometry. I am assured by St. John that the intellectual work I am doing is the most important ever done on earth.”

The clairaudient response to this was not as prompt as usual, which I remarked, when he began:

“I have only been assisting the others, my friend. I have not gone.

“I would say that St. John was perfectly right in what he wrote and said. Doctor, it is one thing to believe, and entirely another to acknowledge and to give up your life for a truth; and yet how foolish it is for any one to be afraid to follow truth. Ah! well, lives cannot be lived over again, if they could I would have worked so much harder. Things which I believed and realized then, I have found out since to be true, but I was all alone, and no one to stand with me, and I failed where you have or will succeed. I want you to come again. The other night and this evening we have become acquainted with this young man's control and his mediumship. Very shortly we shall be able to speak to you more fully.”

An impressional message from St. John was next written upon the slate, and I think there is greater ease and correctness of expression in this case than by Psychographic writing, when it is difficult or unfamiliar. Such writing may be tested psychometrically, and the psychometric test will show whether the human agent or the spirit is the source of the communication. The message was as follows:

“My Dear Friend and Brother — I assure you that my brother Jesus sends you his blessing and he is with you. I have before this told you that I considered your work *above* all others. There is no need even of man's ever suffering the pangs of death. Dear Brother, your work will some day end in glory.— ST JOHN.”

As the expression concerning death might be misunderstood by some enthusiasts who hope to triumph over the laws of nature, I asked a statement of his meaning and received the reply that death was inevitable, but not its pain. The written language was, “The change must always take place, but not sickness. It will be a joyful leaving;” and indeed it often is at present to those who are weary of animal life and clearly foresee the higher state.

The psychometric test was applied to this message by placing the slate on a table with its blank side uppermost, to be touched by the psychometer. By this method good psychometers have no difficulty in catching the impression from the writing on the under surface of the slate.

It was first touched by a pupil beginning his practice in psychometry, to whom it gave the impression of a bright intelligence, interested in intellectual progress — apparently a male, in spirit life, of character and intellect far above the ordinary, his leading object being to do good and assist in the improvement of humanity — having the most liberal religious sentiments. It gave an elevated feeling that would inspire an

upright life, develop the character and make a good speaker who would lead men to a better life. The slate was next touched by an expert psychometer, who gave the following report :—

“It is a male spirit—some one in a superior condition that would feel like guiding and keeping a watch over you. It is probably an ancient spirit—it carries me into antiquity. The spirit made a very great effort to write. It suggests the idea of St. John—I cannot think of any one else. The communication seems in the lines of advice and encouragement. It is not from a Scientist, but more like a humanitarian, broad, liberal and not sectarian—nothing cramped or circumscribed. He led a life of devotion to principle—teaching and preaching. There was no selfishness or self aggrandizement. He had all the cardinal virtues. It is a very uplifting influence, free from dogmatism—gentle—with much of the spirit of prophecy, and a great deal of magnetism, faith and swaying power over society—very magnetic. The communication is for the public welfare, to be effected by individuals, speaking confidently of success in some great undertaking or reform.”

That the benevolent leaders in Christianity now in the spirit world are not in harmony with the degenerate church that bears their name, but full of the *best* spirit of modern progress, I have long known. I feel the closest harmony between my own purposes and their thoughts and wishes, as they have been made known. The wisdom that I have found in the constitution of man has its best appreciation in the upper world.

On the other hand, war, commerce and all the pursuits of selfish ambition unfit men for the highest philosophy, and this unfitness which pervades all ranks alike among the educated and the uneducated, was most positively expressed by the very learned and dogmatic Prof. Wm. B. Carpenter, author of leading text-books of Physiology. His transition to the spirit world two or three years since, has given him time enough to become enlightened, and I felt sure that his spirit of investigation would lead him into the knowledge of the truths he assailed, which I defended in “Psycho-Physiological Sciences and their Assailants,” (published by Colby & Rich at 50 cents). Hence I thought it best to ask the present opinions of Prof. C., knowing that they must be greatly changed.

I placed before Mr. Watkins a folded paper containing the following question: “To Prof. Wm. B. Carpenter. In life you would not tolerate such views as mine. How do you now regard my discoveries?”

As the answer did not come very promptly, I remarked that I supposed the question would require to exercise some deliberation for the answer. The reply came immediately through Mr. Watkins. “So would you if you were here and had to come back and acknowledge your mistake.” The reply was then written by him upon the slate.

“Professor, one is liable to make mistakes as long as one is in the body. I regard it as the grandest thing yet, and so easily demonstrated your new science, of which you are the representative; I also

come back willingly, and acknowledge that I was wrong. It is a very strange feeling, the coming back here in this manner. WM. B. CARPENTER."

It is very true that the science of the brain is very easily demonstrated, but I never had an opportunity to demonstrate it to Prof. Carpenter, and I do not propose now to waste any energy by attempting demonstrations before those who *do not desire* to witness them, and would not publicly state a result against the dogmas of authority or continue to prosecute the investigation. It is true I did forty-five years ago capture a confession of my demonstrations from a committee of Boston physicians, which was published at the time, but their only surviving member here, who authenticated the statements by his own signature, is at present anxious only to avoid the subject which he admits is too profound for his capacities in his old age. It is a waste of time to appeal to such persons who are only pawns upon the board, to be moved by the *hand of authority*. To this condition has the medical profession been reduced by the despotism of colleges and societies, which have crushed out all manhood. When I can find among them a scientific group of MEN, I shall be pleased to meet them.

As for the friendly expressions I have given from the spirit world, they were but hasty statements, not matured expressions — yet I am quite sure they are true expressions of the sentiments of their authors, of which as Dr. Gall says, "more anon." But the possibility of wisdom from celestial sources has not yet attracted much attention from solid thinkers. Yet it is coming to sustain the good and true — to scatter the shades of the long night that is slowly passing away.

The Oriental View of Anthropology.

GORIZIA, AUSTRIA, JAN. 12th, 1888.

PROFESSOR J. R. BUCHANAN.

Dear Sir, — Having just returned to this place after a prolonged absence in Italy, I found the October number of your JOURNAL OF MAN which has been forwarded to me. It contains my letter to you of April 7, 1887, accompanied by your very able comments, to which I should like to reply at length, if time and circumstances were to permit it. This, however, is impracticable, as it would involve the necessity to enter deeply into an investigation of fundamental doctrines of the ancient philosophers, Rosicrucians and Adepts, moreover such a discussion of metaphysical subjects in regard to which an apparent difference of opinion exists, is liable to degenerate into a disputation, which to enter I have neither the time nor the inclination. I thought, therefore, to let that article go without answering it, but on secondary consideration I find it to be my duty to call your attention to some of the misconceptions contained therein, leaving it to you to decide, whether or not it will be useful to publish my remarks.

In the first place the ideas contained in my letter are hardly entitled to be called an "*Oriental View of Anthropology*," as the views I expressed are my own, and I am not enough of an "*Orientalist*," to speak authoritatively of the Oriental philosophy.

[Dr. H. has resided in India and belonged to societies which are interested in reviving ancient Hindoo philosophy.]

The objections, which you have raised against the doctrines of re-incarnation, are unknown to me, as I have not read the *Religious Philosophical Journal*; but I am not aware that any philosopher ever denied the self-evident fact that the eternal cause or power by which the universe exists always produces new forms after the old ones die, and as all organisms grow from within and not by addition from without, consequently this power is an internally acting energy, and may be said to re-incarnate itself continually in new forms in the same sense as the sunlight continually causes new trees and vegetables to grow by acting within their individual forms. You may say that it is not "Man," but "God" who continually re-incarnates himself in human forms; it merely depends what you mean by the terms "Man" or "God."* No clear discussion is possible, as long as the terms which are used are not clearly defined. [This is a beautiful philosophical statement, but it is totally different from what is commonly called re-incarnation and presented by other writers, to which I have made some unanswered objections.]

You speak of certain truths which some illuminated seers have perceived by the power of their spiritual perception, as "being recognized by the scientific mind as only hypotheses unsusceptible of verification," and this is perfectly true; but the inability to prove the existence of these truths which not everybody can see, is not due to a non-existence of those truths, but to the inability to see, of those who are not able to open their eyes. Moreover, I would suggest that the above passage should be changed so as to say that the relatively *unscientific* mind cannot recognize these truths; for true science means knowledge, and he who cannot know a thing and therefore believes it to be a "mere hypothesis," is not a true *knower* or scientist; at least not as far as the *Higher Science* is regarded. [This is what logicians call "begging the question," or assuming all that is under discussion. Those who have superior ability to see in the intuitive manner do not see what is commonly assumed by the French school of re-incarnation.]

A similar reasoning may be applied when you speak of the "speculations of the Rosicrucians." A true Rosicrucian is a person who has acquired the power to see, and who does therefore not need to speculate; but even the most self-evident truths will remain a matter of mere speculation for those who are not able to see them. A person living in Boston, knows that he is living in a place called Boston; but to one who was never in America, the existence of Boston will be a mere matter of speculation, opinion or belief. [With such exalted Rosicrucians as Dr. H. describes we shall have no discussion, but the speculative people historically called Rosicrucians are not at all such philosophers as he describes.]

In regard to your remarks on page 3, regarding the Will, it would be well to tell those "persons of feeble character" that a merely

* By "God" I mean the fundamental cause of all existence in its highest spiritual aspect.

imaginary power is not a real power, and that there is a difference between imagining to will, and between actually willing. The real *faith* can accomplish everything it has accomplished before ; because it is based upon experience and knowledge ; a merely imaginary faith or will can have only an imaginary result. [Very true.]

Furthermore, you say that my statement in regard to the Microcosm of Man containing *potentially* everything that exists in the Macrocosm of the Universe, is an unproved hypothesis. I believe that no philosopher will deny that our Universe is One,[†] having as its basis one primordial substance and one primordial power, the two being only different manifestations of one fundamental principle (a doctrine which is fully elaborated in my book on Magic) ; but every part of One is *qualitatively* identical with the One, and therefore everything in the Universe contains *potentially* every other thing, and is able to grow into every other thing, provided that the conditions for such a development are given, nor could there be anything contained in man, which does not exist in the Universe, for in such a case man would not be a child of nature, but an unnatural extra-cosmic monster. [This is an extra mundane philosophy of no practical bearing. It is virtually an assertion that nothing exists but God and his apparent manifestation, hence gold is God, iron is God, and filth is God. But in the world we live in, they are three *distinct inconvertible* things and always will be.] Your statement in regard to the four "Elements" (page 4) is due to an entire misconception of what the ancients meant by the terms "earth, water, air and fire."[‡] Space forbids me to enter into the details of this subject ; but every occultist knows, that by "earth" is meant *Prakrity*, (primordial matter, cosmic ether, nature) and the other three terms refer to things quite different from what their names indicate to the modern "scientist." [I would merely ask what *evidence* has Dr. H. that the Greeks used such words in this metaphorical sense?]

Your remarks about the heart are to a certain extent correct *from your point of view*. There are anatomists who see in the heart merely a muscle ; but those who have learned to "feel" with the heart regard it as something else. Some look upon it as a centre of power capable of manifesting a higher state of (spiritual) consciousness than the intellectual consciousness of the brain ; but to those who have not heard the "voice of the heart," the existence of that voice cannot be proved. You say that the heart is the seat of emotion ; but to me the heart is the seat of true knowledge, while the brain is merely the organ of speculation and thought. [Then animals with the largest hearts would have the most true knowledge, some greatly surpassing man.] At all events I am sorry for the person who has *his conscience in the brain*, and who is obliged to speculate intellectually whether he acts right or wrong. There are those whose "heart" tells them whether they are acting good or evil : there are those who love or hate with the "heart" or "soul," and not with the intellect ; and

[†] Reason tells us that there can be only *one* Supreme Cause of All.

[‡] We might describe "water" as thought or imagination ; "air" as space ; "fire" as universal will. See Schopenhauer's philosophy.

there are others who have no "heart," and live entirely within the illusions created by their skeptical brain. [This is begging the question again. But men with small hearts and large well-formed brains have a great deal more of soul or conscience than men of large hearts and small ill-formed brains. Any one who is sufficiently sensitive and vigilant can perceive that when his higher emotions are active there is a greater concentration of activity, warmth and circulation in the upper portion of the brain than in the heart. If Dr. H. has not perceived this he has not carried his investigation into this department of science.]

There are some modern writers who imagine themselves wiser than Plato or Socrates, because they do not understand the doctrine of these philosophers. One such has treated us to his effusions in the *JOURNAL OF MAN*. His misstatements are due to the mis-conceptions of the teachings of the ancient philosophers. The modern anatomist regards the heart, the liver, the spleen, etc., as essential and original things or causes; but the ancient philosophers could see deeper and found these organs to be merely the ultimate material products of pre-existing psychic causes, in the same sense as the cosmic matter in the universe may produce a star, but not the star cosmic matter which was previously non-existent. § The assertion that the prophetic power exists in those psychic elements which ultimately produce the liver, may not be quite so absurd, if it is properly understood. In my "*Paracelsus*" (Anthropology and Medicine) these ancient views are explained. [This talk of ultimate divine powers in the supposed essences of things is very unprofitable. The world of speculation and fancy which Dr. H. considers a world of clear perception is not the world of truth, for it does not bring forth any thing of real value. As for any good purpose its accumulations are mere rubbish. When Froebel shows how to teach the young, when Faraday investigates electricity, when an ingenious inventor develops a sewing-machine or a superior cooking-stove, or a good steam engine, one such individual is worth ten regiments of Greek philosophers, especially such as Plato, who could not imagine why one and one made two, and whose writings have served only to retard the progress of science, — for he despised both science and utility. Dr. H. as laudator of Paracelsus, should not ask me to submit to ancient ignorance, for did not his admired Paracelsus say, "They complain of me because I do not follow the methods prescribed by the ancients; but why should I follow the ancients in things in which I knew they were wrong. They could not know things of which they had no experience, and it would be foolish to follow them in things in which they were mistaken. Whatever I know I have learned by my experience, and I therefore depend upon my own knowledge and not upon the ignorance of another." This will do for my answer also; and if anybody chooses to assert that the liver was produced by a "psychic element" which had the power of prophecy, I need not discuss the hypothesis; and if he

§ The ancients looked upon all forms of matter and activity as being merely modifications of the appearance of one essential substance, which they called the Real, while forms are merely phenomenal.

should assert that a cow's horn was produced by a psychic element which was prophetic, it would be equally demonstrable.]

If we have two words with different meanings for "will" and "life," this is no proof that will and life are essentially and radically different. It at best proves that there are two different *aspects* of one fundamental power; which acting in one way manifests itself as *will*, and in another as *life*. [If the fundamental power manifests itself in one way as gold, and in another way as copper, we shall always consider gold and copper different things, whatever philosophers may say about fundamentals.] That life resides exclusively in the nervous system is evidently erroneous. Life is a universal principle, and there exist many things without nerves, but none without life either latent or active. [Dr. H. forgets that we are speaking of animal life which exists only where there is a nervous system, with which it is exactly commensurate.] Likewise consciousness is not produced by the brain; the latter is merely an organ for its manifestation, and there are many instances known in which other parts of the body besides the brain have become instrumental for the manifestation of consciousness. [The extent to which this transference occurs is explained by Sarcognomy.]

It seems to me that the great mistakes of our modern philosophers arise from the fact that they imagine man to be something real and to have powers of his own; while in reality man is nothing and has nothing; he exists merely as an organism or centre of activity in which the universal powers of nature, physical, astral and spiritual ones are for the time being active, but before we can rise up to the conception of the truth, we must first put aside our vanity, and realize the fact that we have no intellectual knowledge of any absolute truth whatever; that all our so-called science is merely relative and referring to the phenomenal aspect of things; while only the God in Man can possess any real knowledge after he has become self-conscious of his own existence in the "heart" of man, an event which will never take place in those who live entirely in the cupola of the temple called Man, and disregard the claims of the heart. [If I understand this, it means that there are no permanent human beings at all, but that God shows himself in a human form, then drops it and resumes the power he loaned. This is not psychic science, but speculation, and the wisest who have spoken to us from the spiritual realms of immortality have made no such discovery. They recognize the enduring reality of man, and human speculation cannot be wiser than their *actual knowledge*. Nor have any writers on earth any clearer views than those who have laid aside their mortal forms.]

While I fully appreciate the value of your discoveries and the progress which it has caused in Therapeutics, I believe we have not yet arrived at the end of the ladder.

Whether or not it would be wiser to put a still higher (spiritual) philosophy before your readers, before they have gained a firm footing upon the middle steps is a different question.

Yours, very respectfully,

F. HARTMANN.

[The conflict must necessarily come between the revelations of positive science and the inherited speculations of antiquity. When my work upon "PHILOSOPHY AND PHILOSOPHERS" shall be published, the contest will be apparent.

The mystical assertions of the old philosophizers concerning those things of which no man knows anything, are not any more valuable or true because they were made so long ago in the midst of the darkest ignorance. Nor can I see why we should call them seers and accept such assertions as oracular truth concerning that of which we know nothing, when their remarks concerning things which we understand show both ignorance and folly, a lack of clear perception, a lack of judgment and a lack of reasoning capacity. Had Plato and the other Greek philosophizers possessed any profound intuition they would have divined some of the great truths which science has revealed, for those who have respectable intuitive capacity, nowadays do such things. The intuitive or psychometric capacity readily explores the mysteries of physiology and reveals the mysteries of the spirit world. If such powers existed at all among the Greek philosophers they had not enough of judgment or enough of the spirit of investigation to use them.

The silly fables about the spirit world put forth by Plato, are sufficient evidence that he had neither seership, wisdom nor good common sense, but possessed a large amount of ignorant credulity and self-sufficiency, enough to believe himself an oracle of wisdom.

Dr. H. shows a superstitious reverence for Plato, but in this he is only following the example of Emerson, the literati generally, and the Universities. Men vastly superior to Plato in intellect look upon him with superstitious reverence, and I am sure that Dr. Hartmann has much clearer views and more profound insight as well as better literary capacity than Plato, and if he had more self-reliance and less devotion to antiquity, his judgment would be sounder on such subjects.

The wise man guides us rightly, but under the guidance of Greek philosophy and monkish superstition (a horrible compound) Europe lay helpless as in a nightmare for a thousand years until Saracen civilization recalled the intellectually dead to life, though still a few lie dreaming the dreams of the Dark Ages.

Evolution as it is Taught.

The *Cornhill Magazine* has lately published a brilliant article on this subject, which has been republished by the *Popular Science Monthly* of New York. It expresses very forcibly and clearly the prevalent materialistic theories of evolution—the godless and soulless system which finds in matter "the potentiality of all things," and believes the whole existing order of Nature to have come from *the same physical forces* which we witness in operation to-day. If this were true, the innumerable transitional forms by which new species have come into existence must have filled the world and left the innumerable "missing links" all over the earth in fossil remains, of which, alas, not one has been found. This writer, however, with the rollicking audacity which excites admiration for its impudence, declares that

"Science is not in search of a 'missing link,' *few links are anywhere missing*, and those are for the most part wholly unimportant ones."

How easily and gracefully do men deal in falsehood when they throw aside the restraining power of conscience! The JOURNAL has not space at present for this discussion, but in the enlarged volume it will take up this subject and show that blundering dogmatism is not exact science, but rather as Agassiz expressed it, "a mire of assertion." No unprincipled pettifogger ever bamboozled a confiding client with more easy assurance than this jovial writer displays when he assures his readers that the unanswerable objections to his mechanical philosophy of life are entirely imaginary.

Progress of the Marvellous.

A dispatch to the *N. Y. World* from Milledgeville, Georgia, says:

"A new rival to Lulu Hurst, more wonderful in her powers and mysterious in her performances, has developed here in the person of Mrs. Dixie Haygood, widow of the late City Marshal Haygood, who was murdered during the prohibition campaign. Recent seances here, witnessed by editors and others, show that she is a medium of great force. Mrs. Haygood does not require the laying on of hands before the mysterious rapping commences. She takes a seat at the table, rests her hand or elbow upon it and asks if a spirit is present. The table does not rise and rap with its legs. A peculiar noise is heard on it, like the dropping of water. She can direct the rapping where she pleases. At the last seance a group of young people were asking questions at a table, another group at the same time were communing with a spirit on the floor, while a third group held to their ears a billiard cue.

All three of the groups were receiving intelligible answers at the same time, and the interest of the spectators was intense, yet ludicrous. One group would be talking to the table about matrimonial prospects, another talking to the floor about what kind of places heaven and hell were, and those talking through the billiard cue would be communing with some friend who had departed. Mrs. Haygood all this time held a little child in her arms, highly amused.

A young gentleman who has lived here only a year asked if the spirit present knew him. One answered in the affirmative. He asked where it had known him. It replied, "Louisville." It was then requested to give the initials and finally to spell the name of the departed spirit, which it did. The name was that of an acquaintance the young man had not heard of in years.

A farmer who had lost a bale of cotton went to Mrs. Haygood and the spirits told the name of the negro who had stolen it, whom he sold the cotton to and where it could be found. The farmer discovered his cotton as directed. Mrs. Haygood is also a writing medium. Some one takes out a note-book and writes a question in it; he closes the book and puts it in his pocket; a piece of paper is laid on the table; the medium takes a pencil and places it on the paper. Every muscle in her face becomes rigid, and the hand and arm holding the pencil grow cold. The hand moves involuntarily under mysterious guidance. All the letters are linked, and when the pencil reaches the edge of the paper it is dragged back and another line written. When the message is finished the pencil runs off the paper. During the writing the hand wavers, and one looking over the shoulder cannot decipher the chirography. Study of it, however, makes the answer clear, and it is direct to the question in the book.

A young man was communing with a cousin who had died. He wrote in his note-book, "Are you happy in the spirit world?" The answer came: "I never did it, and God knows that I did not." The answer was read. The young man turned pale and sprang up from his seat, avowing that he was satisfied. He exhibited the question, and the spectators could see no connections between it and the reply. After the young man grew calm he said that, while he had written the question in his note-book, yet he was all the time thinking of a crime that had been charged to his cousin and which had never been cleared up, and the answer was to the question in his mind and not to the one written. Aside from Spiritualism, which Mrs. Haygood says she doesn't understand at all, and about which she doesn't know what to believe, that lady is the equal of Lulu Hurst. She does not weigh 100 pounds, and yet she can overcome the strength of several strong men. She takes a billiard cue and holding it in front of her, stands on one foot and defies any two men to push her backward. She stands flat-footed and defies any man to catch her by the arms and lift her. She seems glued to the floor, and one is afraid of breaking her arms. She continues to stand immovable. She catches hold of a billiard cue, and two men try to lift her, but unsuccessfully. She takes the cue, and no three or four men can put it to the ground with their combined strength. As many men as can get in a chair may pile on it, and by simply placing the palms of her hands on the chair rounds she lifts them two or three inches from the floor. A strong man may catch a chair up in his arms, and the little giantess has only to place the palm of one hand on the bottom and the other on the back, and the person goes staggering about the floor in spite of himself. All these remarkable feats are performed and she does not appear to strain a muscle."

At San Francisco, *The Golden Gate* says:—

"The wonderful influx of spirit power now breaking over this portion of the world is something far beyond what even the most enthusiastic spiritualists ever dreamed of. It is no secret that in this city of San Francisco form manifestations are witnessed daily as marvelous as any recorded at rare intervals in the history of spiritual phenomena. In one family spirits have been able to appear in a light sufficiently strong to be photographed, in the presence of from eight to ten persons.

An oil painting, a beautiful portrait of Katy Hayward, the daughter of Mr. Alonzo Hayward, was produced by spirits within an hour. No brush or palette was used. They were sheltered by a curtain, but it was withdrawn once to show the work in progress. Mr. Rogers was the medium; Mrs. Hayward and others were present while this was done."

A VOICE FROM THE DEAD.—*The Wilmingtonian* says:—"A remarkable memento of the late Rev. Henry Ward Beecher exists in the mansion of Mr. Edison, the electrical inventor. Mr. Edison has utilized his phonograph by making a collection of famous voices. When visitors of note came to his workshop, he took a sample of their voices by inducing them to talk into his phonograph. He has kept the soft metal plates from which these utterances are recorded, and occasionally he recalls again, by a simple turning of the crank of the machine, the words spoken months or years before. Mr. Beecher was one of his visitors, and left a memento of himself in the form of a few sentences recorded in the phonograph. Mr. Edison is probably the only man who can recall the silenced voice of the great preacher."

The Greatest Marvels of the Century.

MIRACULOUS PORTRAITS AND WRITINGS AT NEW YORK.

The issue of the JOURNAL is delayed to present the following extraordinary narrative, just received from my distinguished friend LUTHER R. MARSH, Esq., of New York, of which I would say that its truth is unquestionable, Mr. Marsh, is a gentleman of the highest standing, wealthy, eloquent and famous—was formerly associated in the practice of law with Daniel Webster, and is at present engaged in his profession in Wall street, New York.

To his description of the phenomena I need only add that though I have not seen his wonderful collection, I have had similar experiences within the last seven years. I have had an oil painting of St. John, the Baptist, produced between two slates held in my own hands, upon a cardboard, which was vacant when inserted. The painting was fresh and smelt strongly of the oil, which required a month to dry. I have had a portrait in colored crayon of Helen of Troy, produced upon a slate held in my hands at a window in midday, when the medium stood at a distance of about six feet—the time occupied not exceeding one minute. Another remarkable illustration was a slate picture, (produced in less than half an hour while I alone held the slates) of Moses, holding the tablets of the law in what may be a Phœnician or Aramaic language, which the eminent linguist Prof. Wise of New York, said resembled the inscription on the Moabite stone. These and other similar wonders have made me familiar with the wondrous things Mr. Marsh describes, and I would add that there are hundreds if not thousands who have witnessed this class of phenomena.

CELESTIAL PAINTING AND SPIRIT MESSAGES.

NEW YORK, March 21st, 1888.

My Good Professor Buchanan:—

I yield, though shrinkingly, to your suggestion that I should give you a brief statement of some of the marvellous manifestations which have come to me through the mediumship of Mrs. Diss Debar. I have concluded that I have no right to keep them to myself; and that they have arrived at such a stage of advancement that it is due the phenomena, and to the public that they should be better known. I have about seventy-five pictures, all produced in the last ten months, most of which I have seen suddenly appear without mortal agency. They are generally in oils and colors. One of the Emperor Claudius is on a canvas fifty by seventy-two inches; nine of them, twenty-four by twenty-nine; the rest smaller. The process is instantaneous. These portraits blush out on a virgin canvas in full sunlight, in a moment; and there are no paints, brushes, nor other painting facilities visible; and no one touches the canvas. Sometimes, if the canvas is small the sitter holds it on his head: and, if in front of a mirror, may see the picture come. I believe all the like-

nesses to be true; for if of friends gone over we recognize them; and if of the ancients, we can sometimes verify them by engravings. These pictures as they come, are fresh and wet, and the pigment will adhere to the fingers if touched. They take several days to dry. The paint is so thin that the threads on the canvas may be easily counted; and yet the portraits stand out in good relief. Some of the artists, it is claimed are Apelles, Polygnotus, Raphael, Rembrandt, Polycletus, Eumarras, Ludius, Sir Joshua Reynolds, Fra Angelico, Murrillo, and Michael Angelo. Some of them are pronounced surpassingly fine, as works of art. In one instance five medallions came out together, Plato, Aristotle, Socrates, Pythagoras and Archimedes, by Apelles — and according to promise, as a companion-piece though in a very different school of art; Pelopidas, Epaminondas, Pericles, Homer, and Cicero, by Polygnotus. Even as I am writing, and had arrived at this point, on the moment comes a lovely portrait of Emanuel Swëdenborg on a canvas eighteen by twenty-four, and in black and white oils. Three spirit forms are hovering near him. Raphael and Rembrandt interchanged, and each painted the other. David came out on a Bristol board; St. Paul on a tablet of wood; and St. Anthony of Padua, and the infant Jesus and the Virgin Mother on fragments of a pane of stained glass from the Paduan cathedral which I have had in my possession for near forty years. Among the portraits, are Elijah, Augustinus, Paul, Luke, Peter, James, The Master, St. Monica; Julia, daughter of Julius Cæsar, and Julia Agrippina daughter and granddaughter of Augustus, Jephtha's daughter, Pharaoh's daughter, the mother of Fenelon, Appius Caius Claudius, — he who built the Appian Way; Aspasia, Burns, Shakespeare, Hotsou, Queen of Egypt, and wife of Thotmes III., George Sand, and others of modern date.

One peculiarity about these pictures, is, that they stand not only the nearest scrutiny, but the greatest magnification. Indeed they improve under a magnifying glass. But not less miraculous are the independent communications. You take a pad or tablet of paper, new from the stationer, and gummed on the end, (and side if you please) and place it within a magazine, (to exclude it from the light, I presume), and you and the medium take hold of it. You hear writing going on inside, as if by a quill-pen. In two or three minutes three slight raps on the pad indicate that it is finished. You open it, and, behold, — *mirable visu*, many pages, sometimes as many as sixty written in a large bold hand, with the accuracy of copper plate, and in ink — and yet no pen or ink was near and certainly no mortal could get inside the tightly held leaves to wield a pen. These pages are fraught with diviniest instructions from eminent men of old, from David and Solomon, from the Apostles, from the Fathers; from those lately departed, and sometimes as on the 13th instant, in the case of a distinguished friend, who had made the change only thirty hours before, and who began "Dear Marsh, I know all about it now."

It has sometimes happened that material substances have, by some process — disintegration and reconstruction, I suppose — been inserted in the tablet of paper while held, in one case a rare and beautiful

cameo of Pio Nono, in a message from him. The likeness is perfect. Last Sunday night an engraving of the Master's face, on silk, and authenticated by a veritable wax Cardinal seal, was inserted in a closed and sealed envelope while thus tightly held by me.*

I cannot see how there can possibly be any mistake about these things; any necromancy, hood-winking, prestidigitation or legerdemain. There is only one plausible explanation of them, i. e. that they are done by Spirit power. It is to me a demonstration of immortality; and thus a truth which minimizes all our mundane affairs; and makes our daily squabbles, and our ambitious struggles, seem infinitesimal indeed.

I have given Mrs. Diss Debar, permission to take photographs of these pictures, and of some extracts from the messages, for stereopticon exhibition, thinking that was the best way to make the public acquainted with the divine manifestation. I do not regard myself as proprietor of these wonders; but as holding them in trust for the people. New pictures are developing all the time, and I have some forty promised, of those we would be most glad to see. This seems, indeed a new thing under the Sun: and is I should say one of the most remarkable phases of Spirit attestation on the earth plane. Yours, Verily,

LUTHER R. MARSH.

* As to the introduction of writings, pictures, etc., by spirit power stated by Mr. Marsh, I would mention a similar experience of my own. When sitting with the medium Phillips, in company with the Hon. J. L. O'Sullivan, we placed a pair of slates under a chair on the opposite side of the room about fourteen or fifteen feet away, expecting to receive writing on the slate; but when the slates were opened, we found that a large green leaf, slightly wilted, had been placed between the slates, covered with large Chinese writing, which was translated at a Japanese house in New York and appeared to be a message from Confucius; "The spirit of Christ is in our true heart and not an external adornment."

Progress of Woman.

"Miss Phœbe W. Couzins, of St. Louis, who has been appointed United States marshal by Justice Miller, was graduated at the law school of the Washington University in 1871, and was immediately admitted to the bar—the first woman graduate of a law school ever admitted to the bar on either continent. She was next admitted to the bar in the State courts of Arkansas and Dakota, and admitted to the United States District Court at St. Louis by Judge Treat. Miss Couzins was sworn in as deputy marshal at the same time her father was appointed marshal, and up to the time of his death was of incalculable aid to him. During his long illness she assumed the entire responsibilities of the position, and performed the arduous duties of the office successfully."

Among the recent graduates of the Women's Medical College in New York city, is Kin Yamesi, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.

The following item appears in the Humboldt (Neb.) *Sentinel*: "Mrs. Mary Fox, of Table Rock, came before the Southern Nebraska Medical Society at its last session in this place and passed a rigid and satisfactory examination before the board of censors. She proved herself to be well

versed in the science of medicine, and received the highest compliment from the board.

GREAT BRITAIN.—Women have not made the same progress in the medical profession in England as in the United States. Dr. Sophia Jex Blake says: "They have now three medical schools for women in Great Britain with about a hundred students, and about sixty women have been registered as physicians.

RUSSIA.—"In the year 1886, 779 women attended lectures at Russian universities. Of these, 243 devoted themselves to philological studies, 500 to physics and mathematics, and 36 attended the special mathematical course. Of the total number, 587 were of the Orthodox religion and 139 were Jewesses. The greater number of them—437 were the daughters of nobles, officers and officials; 84 were the daughters of ecclesiastics, 125 of merchants, 117 of citizens, 10 of peasants, 4 of soldiers, and 2 only were foreigners.

A BICYCLE FOR LADIES.—It is not improbable that bicycling for ladies will be an accomplished fact before many days, as a Washington cycle-making firm has lately completed a bicycle and tandem bicycle, especially built with a view to meet demands of lady riders. The ladies' bicycle consists of a 30-inch rear driving wheel and a 24-inch front-steering wheel connected by a U-shaped frame, with ample space between the seat and hand-bar to allow freedom to the skirts for graceful mounting and dismounting. The seat is stationed directly over the front wheel with the pedals immediately beneath, so that when seated the lady *stands* in an absolute vertical position over the pedals. The frame to which the pedals are attached is low, near the ground, enabling the machine to be worked with perfect ease and without awkwardness or disarrangement of skirts. The machine is geared to a 54-inch wheel if desired, or any other gear that may be ordered. The tandem bicycle is one 32-inch driving and one 24-inch front steering wheel, with a connecting frame dropping low to the ground and running forward entirely beneath the feet of the front rider, thus having no gearing or frame of any kind in front of the forward rider, the handle bars extending from the rear around to the side of the forward rider; both riders sit directly over the rear wheel and drive it by two sets of pedals and endless chains. The steering and balancing is entirely under the control of the rear rider, making it unnecessary that the front one shall know anything about cycling. Several ladies have tried it, and pronounce it a great success.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—This old bug-bear seems to be finally buried in this country. The General Assembly of the Presbyterian church in the United States in 1886, sent to the various presbyteries the following overture:—"Shall Chap. xxiv, section 14, of the Confession of Faith be amended by striking out the last period thereof, namely; "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman any of her husband's kindred nearer in blood than of her own.'" To this inquiry 156 presbyteries voted Aye and 11 No. The General Assembly has accordingly enacted that the said period be stricken out of the Confession; and by the declaration of the moderator this section which prohibited marriage with a deceased wife's sister, ceases to be a part of the standards of the church.

THE INTERNATIONAL COUNCIL OF WOMEN, which met at Washington city for one week from March 25th, is one of the most interesting recent events, of which something may be said in our next.

FENCING.—In the Chicago Conservatory, girls are instructed in fencing and become very skilful. A young man joined the school, to whom "I should like you to have a fencing bout with one of the young ladies," said Mr. Kayzer—just to let them see what you can do, you know."

"What! Fence with a girl? Oh, dear me, it isn't fair to the girl; there is no fun in fencing except with one who knows how. Still, if you insist upon it——"

Mr. Kayzer did mildly insist upon it, and so Mr. Aleck put on the gauntlets and mask and doublet, and condescended to cross foils with a modest little black-eyed girl named Holland. An instant later Mr. Aleck's foil went spinning across the room, having been wrenched from his hand in some unaccountable way. He picked up the foil shame-facedly, and examined the hilt with apparent interest. The hilt was all right. Then he tried again. Miss Holland just toyed with him. She tapped him almost where she pleased, and when he tried to beat her down by brute force she had a knack of wrenching his foil from his hand and sending it flying.

Miss Holland and her tutor, the Colonel, are pretty fairly matched, and the battle was a perfect picture of scientific attack and defence. As far as the unscientific spectator could make out the Colonel killed her about five times, while she stabbed the Colonel through the heart twice. Her movements were like a flash, and the revolutions of the foils were so swift that the air seemed glittering with living steel.

A FASCINATING TENNESSEE GIRL.—A despatch from Chattanooga says: "Tipton county, this state, has a phenomenon in the person of a young lady who has a remarkable power over animals. She is able to conquer and ride in a moment's time horses and mules that no one else has ever been able to handle. The most savage dog in the neighborhood quails before and never offers to molest her. Squirrels and birds come to her in the woods and eat from her hand, and many times she has been known to pick up a rabbit in the path. She says that from infancy she has had this remarkable power over wild animals, but only within the past few years was she aware that she was also a "horse tamer." She says that she is not conscious of putting forth any effort in this line, but it just "comes natural." The only explanation that she can offer is that she has an intense sympathy and love for wild birds and animals. In regard to horses she is perfectly fearless and they by their animal instinct must know it. These, she says are the only reasons that she can give."

WOMEN IN PUBLIC SERVICE.—The French Government has recently begun to employ women and has about six thousand in postal and telegraphic service after undergoing a rigid examination. Their pay is very small. A salary of \$300 is attained only after many years of good service. They are said to be superior to men in manual dexterity in keeping accounts, classifying bonds and coupons, sending dispatches, verifying and sorting postal orders, but not equal in matters of general understanding in which details are omitted.

Scientific Intelligence.

MYSTERIOUS FORCES.

At a recent meeting of the Royal Society, Professor Crookes gave a description of the experiments of M. J. Thore, which are attributed by him to a new force inherent in the human organism. The fundamental experi-

ments are performed in a specially constructed apparatus, which consists of a glass box with movable windows, and containing suspended in it, by means of a very fine cocoon silk fibre a small cylinder of ivory, glass or metal. By means of a ball and socket arrangement a second cylinder called the pillar, can be brought close to the first, and placed in different positions with regard to it. The cylinder is first brought to rest, and the observer sits down in front of the apparatus, with his face some eight inches from the suspended cylinder. The pillar is then brought near to the suspended cylinder, when on opening the glass window, it commences to rotate. This rotation is in the opposite direction to the hands of a clock when the pillar is to the right of the suspended cylinder.

It has also more recently been shown by M. Thore that the action is more marked when the observer's hand is touching the support of the pillar and that if the right hand be used the movement is in the direction of the hands of a watch, but the opposite effect is noticed with the left hand. Professor Crookes is, however, of opinion that the phenomena observed can be accounted for as the result of radiation, although he admits that at present this theory is not able to explain all the experiments which M. Thore has brought forward. That radiation can produce many such effects has been shown by the experiments devised by Professor Crookes when investigating these phenomena. A flask of boiling water, or a candle, or some other source of heat, causes the suspended cylinder to revolve in the same way as does the human face. And a bottle of hot water produces rotation when the observer is at a long distance from the apparatus, when the movements can be examined by means of a telescope.

Radiation may give rise to the observed phenomena either by producing a current of warm air, causing an indraught of cold air from all sides to strike against the suspended cylinder, and so determine its rotation, or an increase in the surface temperature of the two cylinders may produce a greater molecular pressure between them, and thus give rise to motion in the freely suspended one in a similar way to the movements produced in a radiometer. Professor Crookes suggests that experiments performed with the apparatus in tubes under diminished pressure might possibly decide which of these two hypotheses is the more probable.—*Industries.*

THE force alluded to in the above was discovered by Mr. Rutter over thirty years since, and its action demonstrated by an instrument he invented called the magnetoscope. The instrument was perfected by Dr. Leger who discovered that the normal action of the force was affected by organic matter and medicinal substances; further, that the force emanating from various portions of the brain of a second person could be measured by the rotation of the pendulum. Mr. N. P. Starr, an American, invented a simple instrument, called a mediascope, consisting of an angular fold of thin paper balanced on a needle-point, which rotated to the right or left when either the left or right hand was placed in proximity to it. Mr. Ackermann, of Launceston, has also experimented in the same direction, and published the results of some of his experiments twenty years ago in the local papers.—*Haringer of Light.*

IMPORTANT DISCOVERY—"The curious fact that the usual heat produced by friction is absent when the articles are magnetised is just now being discussed by scientists, who are seeking an explanation. Very striking examples are described in a late number of a scientific periodical. A workman fastened a couple of powerful magnets to his lathe to hold more securely a piece of metal which he wished to drill and turn. The presence of the magnets kept the metal so cold that no water was needed to keep the drill

moist and cool. This unusual circumstance may lead to important mechanical advantages. It is such circumstances as the one noted above that lead to valuable discoveries."

SINKING MOUNTAINS—The Cordillera of the Andes has for some time been exhibiting a curious phenomenon. It results from observations made upon the altitudes of the most important points, that their height is gradually diminishing. Quito, which in 1745 was 9,596 feet above the level of the sea, was only 9,570 feet in 1803, 9,567 in 1831, and scarcely 9,520 in 1867. The altitude of Quito has therefore diminished by seventy-six feet in the space of 122 years. Another peak, the Pichincha, has diminished by 218 feet during the same period, and its crater has descended 425 feet in the last twenty-five years. That of Antisana has sunk 165 feet in sixty-four years.—*La Gazette Geographique*.

THE GRAND MAGNET AT WILLETT'S POINT.—Last Dec., Maj. King happened to see two large 15-inch Dahlgren guns lying unused side by side on the dock. He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannons with submarine cable wound about them. The experiment proved very successful. The magnet, which stands about 10 feet from the ground, is 18 feet long, and has eight miles of cable wound about the upper part of the guns. It is the largest and most powerful magnet in the world. Some faint idea of its power may be conceived from the fact that it takes a force of 25,000 pounds to pull off the armature. A crowbar which was applied to the magnet required the combined force of four strong men to tear it away. A handful of pins thrown in the opposite direction immediately flew back and attached themselves to the magnet. A seemingly impossible experiment was performed with some 15-inch cannon balls. The balls were solid and as much as a strong man could lift, yet the magnet held several of them suspended in the air, one under the other.

The most interesting experiment was the test made of an American non-magnetic watch. Ever since the great railroads of the country have compelled their employes to provide themselves with timepieces that would not be affected by the magnetism generated by the car trucks, there has been much speculation as to whether such a watch could be made, and a sharp rivalry has been going on between the American and Swiss manufacturers. The test was highly satisfactory, and once more proved that whenever a new invention was imperatively demanded American genius could fully hold its own against the whole world. Maj. King's magnet was so powerful that an ordinary watch was stopped stock still as soon as it came within three feet of it. Before the test was made there was quite a diversity of opinion among the experts present as to how far it would prove successful.

Those who believed that while a watch might be constructed that would resist magnetic influence under ordinary circumstances were also of the opinion that when it was subjected to the most powerful magnet in the world the steel pinions would bear so on the working parts that the watch must necessarily stop. For ten minutes the watch was held in front of the magnet. It did not vary the hundredth part of a second. The man who held it said that he himself was conscious of the influence of the magnet. He could feel as he held the watch by the chain that some other power than his was keeping it suspended. The most amusing experiment was made with a sledge hammer. When one tried to wield it in a direction opposite to the magnet he felt as though he were trying to hit a blow with a long feather in a gale of wind. There is nothing in the world that could take the conceit out of a strong man so much as this simple experiment. Another amazing

test was made with a number of carpenter's spikes. A spike was put lengthwise on the end of the magnet, then another spike was attached to the first and so on until a line of them stood straight out from the magnet at least four feet in length.—*N. Y. Sun*.

THE STAR OF BETHLEHEM.—One of our readers inquired about the Star of Bethlehem. There is no such star in the sky at present. A bright star appeared in 1572 which was visible in daylight and in a little over a year faded away or disappeared. It has been a speculative notion that this star might return in 315 years and that it may have appeared in the time of Christ, but this is only speculation. The hope of its reappearance has not been verified.

THE NICARAGUA CANAL COMPANY recently chartered by Congress expects to complete the enterprise for \$200,000,000. The Panama Canal if ever finished will be several hundred miles farther south and therefore less desirable. Gen. Grant refused its presidency because he thought it would be a failure. So far it has been a miserable disappointment.

FINDLAY, OHIO, GAS WELLS.—A correspondent at Findlay says the noise of the Karg well can be heard ten miles, and it has eight or ten times the pressure allowed in steam boilers. Gas jets in the town shoot up so as to waver in the wind and show its course like a vane. "After the great King well, claimed by some to be the largest in the country, was sunk, its great outrush of gas was for a long time wasted. The owners of the well hardly knew how to manage it. The flow was struck in January, and all through the winter, and into the summer that pillar of flame burned day and night. The heat produced was intense, and it was out of the question for any one to approach near the fire. The result was the creation of what may by a bull be called an outdoor hot-house. One could start for the well in early February, wading through crisp snow, and as one approached the place the snow would become thinner and would finally disappear, giving place to short grass, which at a point nearer the flames was knee-deep, gradually decreasing in healthfulness, and hight again as the heat became more intense. Trees situated near the well were leafing in February, and flowers bloomed at one or two spots. The flowers, though, had little opportunity for blooming. All through the winter the vicinity of the well was a resort for tramps, and they could be seen any night in snowtime lying within the radius of heat, resting placidly with their feet to the well."

METEORIC STONES. A stone weighing five or six tons (says the *Sun*), which had apparently recently fallen, has been found near Bearbrook, on the line of the Canada Atlantic Railway. It is almost entirely beneath the surface of the clay soil on which it struck, and the ground around shows signs of great disturbance. The stone is of a dull grey. This is probably a meteorite, but the last three newspaper stories were hoaxes—the stone in Maine, so hot nobody could come within fifty yards—the stone in Georgia which had written or sculptured characters on it, showing a message from some planet, and the huge California stone a hundred feet wide, which cooked all the catfish in the slough where it fell. Such stories are started by wags to test the public credulity, and the credulity always appears. These stories are published as facts by newspapers.

Miscellaneous.

EDUCATIONAL PROGRESS.—Women carpenters are being trained in England. The *London Queen* says:

"The training college at Cambridge, England, is the youngest of the women's educational institutions. It exists for the training of teachers

who are already technically qualified for the work of teaching. No student is admitted who has not graduated in some university, or passed some equivalent examination; and in addition to lectures by professors at the colleges on the various subjects taught, practice is permitted, under superintendence, in four schools in Cambridge of three different classes. On Friday afternoon, when the students go for luncheon, they leave a lecture hall, and return to find it transformed into a carpenter's shop, with the carpet rolled back, and benches and tables substituted for the ordinary furniture. As the hand of the clock points to 1.45, the principal of the college and her assistant enter the hall, and work begins. These ladies devoted their last summer vacation to working in a Slöjd school, acquiring the necessary skill to be afterwards adapted to the founding of an English school of carpentry, suited to the peculiar work of the training college, and in harmony with other details of the system there pursued.

To teach a trade is not the object aimed at, but the development of manual dexterity. The scientific tools used by modern carpenters are ignored, for the student who can turn out finished work with a primitive tool can always avail herself afterwards, if carpentry is to be pursued to its workshop, of scientific facilities. The first proposal to introduce scientific carpentry to the college elicited cries of dismay from the students, who asserted that not an hour in the week could be spared from the multiplicity of subjects which training as teachers demanded.

After the experiment of giving up Friday afternoon to carpentry had been fairly tried, the ladies had themselves become enthusiasts. The relaxation enjoyed in such an entire change of occupation was found to be of immense advantage, physically and mentally. Far from being contented with the Friday instruction given, every pupil tries to snatch a portion of Saturday to practise her work before the lecture hall is cleared of the benches.

In New York, Superintendent Jasper has announced that manual training will be introduced into four schools at least. Cooking and sewing under the regulations, will be taught in the grammar departments for girls, and a workshop for boys will be established in the same number of boys' grammar departments. They are following the plans successfully established at Toledo, Ohio.

At Newport, R. I., they are establishing the Industrial School for girls, and the Industrial School for boys. Miss Kate Wormley has collected \$6,000 to establish these institutions. Ladies are teachers in both, and cooking is a prominent object. Sewing, dressmaking, and laundry work are for the girls, and carpenter and cabinet work for boys, and ladies are allowed to take lessons in cooking.

THE DEATH PENALTY has been abolished for fifty-four years in Finland, a country of two million inhabitants, during which time the statistics show that the proportion of capital crimes has considerably diminished. Holland has also abolished the death penalty for about twenty-five years with satisfactory results. The United States are in the rear of Holland and Poland in that matter, but our legislatures are beginning to consider the propriety of abolishing hanging, and substituting the sudden death by electricity. New York and Massachusetts will probably ere long adopt the change. The New York Commission reports that the sword is still used in nineteen civilized countries, the guillotine in ten, the musket in two, the axe in one. The old fashions of burning alive and beating to death, crucifixion, devouring by wild beasts, burying alive, stoning to death etc., are fortunately extinct in civilized countries. But alas, how many have been burned alive in the name of religion.

THE OBSCENE CONSPIRACY headed by Anthony Comstock, was brought to grief in Philadelphia, when he caused the arrest of a number of reputable dealers in photographs who were promptly acquitted while Comstock himself was rebuked by Judge Riddle, saying: "It won't do, and it seems absurd for New York detectives to come over here and try to demonstrate that recognized works of art are obscene."

The press generally has strongly condemned him, the *New York Graphic* calling him * * * "This great moral buzzard who circles over the land with nose in the air and his eyes on the ground, seeking and smelling out impurities."

We do not forget that the venerable poet, Walt Whitman, who is regarded by many as in the highest realm of literature, was one of those assailed by the obscenity party, which has its headquarters in New York and seeks to pervade society with its own debased conceptions.

The *New York Home Journal* has a most admirable editorial on this subject, which we must omit for want of space, recommending a modification of the present loosely worded law which renders such prosecutions possible, and concludes by saying: "The entire press of this city, the Society of American Artists and the Medico-Legal Association, who represent clearly the interests of general cultivation, art and science, call upon the legislature for this rectification of the code."

An excellent article bearing on this question from the pen of Robert Ingersoll, appearing in the *North American Review*, under the title of "Art and Morals," while Comstock is allowed to express his distorted conceptions in a new magazine edited by the Rev. Jos. Cook, "the great American Assertionist," and leading champion of hell-fire.

AN EMINENT BIGOT. — The most eminent or successful preacher in London is the Rev. C. H. Spurgeon — a Baptist of the hard-shell species. He has recently withdrawn from the General Baptist Union as "a confederacy of evil" on account of some vague suspicion that their orthodoxy is not as rigid as his own. The Rev. Dr. Todd says that he will probably have reason to regret his action "with more than ordinary bitterness of sorrow." In the group of one hundred and nineteen heads of eminent people of England, the head of Mr. Spurgeon is the most unprepossessing of all.

THEODORE PARKER AND THE LORD'S PRAYER — The story is told in the Boston *Transcript* that an intelligent sailor called upon Theodore Parker and objected to a portion of his prayer. "It was where you prayed the Lord not to lead us into temptation" (said the sailor.) "Now do you suppose Mr. Parker, that the Lord *would* lead us into temptation?" Theodore Parker remained silent a moment and then said "No, my good man, I don't believe He would." "Then," said the sailor, "I couldn't pray to Him not to do it." After this Mr. Parker would pray "lead us *from* temptation" and continued that form.

WONDERFUL LONGEVITY. — Sylvia Dubois, a negress 124 years old, and her daughter Elizabeth, 80, living in a hut on the Sourland mountain, Hunterdon in New Jersey, are wonderfully robust and intelligent old women, able to knock down almost any opponent. Sylvia has lively recollections of the American Revolution. Her prognostications about weather and crops are relied on by farmers.

Chap. XII.—Experimental Demonstration of the Supreme Science.

[Continued from last month.]

will produce a certain amount of mercurial expansion, corresponding to the temperature recognized by sensation. But the nervauric test is equally decisive and satisfactory, though it may not be so mathematical; for the description of the morbid condition can be compared with the morbid condition of the patient who gave the emanation, or if it be from a healthy source, with what we know of the functions of the parts from which the emanation was received. Thus may students readily recognize the various emanations of the head and the body.

Thus, in experimenting for the Faculty of the Indiana University under the presidency of Dr. Wylie, a gold coin placed upon portions of the head for about a minute or less, was so fully charged with the cerebral emanations that the subject (Mrs. L.) in whose hands it was placed, was able in each case to describe the mental condition belonging to the subjacent organ, the function of which she could not have known if she had witnessed its application, and in fact I do not believe any of the company could have told.

Intelligent persons are aware of the extensive practice at the present time of making a diagnosis of disease by receiving impressions from the hair of the patient or from anything that has been in contact with him. Professional jealousy has kept a great portion of the medical profession really or affectedly ignorant of the vast amount of medical practice which has been most satisfactorily conducted in this manner. But any who are really ignorant can easily satisfy themselves by candid inquiries in any American city.

Why should not the emanations of the nervous system become lodged in or retained by physical bodies as well as those of caloric? They are none the less real, even when tested by physical effects. Caloric produces expansion rising to volatilization; but the nervous forces produce muscular contraction, incessant circulation of the blood, evolution of caloric, sensible coldness, a great variety of secretions, and a great variety of emotions and passions which affect the whole constitution; and which pass by contagious sympathy from one person to another.

The power of the nervous energies in effecting chemical transformations, secretions, composition and decomposition of tissues is far beyond that of electricity. It is true we cannot imprison nerve force in dead matter and compel it to work in the fashion of caloric and electricity, neither can we make use of light in such a manner. It vanishes when we would grasp it, even more completely than the nervaura connected with volition. But the latter does not entirely disappear or cease to exist; it makes itself known by its impression on human and animal organisms, and the time will come when scientists possessing the true spirit of science will discover by experiment the exact influence of each special nervaura on animal life, and the nature of the vital forces by which chemical processes are effected, and by which it will be shown also that vegetation may be modified.

Delicate flowers will be proved accessible to human influence, as well as electric.

The discharge from the brain and spinal cord which produces muscular action is as real as the electric current which produces the same effect. The latter is not annihilated by the discharge, although we may be unable to gather it, and the volitional discharge is not lost beyond recognition, for a sensitive hand can feel it. The nervaura of contractility when discharged into a muscle may be felt at its surface, and although not then confined in the nerve tubes and sarcolemma but indefinitely diffused, it will have sufficient power to produce muscular contraction when applied to the limbs of an impressible person. By contracting vigorously the flexor muscles of the forearm in clenching the hand, we produce an emanation of contractility from their surface. When placing the flexor surface of my forearm against that of Dr. Hill, and making a vigorous closure of the hand, his own flexor muscles were similarly affected in a gradual manner, and at the end of a few minutes his hand was clenched so that for a short time he could not open it.

The emanations of our constitution when imparted to another are to it as a foreign substance which, if too potent, it cannot assimilate or control—thence are produced the contractions of catalepsy, and when the second constitution has not the vital force necessary to maintain its own integrity, the emanative force of the first constitution takes possession of the second as an annex to its own sphere, controlling it by volition, and imparting to it sensations and ideas.

Patients who are easily controlled by sympathy or by the will, or who readily pass into the mesmeric somnolence yield marvelous results when their diseases are treated by the hand. But for the scientific investigation of local functions we need self-possession and intelligence in the subject, if we wish to make the accurate and careful experiments by which we determine localized functions. The impressibility should be sufficient to feel distinctly any local influence, while the vital energy should be sufficient to maintain the general equilibrium.

This degree of impressibility may very often be found in persons of intelligence and substantial character, even in those who are able to hold the highest rank in society. In my earliest experiments I found it in such as Bishop Otey, Gen. Polk, Gen. Quitman, Judge Thatcher, Chancellor Scott, Judge Rowan, the poet Forceythe Willson, Prof. Gatchell, Prof. Hill, Prof. Carr, Prof. Vaughn and others of similar rank or reputation.

A sufficient impressibility to admit of demonstrating the functions of the brain is not at all rare. In northern climates it may be found in one fourth of the entire population. In the torrid zone it is almost universal, and in the more southern portions of the United States it belongs to a large majority of the people. Hence, the student who is sincerely seeking the truth will have no difficulty in verifying all that I teach if he takes the proper method. To begin the experimental investigation he should seek to collect persons of the impressible temperament. The greatest number will of course be found among refined young women, for in them the brain and nervous system have

more sensibility and mobility than in those who lead the masculine out-door life. Wherever love, refinement and delicacy prevail, impressibility will be found abundant.

When they whose sensibilities are too obtuse to feel the emanations of life from the human body, or who possess the power, but have never tested it, assume to deny or to treat with contemptuous indifference the perceptions which are real to millions, they are acting like color blind dogmatists who assert there are only two colors because they have only perceived that number. The Indian follows his game by signs and sounds imperceptible to the citizen, though perceptible to his own tribe; and the wise physiologist may trace the functions of life by indications perceptible to less than half of the human race, or by still more delicate indications perceptible only to one in a hundred. The pseudo scientist who would discredit such methods, would elevate insensibility, incapacity and ignorance to the control of scientific proceedings.

When I first presented my demonstration in New York, in 1842, the working of a narrow mind was illustrated by the remark of Dr. Manly: "Your science seems to be based on the exceptions instead of the rule," as if that were an objection — not reflecting that remarkable discoveries are generally made by finding rare exceptional or unusual facts.

In any part of this country a sincere enquirer will have no difficulty in finding by the methods I have suggested a considerable number of persons on whom he can make satisfactory experiments, and he will not continue his search many months or years without finding a degree of impressibility, which will both delight and astonish him, and in some cases too great an impressibility, for the best scientific experiments, though very satisfactory for the treatment of disease.

The most ready extemporaneous test is by the hand. When you pass your hand over that of the subject, your fingers from one to four inches from his palm, his impressibility will be shown by a feeling of slight coolness, which he may compare to a gentle current of air. When you find several who experience this sensation, you may be sure of realizing impressibility among them. The best methods of procedure for an investigation which were briefly mentioned in the last chapter will now be more fully described, and a little repetition will do no harm.

Another mode of selection is to put a little active medicine, such as capsicum, opium, belladonna, lobelia or tobacco in a paper and let each hold it passively between the hands while waiting the impression. The facility with which they feel, and the accuracy with which they describe the impression will show their comparative impressibility. If very impressible, the influence of a strong dose may be more than is agreeable, in which case it may be removed by dispersive passes down the arms over the hands which have held it. When impressibility has thus been ascertained, the best initiatory experiment is upon the temples in the region of somnolence, which lies in the temples one inch horizontally behind the brow. A gentle manipulation from the crown or center of the hairy scalp towards this point tends to concentrate the nervous energy to that spot. This manipu-

lation, called a pass, should be made with great gentleness, the fingers either not touching at all, or very lightly touching the hair.

When standing either behind or before the subject, the ends of two or three fingers may be applied gently on the region of Somnolence for from five to fifteen minutes. The influence of this will be to produce a pleasant, calm, dreamy feeling, and a slight increase of the sensibility of the eyes, giving a disposition to wink or to close them. The winking or quivering of the eyelids indicate the effect produced, the subject being quite unconscious of its significance. He may, and probably will endeavor to resist and throw it off, but if the impressibility be great he will be unable to do so, and will gradually, if we persevere, become more and more somnolent, closing his eyes. The most impressible will even be unable to open them.

When we are done, a few brisk reversed passes from the temples to the crown of the head will promptly remove the condition. The fingers should actively and lightly brush the temples upward and backward, for in the temples we find the sensitive, dreamy, yielding qualities.

While the influence of Somnolence is established the constitution is in its most impressible condition and most susceptible of demonstrative experiments, and the following are a few of those which may be tried. With moderate impressibility the result must be ascertained by questioning the subject who must maintain a calm and observant condition to describe the effects correctly.

1. Hold the hands lightly over the upper surface of the head, just touching the hair. This will produce a tranquil, happy, good-natured feeling, shown in some by a quiet contented good nature, in others of more active temperament by a very pleasant and cheerful feeling. In those of a religious and meditative nature the mind will tend to elevated contemplation. In all the effects will be pleasant and beneficial.

2. Dispersing this pleasant impression by downward passes, the fingers may next be applied on the side of the head, immediately above the cavity of the ear, extending back over the mastoid process. This will stimulate the activity of the base of the brain which is tributary to the spinal cord and tends to rouse the muscular system and all the energy of animal life. A moderate degree of this stimulation acts like a glass of spirits and is not unpleasant, but when the influence is very prolonged or the subject is quite impressible, it operates much like an overdose of alcohol, producing impatience, restlessness, irritability and temper, and although he may control it he will feel that it is annoying and desire its discontinuance. The most impressible will lose self-control, and become violent. One of my first experiments in 1841, was upon a young lawyer who defied me to make any impression upon him, and did his best to resist it, while his exaggerated breathing, tense muscles and clenched fists showed his extreme agitation. The effect of such experiments may be tested by feeling the pulse, and observing its increased force of action on the heart.

The increased muscular energy may be produced with less excite-

ment by touching the regions of vital force, just behind the mastoid process, which will rouse the muscular impulses of the base of the cerebellum and cerebrum, overcoming debility.

None of these experiments on the basilar region of the brain are pleasant if prolonged effectively, and the effect may be removed by dispersive passes and by placing the hand lightly upon the upper surface of the head.

Experiments in front of the perpendicular from the ear to the upper surface, all produce a more or less softening influence upon the character, the muscles and the pulse, as experiments behind that line on the occipital half of the brain produce a more energetic condition, greater muscular contractility, more energetic action of the heart and general animation. The anterior half of the brain supplied by the carotid arteries is the antagonist of the posterior half supplied by the vertebral arteries which supply with the occipital brain and the spinal cord by which its energy goes to the body.

In contrast to the influence of Vital Force behind the ear we may elicit that of Relaxation in front of the ear, an inch in front of the lower half of the ear, and below the level of the cheek bone. The fingers applied on this spot (which reaches the brain just in front of the petrous ridge of the temporal bone) produce a feeling of general indolence and muscular relaxation, increasing to absolute debility. This experiment is striking, when made in a one-sided manner—as for instance, exciting Relaxation on the left side so as to weaken the right side of the body, while we strengthen the left side until it is stronger than the right. It was by such an experiment publicly performed in Clinton Hall, New York upon the venerable Dr. Parmelee, that I excited so great an interest in 1842, resulting in a commendatory report upon my discoveries from a committee headed by the poet Bryant.

When we would demonstrate this transfer of strength from the right to the left side we stimulate relaxation in the left hemisphere, and in the right hemisphere stimulate Vital Force below, and Energy above, which is a little behind the vertical line from the ear. The natural sympathy of the two hemispheres hinders the success of this experiment, but in cases of high impressibility we may reduce one side to great weakness while giving the other unusual strength. Another method of illustrating this is to ask the subject to point firmly and steadily at some object while we excite Relaxation on the opposite side, causing the arm to waver and lose its steadiness. Then by changing from Relaxation to Energy and Firmness we give the arm great stability to maintain a fixed attitude.

During all our operations upon the brain, the heart and the entire constitution respond to the mental conditions; and the demonstration through the pulse is very decisive, especially as it may be produced without any suggestions that would lead the mind of the patient to anticipate any particular result or enable his imagination to act. Such experiments I have sometimes made in public and before committees. My experiments on the pulse before a committee of Boston physicians in 1842, the subject being one of the commit-

tee, (Dr. Lane) induced the remark by Dr. J. Flint, who reported the pulse, that my "experiments were too perfect."

To produce that vigorous action of the heart which is shown in a full, strong or hard pulse we stimulate the posterior regions including combativeness and vital force. By the region of Benevolence, Harmony and Love, we produce the opposite condition of gentle action in the heart and softness of pulse.

Intermediate between these the region of Excitability just before the upper portion of the ear produces a condition (neither hard nor soft) of excitement and increased frequency—which is controlled by the region of Firmness, giving it a tranquil regularity of action such as is produced by convallaria and other cardiac tonics.

The anterior base of the brain, reached by the localities around the eye, tends to produce a feeble and irregular pulse, as its action is debilitating. This is most distinctly verified at the location marked Disease, through which we may produce such a pulse as physicians associate with prostrating diseases. The opposite condition of healthy and vigorous circulation may be produced through the region marked Health.

Thus, to generalize the statement, the entire base of the brain produces a degree of excitement manifested from the organs behind the ear in extremely forcible action of the heart and arteries, which diminishes in power before the ear, until the extreme of variable debility is reached. From the coronal region we produce posteriorly the most perfect condition of regularity, and vigor in the action of the heart as well as from the entire muscular system and mental faculties. As we operate more anteriorly this sustained vigor gives place to a gentler and then a feebler action, which from its weakness is more easily disturbed—these variations of the circulation corresponding to the conditions of all the physical and mental faculties.

From these general statements we may comprehend the influence of any combination of faculties in either of the four great regions of the brain. The most violent agitation of the circulation would result from the middle basilar region, which is intermediate between the muscular energy of the occiput and the delicacy of the frontal regions, and by this combination of violence and weakness tends to exhaustion. This is the region of irritation, anger and insanity. Its restless and unsteady violence is the exact opposite of the gentleness and regularity produced by the region of Patience or Serenity vertically above the ear on the sagittal suture.

The sterner conquering impulses, lying further back, and producing less of passion do not have that exhaustive effect, and tendency to derangement of the heart and nervous system but sustain great muscular vigor, with a powerful heart and strong full pulse.

The effects produced on the pulse correspond to those on the heart which coincide with those upon the entire muscular system.

Experiments upon the psychic faculties, intellectual and affective, are very interesting when we find the requisite impressibility, and in proportion as the operator is himself impressible. He acquires additional certainty of the functions by feeling their influence in himself

COLLEGE OF THERAPEUTICS.

The tenth session begins May 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,

6 James St., Boston.

Works of Prof. Buchanan.

"**MANUAL OF PSYCHOMETRY**"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge. — "The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOMY—21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

BOUND VOLUMES.—Volume 1st., of the **JOURNAL OF MAN** neatly bound, price \$2.00. May be obtained at this office only.

C. E. WATKINS,

INDEPENDENT SLATE WRITING.

MESSAGES given between closed slates that are brought by the sitter. Slates kept in full view of sitter at all times and in the bright daylight. Frequently messages are given while the sitter holds slates in his or her own hands, without being touched by the medium, thus thoroughly doing away with all possibility of fraud, and affording an absolute refutation of the theories advanced by the Seybert Commission in their recent preliminary report. If sitters receive no messages no charge will be made.

Mr. Watkins is now permanently located in his new home, Suite, 2, No. 109 Falmouth street, off West Chester Park, (next street west of Huntington Ave.) Visitors should take Huntington Avenue car or Back Bay car.

The Psychograph or Dial Planchette!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Price, \$1., postage free. Address **HUDSON BUTTLE**, Berlin Heights, Ohio.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Alcyone

Published monthly at Springfield, Mass., H. A. Budington, Editor. 50 cents a year. Single numbers five cents. Devoted to Spiritual Science.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✱ MAGNETIC PLASTER. ✱

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$1.25 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II. BOSTON, MAY, 1888, No. 4.

CONTENTS.

GALL AND SPURZHEIM — Their Rank in Science as Leaders	97-103
LITERATURE FOR OBLIVION	104-106
RELIGIOUS INTELLIGENCE — Catholicism in New York; Mexican Catholicism; The Catholic Congress; Priests in Italy; Queer Religious Sects; Missionary Labors; Mohammedanism; Fanaticism; Clerical Patriotism; Charity	106-112
MEDICAL IGNORANCE AND FOLLY — Medical Legislation in Rhode Island; Allopathico-Machia; Inoculation and Pasteurism; Legislative Wisdom; A Monkey Performance	112-115
AFRICAN DWARFS AND MEXICAN MUMMIES — Mexican Mummies 800 years old	115-116
THE GREATEST MARVELS AND THE TRIAL IN NEW YORK	117-119
MISCELLANEOUS — Rank of the United States; Growth of the South; The Northernmost Railroad; The Panama Canal; Personal—Kossuth; Hypnotism and Theft; Labor Strikes in New York; D. F. Hartman; A Bridge across the English Channel; Military Power	129-122
ANTHROPOLOGY — Experimental Demonstration of the Supreme Science, continued.	123-128
ON THE COVER, Page 2 — Dr. Flower's Sanitarium; A New Theory; Tokology; Rare, Old and New Books; Denton's Works; Mayo's Anæsthetic. Page 3, College of Therapeutics; Works of Prof. Buchanan; Bound Volumes; C. E. Watkins; Psychometric Practice; Psychograph; Aleyone.	


Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

 The new SANITARIUM or Health Palace of Dr. R. C. Flower, on Columbus Avenue, is now being prepared for use, and will probably be ready for the public in July. An expenditure of about \$100,000 in its remodelling and equipment (the building having cost \$200,000) will make it the most complete and admirable institution of the kind in America. It is a stone front, five story building, occupying 110 feet on Columbus Avenue at the corner of Holyoke St.

A New Theory of the Origin of Mind and Matter.

The most clear, lucid and intelligible exposition of Psychic law ever written. Absolutely unique in the literature of the world. Truly scientific. 32mo. Price, 25c., no stamps taken.

CHAS. AHLSTROM, Hailey, Ida.

Tokology.

A book for every woman, ALICE B. STOCKHAM, M. D. Sample pages FREE. The most popular work for AGENTS. 99,000 SOLD. Cloth, \$2.00. Mor., \$2.75.

SANITARY PUBLISHING CO.

Chicago, Ill.

RARE, OLD AND NEW BOOKS.

On Occultism, Metaphysics, Mesmerism, Theosophy, Archæology, Oriental, Liberal, Social and Psychological intricate Problems, Hygiene, Mental, Moral and Sexual Philosophy, etc., for sale at low prices by R. WEISS, 1001 Ogden Street, Philadelphia, Pa.

Send stamps for interesting catalogue.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnosis, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no

DENTON'S WORKS.

BOOKS AND PAMPHLETS for sale by MRS. E. M. F. DENTON, Wellesly, Mass.

OUR PLANET: its Past and Future, or Lectures on Geology, by William Denton. Illustrated. 344 pages. 12mo. Price \$1.50.

THE SOUL OF THINGS, or Psychometric Researches and Discoveries, in three volumes, by William and Elizabeth M. F. Denton. 1182 pages, 12mo. \$1.50 per volume.

WHAT WAS HE, or Jesus in the light of the 19th century, by William Denton. 259 pages. 12mo. In paper \$1.00, in cloth, \$1.25.

RADICAL RHYMES: by William Denton, 150 pages; 12mo. \$1.50.

THE INRECONCILABLE RECORDS, OR GENESIS AND GEOLOGY, by William Denton. 80 pages. cloth 40 cts., paper 25 cts.

IS DARWIN RIGHT, or the Origin of Man, by William Denton. Illustrated, 187 pages. \$1.00.

RADICAL DISCOURSES: Ten Lectures on the Deluge, Orthodoxy false; The God Proposed; Man's True Saviours; Who are Christians; Be Thyself; What is Right? Is Spiritualism True? Christianity No Finality; Sermon from Shakespeare's text; in one volume, \$1.25. Each of these lectures is also published in a pamphlet at ten cents. Also in pamphlet, the Pocasset Tragedy, Garrison in Heaven, a dream.

MAN'S RIGHTS, by Annie Denton Cridge, 10 cents.

FALLACIES OF THE FREE LOVE THEORY: by J. W. Pike, 20 cents.

The above will be sent post-paid on receipt of price. Address, ELIZABETH M. F. DENTON, Wellesley, Mass.

irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for chloroform, ether, nitrous oxide gas, and all other anæsthetics. Discovered by Dr. U. K. Mayo, April, 1883, and since administered by him and others in over 300,000 cases successfully. The youngest child, the most sensitive lady, and those having heart disease, and lung complaint, inhale this vapor with impunity. It stimulates the circulation of the blood and builds up the tissues. Indorsed by the highest authority in the professions, recommended in midwifery and all cases of nervous prostration. Physicians, surgeons, dentists and private families supplied with this vapor, liquified, in cylinders of various capacities. It should be administered the same as Nitrous Oxide, but it does not produce headache and nausea as that sometimes does. For further information, pamphlets, testimonials, etc., apply to

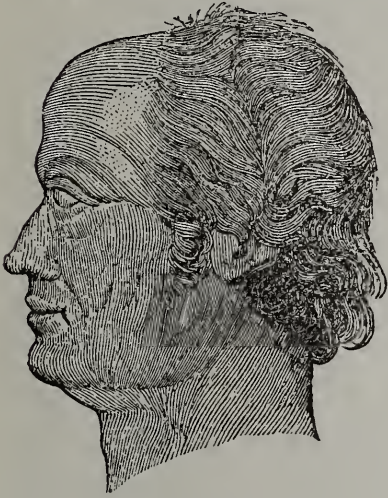
DR. U. K. MAYO, Dentist,
378 Tremont St., Boston, Mass.

BUCHANAN'S JOURNAL OF MAN.

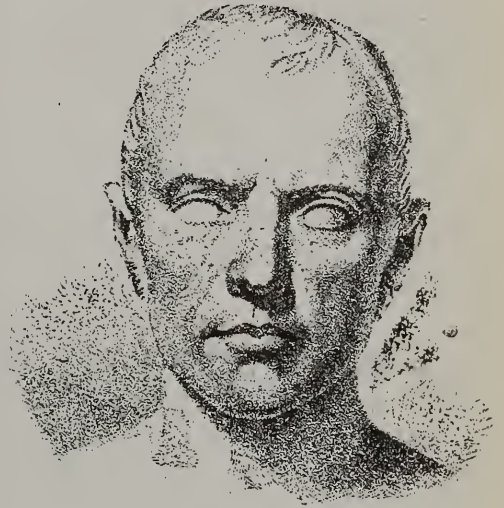
VOL. II.

MAY, 1888.

No. 4.



F. J. GALL



SPURZHEIM

Gall and Spurzheim.

THEIR RANK IN SCIENCE AS LEADERS.

UNTIL the end of the last century, Europe was looking in vain for the beginning of philosophy. Man, the highest reality in the world, and soul, the essence of man, were unsolved mysteries, and they who from ignorant self-sufficiency assumed to be philosophers, knew not where or how the soul was located in the body, or by what organs it was manifested, and therefore had no method of studying or discovering its faculties except by that speculative guess-work, in which the ploughman was often more correct than the unscientific philosophizers, who followed the ignorant methods of two thousand years ago, instead of making original investigations.

Plato, Aristotle, Descartes, Leibnitz, Kant, Hegel and a host of similar authors endeavored by speculation to formulate a philosophy with as much success as they might have had in discovering the geography of the moon by the same method of baseless speculation. The metaphysical literature they have left is but rubbish for oblivion.

The philosophizers of the present day know a little more about the brain than the "children of the mist" who have flourished in past centuries; but in endeavoring to be positive, cautious, and exact, they have simply become narrow-minded and ignorant—ignorant of the grandest fact in Nature, the existence of the human soul and the unseen world to which it belongs.

In brilliant contrast to these follies of the past and present, Gall and Spurzheim introduced the method of true philosophy which is

based upon science, without which philosophy is but the vague dream of an egotistic mind. They began by studying the constitution of man and ascertaining the functions of the brain, the supreme organ of the body, the residence and apparatus of the soul, through which the soul itself becomes an object of science. They intuitively perceived the worthlessness of all that had been called philosophy, and did not even attempt to review or discuss it, but devoted themselves to the study of man, which all had neglected, conscious that in doing this they were laying the eternal foundations of philosophy.

Dr. Francois J. Gall, the father of true philosophy and the true anatomy of the brain, was born March 9, 1758 in the Grand Duchy of Baden of a Catholic family, his father being a merchant and mayor of Tiefenrun. The 9th of March deserves to be honored hereafter as a scientific anniversary. In 1781 he went to the Medical School of Vienna. His discoveries in the brain took their origin in an observation of his schoolboy days, that prominent eyes were connected with a good verbal memory. I made the same observation in my boyhood, but it did not lead me to seek its cause. His medical studies enabled him to find the cause in the growth of the brain behind the eyes, and more than a century after his discovery the medical profession has slowly realized the truth of his discovery as to the seat of the faculty of language; for the numerous cases of the loss of the faculty and inability to speak have been proved to depend on disease located where Gall discovered the faculty. The anatomical location thus demonstrated is more precise than Gall's discovery made it, but not in any respects materially different; but with characteristic ingratitude the name of Gall has been cast aside by the majority of the pathologists who speak of nothing but their own dissections.

The members of the learned profession do not easily forgive the man who presumes to teach them and to force them onward faster than they are willing to go.

The fame of Dr. Gall does not rest entirely upon his discovery of the seats of a large number of the mental faculties. He has the solid merit of being the pioneer in teaching the true anatomy of the brain, and his discoveries are the basis of the anatomy that is now taught in all medical schools. This fact makes still more unpardonable the neglect of the medical schools to-day to do justice to his memory. Our scientific text-books are full of references to every other discoverer of any portion of anatomical science, and in the earlier portion of the century anatomists did not fail to discuss the discoveries of Gall, and to give him honor as a leader in the science.

The "Island of Reil" is a small portion of the brain which perpetuates the fame of that skillful anatomist; but what of his teacher? Reil and Loder were already widely known as anatomists when Dr. Gall taught them a more correct view of the brain, and they were enthusiastic in their praise of their teacher as one who had discovered more than they had deemed it possible for one man to do.

Reil said that "he had found more in Gall's dissections of the brain than he could have believed it possible for any one man to discover in his whole life."

Loder, who stood as high as any anatomist of his time, said, in a letter to Prof. Hufeland, "Now that Gall has been at Halle, and I have had an opportunity, not only of listening to his lectures, but also of dissecting with him, either alone or in the company of Reil and several of my acquaintances, nine human brains and fourteen brains of animals, I think I am able and have a right to give an opinion as to his doctrines. I say then that I agree with you concerning organology, without, however, believing it to be at all contradictory to anatomy, being convinced that in respect to its grounds and its principles it is true. . . . The skulls of Schinderhannes, and six of his accomplices, were lent to me by Ackermann of Heidelberg. They presented a striking harmony with the craniological indications of Gall. In the presence of S. with whom the little H. of Jena lived, who after stealing several times drowned herself in the Saale, Gall gave such an exact description of her character from a mere inspection of her skull (which I had secretly procured, and which no one knew that I had) that S. was really amazed when I revealed the secret. There was no chance about this, and I may say the same of several other cases.

"The discoveries in the brain made by Gall are of the highest importance, and several of them possess such a degree of evidence that I cannot conceive how any one with good eyes can overlook them. I speak particularly of —— (here follows a list of some of Gall's anatomical discoveries). These discoveries alone would be sufficient to *render Gall's name immortal*. They are the most important that have been made in anatomy since the discovery of the absorbent system. The unfolding of the convolutions is a capital thing. What progress have we not a right to expect from a route thus opened? I am disappointed and ashamed of myself for having, like the others, for thirty years cut up some hundreds of brains as we slice cheese, and *for having failed to perceive the forest by reason of the great number of trees*. But there is no use in blushing and fretting. The best thing we can do is to listen to the truth, and learn what we are ignorant of. I acknowledge with Reil that I have found more than I deemed it possible for a man to discover in a life time."

Equally candid and honorable was the testimony of Prof. HUFELAND, who enjoyed not only the highest rank in his profession, but a reputation for noble sentiments and virtues seldom equalled.

"It is with great pleasure and much interest (said Prof. Hufeland) that I have heard this estimable man (Gall) expound his new doctrine. I am fully convinced that it ought to be considered one of the most remarkable phenomena of the eighteenth century, and one of the boldest and most important advances that have been made in the study of nature.

"One must see and hear in order to learn that the man is entirely, exempt from prejudice, charlatanism, deceit, and metaphysical reveries. Endowed with a rare spirit of observation, with great penetration and sound judgment, identified, so to speak, with nature, and deriving confidence from his constant intercourse with her, he has collected, in the class of organized beings, a multitude of indications

and phenomena never before observed, or which had been observed superficially only. He has compared them ingeniously, discovered the relations which establish an analogy between them — has learned their signification, deduced consequences, and established truths which are the more precious for being invariably founded on experience and flowing from nature herself. To this labor he is indebted for his views of the nature, relations, and functions of the nervous system."

Honored thus by the most eminent anatomists and physicians of his own country, Dr. Gall, with his friend and colleague in the cultivation of the science, Dr. Spurzheim, left Vienna March 6th, 1805 for a tour in Germany, and visited Berlin, Potsdam, Leipsic, Dresden, Halle, Jena, Weimar, Goettingen, Braunschweig, Copenhagen, Kiel, Hamburgh, Bremen, Munster, Amsterdam, Leyden, Dusseldorf, Frankfort, Wurtzbourg, Marbourg, Stuttgard, Carlsruhe, Lastall' Freybourg, Doneschingue, Heidelberg, Manheim, Munich, Augsburg, Ulm, Zurich, Bern, Bale, Muhlhouse, Paris.

"I experienced everywhere, (said Gall) the most flattering reception. Sovereigns, ministers, philosophers, legislators, artists, seconded my designs on all occasions, augmenting my collections, and furnishing me everywhere with new observations. The circumstances were too favorable to permit me to resist the invitations which came to me from most of the Universities."

This record of his triumphal progress is most honorable to the German nation, and is a remarkable contrast to Anglo-Saxon bigotry. The doctrines of Gall were assailed in England with a vituperation which was almost scurrilous, and Gall never had any encouragement to travel in England. A brief visit to London, was his only intercourse with the British nation. Phrenology was propagated in England by the labors of Spurzheim and Combe, whose patient and amiable nature qualified them for the task of overcoming opposition, and secured the support of many distinguished men. The bigotry of the medical profession which has enabled them to maintain so hostile an attitude against the discoveries of Hahnemann has kept the great mass in England and the United States in an attitude of fixed hostility to the true science of the brain, and the great majority of physicians misled by the colleges have been kept in *profound ignorance* of the claims of the science.

The bread and butter struggle for life among eighty thousand physicians, (three times as many for the population as in European countries), has produced an intensity of rivalry, jealousy and selfishness unsurpassed in the world's history, which is shown in the despotic medical laws, and the warfare of medical parties. In such an atmosphere the true spirit of progress cannot exist, and the first question in reference to discoveries by a scientific teacher is whether he belongs to our party the other party. If he belongs to the other party he is unworthy of notice; if he belongs to our party we may listen to him if he does not deviate greatly from our professors and standard authors. As animals are held together in herds by the gregarious instincts, so are men of moderate ethical capacities, in religion, politics and science.

The career of Gall and Spurzheim, during their lives was a battle against conservatism, but a successful battle while they lived. Cuvier and others of the most eminent in Paris attended Gall's lectures and dissections ; the Institute received their memoir in 1808, and nothing prevented their triumphant success in every direction, but the brutal jealousy and hostility of Napoleon, acting upon the servility of the scientists of Paris. His favorite physician Corvisart endeavored to interest him, but he refused to look into the subject and berated his savans for allowing themselves to be taught anatomy by a German. He maintained to his death this blind hostility to a subject that had never been investigated ; and his incapacity to appreciate either Gall or Fulton shows how little capacity there is in a profoundly selfish nature to appreciate or assist any movement of progress and enlightenment.

Napoleon was a model of selfishness and insincerity. His instincts led him away from truth. Lying was with him an important part of the art of war and of social intercourse. *It is precisely the same* predominance of selfishness, insincerity and strife which renders society to-day so indifferent to progress. A marvellous and instructive fact when really demonstrated once should be demonstrated for all people, and all time. But instead of this a marvellous truth reaches only its eye-witnesses, and every group of individuals or every single person must have the same thing brought home to his own senses because unable to profit by what others learn.

There was a strength of character and personal energy in Gall, which commanded and enforced respect, and in Spurzheim there was a moral power which soothed opposition, and won the kindly esteem of all who heard him, hence in those times many of the leading men of the age became their followers. In France, Andral and Broussais, who stood at the head of the medical profession were among their followers. Andral was the president of the Paris Phrenological Society. Vimont who presented to the Royal Institute the most extensive work ever prepared upon the brains of animals, accompanied by 2,500 prepared heads, 1,500 of which belonged to animals that he had individually studied, and four hundred wax models of brains, besides an atlas of six hundred figures, began his inquiries with a prejudice against Gall, but became his devoted follower, and spoke of him in the introduction to his memoir as "one of those extraordinary men whom dark envy is always eager to exclude from the rank to which their genius calls, and against whom it employs the arms of cowardice and hypocrisy. High cerebral capacity, profound penetration, good sense, and varied information, were the qualities which struck me as distinguishing Gall. The indifference which I first entertained for his writings gave place to the most profound veneration."

The followers of Gall and Spurzheim in France were very numerous, but their names are not familiar to English readers. The list of eminent men in England who espoused their doctrines is so extensive that I would only offer the names and titles of the most conspicuous as an evidence of the overwhelming force of the science in

its imperfect development at that time, with all who gave it their attention. That another generation has since arisen drifting in another direction and PROFOUNDLY IGNORANT of the whole subject as most physicians are to-day, proves nothing, for the disbelief of the ignorant is the fate of all science. Africa and China, have but little respect for astronomy.

Of eminent English scientists who embraced the phrenological system, the first position should be assigned to DR. JOHN ELLIOTSON, who at that time, was at the head of the medical profession in England, and to GEORGE and ANDREW COMBE, of Scotland, whose writings did so much to popularize the science. Following these we may name :

SIR GEORGE S. MACKENZIE, F. R. S. L., President of the Physical Class of the Royal Society of Edinburgh, and author of travels and essays.

DR. WILLIAM GREGORY, F. R. S. E., President of the Royal Medical Society and author of valuable works.

DR. W. C. ENGLEDDUE, President of the Royal Medical Society of Edinburgh.

DR. JOHN MACKINTOSH, F. R. C. S. E., Professor of Pathology and Practice, and author of a standard work.

DR. ROBERT HUNTER, Professor of Anatomy, Andersonian University, Glasgow.

SIR WILLIAM C. ELLIS, M.D. Author of a treatise on Insanity, and Superintendent of the Hanwell Lunatic Asylum.

W. A. F. BROWNE, Esq., Medical Superintendent of Montrose Lunatic Asylum author of "Lectures on Insanity" President of the Royal Medical, Royal Physical and Plinian Societies, etc.

H. A. GALBRAITH, surgeon to the Glasgow Royal Lunatic Asylum. DR. JAMES SCOTT, L.L.B., Surgeon and Lecturer to the Royal Hospital at Haslar, Surgeon and Med Superintendent of the Royal Naval Lunatic Asylum, etc.

S. HARE, Esq., Proprietor and Medical Attendant of the Retreat, the Insane at Leeds.

H. C. WATSON, F. L. S. President Royal Medical Society, of Edinburgh, author of several works.

DR. EDWARD BARLOW, M.R.C.S.I., of the University of Edinburgh, senior physician to the Bath Hospital, etc., etc.

DR. JAMES STEWART, Surgeon Royal Navy and Physician Extraordinary to his Royal Highness the Duke of Sussex.

DR. W. F. MONTGOMERY, Professor of Queen's College of Physicians, Ireland.

DR. WILLIAM WEIR, Surgeon to the Royal Infirmary of Glasgow, Lecturer on the Practice of Medicine.

RICHARD T. EVANSON, Esq., M.D.M.R.I.A. Professor of the Practice of Physic in the Royal College of Surgeons, Ireland.

DR. ROBERT MACNISH of Glasgow, author of Philosophy of Sleep, Anatomy of Drunkenness, etc.

Of similar rank as Professors and medical authors are Dr. H. Marsh, Dr. Robert Harrison, Dr. James Armstrong, Dr. Francis Hite, Dr. W. W. Campbell, Dr. T. E. Beatty, Dr. Andrew Carmi-

chael, Dr. John Houston, and Dr. H. Munsell, and to these might be added many physicians, artists and authors whose names are not so familiar in this country.

The weight of these names would be greatly increased by quoting their own language, showing how they had investigated and tested the science, especially those who have had charge of lunatic asylums.

The science of the brain being now expanded into a complete Anthropology, and placed on the basis of positive demonstration, the question may arise whether it has any such support in America, as Gall and Spurzheim, won during thirty years of active propagandism in Europe. To this I reply that there has been very little propagandism of Anthropology, but that it has been received wherever I have presented it, with great unanimity by all who have heard me, and must take possession of the scientific field more firmly than Phrenology did whenever an adequate propaganda shall be established.

Dr. Gall, died at Paris, August 22, 1828. Dr. Spurzheim, died in Boston, in 1832. For fifty-six years they have left the science unsustained, and since the death of Mr. Combe, they have no successor imbued with their spirit of investigation, and philosophic ability to command the respect of intellectual men. My own labors, beginning in 1835, constitute an entirely new departure — the era of ANTHROPOLOGY.

The cordial testimony in its behalf of Dr. Gall and Dr. Spurzheim, in spiritual messages is as sincere and friendly as my recognition of their transcendent merits as the pioneers in the science of man.

The psychometric description of Dr. Gall will be found on the 126th page of the Manual of Psychometry. In person he was short, but five feet two inches in height, having a large chest and strong muscles, a pleasant countenance, firm manner and penetrating glance, with a large head, strongly marked for philosophy and force of character with very little vanity. He was a successful physician and enjoyed a fine income. His intellect was almost entirely philosophic — his perceptive organs being very moderate.

Dr. Spurzheim was a man of less positive and more amiable character—a devotee to truth and science—better qualified than Gall for minute anatomical investigations and the practical application of the science. His character was rather better balanced than that of Gall, and though less qualified for bold original discovery he was better qualified for the presentation of the subject to the public not only as a teacher but as an anatomist, and he made many valuable suggestions for the improvement of the science, which has gained its popular currency in the form adopted by Spurzheim, the original writings of Gall having had but little currency. An edition was published in English at Boston by the late Dr. Winslow Lewis, in six volumes but not accompanied by the plates of the original work.

The writings of Gall and Spurzheim though intrinsically valuable, will of course be superseded by Anthropology but will always possess a historical interest, especially those of Gall on account of their vigorous and interesting style. The writings of Geo. Combe also, will be worthy of preservation for their interesting, clear and philosophic character.

The Literature for Oblivion.

AMBITIOUS self-sufficiency never has that realizing consciousness of ignorance which belongs to every philosophic mind. Satisfied that its very narrow range of knowledge amounts to a very grand and comprehensive philosophy, it is eager to diffuse its opinions for the world's enlightenment and for the pleasure of seeing them in print. But the first extension of knowledge beyond its old boundaries by more modest seekers of truth renders worthless the accumulations of pretentious and pragmatic literature.

Before the foundations of chemistry were laid, when the simple elements and their laws were unknown, how great was the mass of speculative notions, wild hypotheses and dogmatic assertions that filled all literature and held their places in all the schools to dispute the progress of science, as Horky fought against the revelations of Galileo. All of this is known to-day only to the antiquarian or historical enquirer, and such is the progress of science that every thirty years or less the most admirable expositions of science become out of date, are laid upon the shelf, then forgotten and finally lost to sight.

Such is the condition to-day in Anthropology, which in all the universities exists only as chemistry existed before the time of Geoffrey, Boerhaave, Scheele, Priestley, Cavendish and Lavoisier, in a state of dreamy ignorance in which the vagaries and impostures of alchemy were accepted as science. In like manner to-day, the simple elements of humanity being unknown though ever patent to observation and demonstration, a mass of dreamy speculation worthless as alchemy, still holds its place in the universities and in fashionable literature. From the maunderings of Plato, who could not imagine why one and one made two, who believed the power of prophecy resided in the liver, and who denied the existence of matter, to the still more dreamily involved and ever self-contradictory absurdities of Hegel and the majority of the metaphysicians, what a mountainous mass we have of utterly worthless rubbish, which loses all value as soon as the elements of human nature and their laws are discovered.

It would perhaps shock the sensibilities of our literati, if I should enumerate the works which they have been taught to accept as sound classical literature, which are made worthless by the dawn of positive psychology. The influence of such literature has been benumbing and confusing to the human mind, destroying the taste for practical investigation and prolonging in psychic science that barbaric nightmare which has been called the Dark Ages — an oppression which has been lifted away from the realm of physical science, but which still oppresses the minds of physical scientists when they attempt to enter the dark domain of psychic science. Of this we need no better example than Herbert Spencer's "Principles of Psychology" — the work of an able and learned author, whose more scientific investigations have great merit, but who falls a victim to the metaphysical nightmare when he approaches psychic science, and following the old method of ignoring facts and building out of an imaginative consciousness as the spider spreads its web from its own bowels, he constructs laboriously a mass

of cobweb theories which a very light touch from the firm hand of science brushes aside. And yet to a large class of modern thinkers Mr. Spencer is the beau ideal of philosophy, as the absurdities of Hegel were the treasured wisdom of his German followers. At the present time I cannot say when my exposition of these metaphysical follies will be given to the public.

No doubt there are among the writings of the metaphysical school glimpses of philosophic thought and sound principles, with vague anticipations of what science may reveal, and occasional approximations to scientific truth, as we find among the alchemists, mingled with their visionary theories, some correct chemical knowledge and valuable experiments. These however do not preserve from mouldering into oblivion the antiquated theories of Hermes Trismegistus, Gebir, Albertus Magnus, Raymond Lully and Basil Valentine, who were as good authorities two centuries ago as the metaphysicians are now.

They had actually made some chemical discoveries of value, but the metaphysical school has not made one scientific step of progression in the discovery of the essential elements of humanity, beyond mere speculation upon those elements of humanity, of which every one is conscious in himself, and about which a sagacious ploughman is often more correct than the metaphysical author. But this is neither science nor philosophy, any more than the observations of a stock-raiser constitute a science of physiology.

Of the fifteen or twenty thousand volumes annually issued among civilized nations, there are many which aspire to treat the great questions of philosophy, ethics, and religion from the old standpoints, and which give us occasionally a new thought and expression, but are mainly a mere re-hash, with variable dressing and seasoning of the old material. How worthless will most of this appear to a generation possessed of the true science, which gives unquestionable philosophy, reveals the essential laws of ethics in the constitution of man, and explains the mysteries of supernal life, out of which have been fabricated so many barbaric and speculative systems of religion.

This was forcibly brought to my mind, in seeing a careful review in the *Boston Herald*, of what it calls "Dr. Martineau's great work," two volumes, 853 pages, "the outcome of more than half a century of constant devotion to literary and scientific studies,"—interesting, not by anything new or original, but as an exposition of what the leading English Unitarian writer believes. Like the Boston clergymen quoted in our February number—he ignores the only positive evidence of future life to guess what it ought to be according to speculations, of which the reviewer says: "These are the conclusions which are reached through this long and difficult work." Surely when we have a positive experimental science on such a subject, accessible to all, these dry old speculations, proving nothing, are worth less than nothing, for they consume time only to diminish our knowledge, and Dr. Martineau has joined the long procession of those who are marching on to oblivion. His reviewer says: "Dr. Martineau attempts to reconcile the conflicting moral aspects of the world, the existence of pain,

the power of evil, and the admission of sin. Here his tendency to bring the theologian to take the place of the philosopher is painfully apparent, and it cannot be said that he is more successful than others have been in solving problems before which the stoutest hearts and strongest minds have gone down. There is always a tragic pathos in every effort to reach a solution of the difficulty."

Of course all these efforts are futile, for they require *knowledge* which theologians have not attained, and they must continue to be baffled as the ancients were baffled in trying to reconcile the apparently flat earth with the daily circuit of the sun. Their geographic hypotheses were worth just as much as most of the hypotheses of the theologians.

Philosophy is based on science, and does not exist before science. Science is the result of systematic and persevering investigations and experiments, carefully conducted for the ascertainment of truth, and tested most carefully to determine the correctness of results. In the psychic department of Anthropology, the metaphysicians made no such investigations, and, therefore, are entitled to no recognition either in science or philosophy. Nor has there ever been any philosophic investigation of man to determine the laws of his being, and the elemental constitution of his soul and body, before the time of Gall, who made the first effort to determine in a scientific manner, the sources of all his faculties, and their actual nature.

When the leading functions of the brain were revealed by him, philosophy had its beginning, and the known characteristics of humanity took the place of the varying conjectures as to what they might be. The complete survey of the brain, which has been made by my more facile methods, established the absolute philosophy of the mind and soul as the essential elements of man, and the extension of this science by the survey of the body, and the triple relation of the soul, brain and body, constituting a complete *Anthropology*, is the beginning of the consummation of Philosophy, of which future ages will furnish the rectification and illustration.

Religious Intelligence.

THE VERY important question what is the influence of the Roman Catholic Church upon society, must be settled by statistical facts. The most decisive statements are to be found in the following article from the *Christian Advocate*, published in Dublin, Ireland, showing the prevalence of crime among Catholics.

"In a report by Father Nugent, Roman Catholic prison chaplain in Liverpool, it is stated that during the year 1875, 13,683 prisoners had passed through the borough jail; of these 9,397 were Roman Catholics and 4,286 were Protestants. But the Roman Catholics of Liverpool altogether numbered 150,000, whereas the Protestants were 600,000. According to the ratio of population there should have been four times as many Protestants in jail as Catholics, whereas here were not half as many. The *Catholic Times* of April 17, 1885, tells its readers that of 21,324 committals to the borough prison,

13,676 were Roman Catholics, whereas the Protestants, although so many times more numerous in the population, furnished only 5,130. In other directions the indications are worse. Father Nugent is reported in the *Catholic Times* as having said, in the League Hall, on Nov. 11, 1886, that 'nine out of every ten girls which are seen at night along the London road, or Limo street, are Catholics. There is no use in hiding it. The Sisters of Notre Dame had 15,000 of these girls under their charge.'

"A Parliamentary return for Scotland in 1872 shows 34,182 persons in jail in that country. Of these, 10,748 were Roman Catholics, and 23,434 Protestants; that is, having regard to population, one of every 27 Roman Catholics was in jail, whereas only one in every 132 Protestants had been in prison. Sir Richard Cross, when home secretary, said in Parliament, on July 23, 1877, that 'about one-third of all the prisoners in Scotland were Roman Catholics.' Were the Romanists in Scotland not more criminal than Protestants, their numbers in prison would be only 2,920, whereas the actual number was 10,748. In England the showing is also damagingly bad for Rome. The Irish in England are not, of course, all Romanists, but those who belong to the criminal classes are nearly so. If the Irish residents in England furnished to the jails in the same ratio as the English, there would be only 3,000 Irish prisoners in England. As it is, there are 22,100. The Catholics of England are 4.3 per cent. of the population, but the number of Roman Catholic criminals amounts to from 15 to 40 per cent. of the criminals in the country.

"In Ireland we have the following sad facts. There were 5,939 Protestants committed to prison in 1884-5; but in the same year the number of Roman Catholics committed was 31,110. In juvenile reformatories there were, in 1885, 151 Protestant children; but of Roman Catholic children the number was 818. In industrial schools the Roman Catholic children numbered, in 1885, 5,555, whereas the Protestants were 810. But the equally instructive fact remains to be told; that the total sum received from the treasury and rates in 1885 was 18,383 pounds sterling for Protestants, as compared with 116,212 pounds sterling for Roman Catholics.

"If we go to Canada, the case is no better. The population of Ontario in 1881 was 1,923,228, of which 320,839, or 16 per cent., were Roman Catholics. The criminal convictions in the same year were 6,940, of which 3,844, or 59.2 per cent. were Roman Catholics. There were 8,118 commitments to the Central prison, Toronto, between 1873 and 1886, of which 2,802, or 34.66 per cent. were Roman Catholics, and the ratio in the Mercer Reformatory for women during the same period was 35.77 per cent. Thus where the Roman Catholics are only 16 per cent. of the population, the proportion of criminals of that persuasion is from 30 to 60 per cent.

"In England and Scotland, Roman Catholics number about one fourteenth of the population; notwithstanding, of the boys and girls committed to reformatories, one-fifth are Roman Catholics. Recon-
victions of those who had been in reformatories tell a like tale. Of boys recommitted from Protestant reformatories, the number amounts

to 10 per cent., but the number reconvicted from Romanist reformatories amounts to 22 per cent. So in Scotland; the reconvicted boys from reformatories there number 12 per cent. of Protestants, but from Romanist reformatories, the reconvicted boys tot up to 33 per cent. The lesson of all this is that the efficiency of reformatory work in Protestant institutions is much greater than those under Roman Catholic management. Whether in church, school, or the open théâtre of life, Romanism is shown to be not a healthy system, as compared with that of Protestantism."

The increase of Catholic population in the United States is a matter of grave danger to the republic. In addition to European immigration we have a large influx from Canada — according to the Rev. E. E. Amaron of Lowell, about 400,000.

In Italy the catholic clerical influence has been sufficiently strong to prevent thus far the erection of the monument to BRUNO. Tortonia, the Syndic of Rome, who has been its most efficient opponent, has been dismissed from office by the Italian government for his subserviency to the Pope, and his ally, Prof. Bonghi, has been hissed out of the college by the students.

The Church in Italy is doing its best in politics to overthrow the Italian government and restore the temporal power of the Pope. The Pope and priests are regarded as enemies of the State, and the struggle must come which will sink the Catholic power still lower.

CATHOLICISM IN NEW YORK.—A correspondent of the Boston *Pilot* says: "The striking advance of the Catholic Church throughout the United States has been frequently dilated upon, but it is nowhere more apparent than in New England, the central seat and fountain of Puritan Creeds."

After giving full details he adds: "Summing up the consistent figures of the above details we find Catholicity to stand about thus in New England: 647 churches, 154 chapels and stations, 1,032 priests, 214 seminaries, 70,874 children in Catholic schools, and a Catholic population of about 1,325,000. It is enough to make Cotton Mather turn over in his grave.

MEXICAN CATHOLICISM.—The hostility of the clericals of Mexico, the party which seeks to revive ecclesiastical ascendancy in civil affairs in Mexico, to the Freemasons, has culminated in the murder of a number of Masons. These murders have led to reprisals by the Masons, and the strong hand of President Diaz may be needed to restore order, and to bring the bigoted ecclesiastics to a sense of the difference between Mexico of to-day and Mexico of forty years ago. The Catholic Church all the world over is opposed to what are known as "secret orders." In Portugal recently M. Aguiar, an eminent scholar and a former member of the cabinet, died in the fulness of public honor and was buried with all the ceremonial of the Church. It transpired after his burial that M. Aguiar was Grand Master of the Portuguese Freemasons. Upon this, the Patriarch of Lisbon issued an order forbidding his clergy any longer to recognize the deceased as a Catholic. The Portuguese Liberals are indignant and are calling upon the Government to take action against the Patriarch.—*Transcript*.

THE CATHOLIC CONGRESS.—The international scientific congress of Roman Catholics, which is announced to meet at Paris April 8, 1888, has for its specific end and object the promotion of the development of science, the defence of the faith. It will, says Fr. Hewitt, "occupy itself with the

impulse and direction which ought to be given, at the present time, to the scientific researches of Catholics, and with the method to be followed in order to make these researches subservient to the Christian cause without sacrificing anything of the most frank orthodoxy or the most entire scientific sincerity." The commission of organization consists of fifty-two members, half of whom reside in Paris, which is the centre of their operations. This board has invited scholars and scientists connected with the Roman church to prepare memoirs and reports, which will be presented to the congress for discussion, but no votes will be taken or decisions formulated on their respective topics. The subjects to be discussed will be embraced under three heads—the philosophical and social sciences, the exact and natural sciences, and the historical sciences; but under these general divisions will come nearly every question which determines the actual state of science in questions which have relations to the Christian faith. The managers seem determined that the reproach from Protestants that the Roman church does not dare to face difficult and disputed questions that convulse the modern world shall be put away.—*Herald*.

PRIESTS IN ITALY.—In Garibaldi's Memoirs, which will soon appear in English, occurs this opinion of the priests: "The priest is the real scourge of God in Italy. He keeps a cowardly government in the most humiliating degradation, and strengthens himself amidst the corruption and misery of the people. In France he urges that unhappy nation to war, and in Spain, worse still, he spurs on towards civil war the leading bands of fanatics and is spreading extermination everywhere."

PESSIMISTIC BIGOTRY—When Jonathan Edwards, told how God would hold a sinner in the flames of hell as we might hold a loathsome spider, he but illustrated the gloomy pessimism which time out of mind has been associated with theology, and has colored the outpourings of thousands of pulpits. Recently Dr. Dix, of New York, who represents the church which has the greatest corporate wealth in this country, has been pouring out a stream of monkish invective against society, which might have been tolerated in the last century, but has disgusted the great majority in New York and elsewhere and has shown him to occupy a moral plane not much above that of Anthony Comstock. The *New York Sun* very appropriately says:—"In his wholesale denunciations, Dr. Dix goes to the extreme of slandering all the ladies in New York by describing them as abandoned creatures, of shameless dress, manners, and habits. The truth is that the evening costumes of to-day are not more immodest than the average costumes of women for a century back; and even so severe a moral censor as Queen Victoria herself requires that they shall be worn at her court. After a certain limit, what is modest and what is immodest in apparel is a matter of mere convention. So soon as we become accustomed to the sight of bare arms and shoulders they no longer attract more than casual attention, unless their exceptional beauty appeals to the æsthetic sense."

"The women of New York society may, in the main, pursue worldly ends rather than heavenly, as their husbands and fathers do, and as the rector of the rich Trinity does himself; but in purity and modesty they are not behind the women of any period, and are infinitely superior to a clergyman who can fill a Lenten lecture, addressed chiefly to feminine hearers with the product of a foul imagination."

"In other words Dr. Dix's lecture was both false and vile, and upon him, and not the women he assailed, should the lash of the moralist be laid."

"A few years ago (says the *Times*) he issued a protest against the higher education of women, which betrayed so mediæval a view of the whole subject involved that it became a matter for ridicule rather than for serious argument to adult persons of the male sex."

QUEER RELIGIOUS SECTS IN RUSSIA.—"M. Tsakni, a Russian writer, has just published an interesting work upon curious religious sects in Russia. It appears that in the empire there are no less than fifteen millions of devout followers of insane and cranky notions of Christianity, and new religions or sects are constantly springing up in spite of all the efforts of the Russian authorities. One of these sects is called the Run-aways. They fly from their villages or towns. They believe in returning to a wild state of existence, destroying their identity as much as possible, and living like savages. Civilization they regard as the great curse of humanity. They also carry on a sort of brigandage, and one of their most sacred duties is to rob churches. There is another sect calling themselves Christs. They adore one another. Crazy dancing forms part of their religious ceremonies. The Skoptsys, another religious body, believes in self-mutilation. They are also expert dancers and tumblers. Barnum would be proud of such a set of acrobats. There is another sect that never speak. They make signs skilfully. Bloody sacrifices form part of the religion of other fanatics, and the butchering of sons and daughters to appease the wrath of the Lord is getting quite too common. There are also missionaries who go around preaching the glories and beauties of suicide and its absolute necessity for salvation. A Mr. Souchoff is the leader of this gang. He was arrested for murder some time ago, but managed to escape and turned up in a village where he preached so hard in favor of murder and suicide that several of his followers cut each other's throats, and others shut themselves up in their houses and burned themselves to death."

MISSIONARY LABORS. —Canon Taylor of England, has made some discouraging statements. "According to Canon Taylor, the reports of the Church Missionary Society in India show that 841 missionaries employ at a cost £48,296. 19s. 1d., made last year 297 converts. The record for the four countries of Persia, Palestine, Arabia, and Egypt is still worse. Here the sole result of the labors of 109 missionaries and an expenditure of £11,804. 9s. 6d. was the conversion of one Moslem girl in the orphanage at Jerusalem, of whom it was stated that 'she is easily influenced, and requires constant guidance.' In Ceylon, 347 agents made 207 converts at a cost of £10,138 17s. 6d.. In Mid-China 71 agents made 62 converts at a cost of £8,917 13s. 8d., and in South China, 148 agents made 297 converts at a cost of £8,448 4s. 11d. The price of a convert is thus seen to vary in different parts from a little over £25 to the virtually prohibitive figure £11,804 9s. 6d."

The Canon suggests the possibility that the money might be devoted more profitably to other objects. On the other hand he suggests that "Islamism has abolished drunkenness, gambling and prostitution—the three curses of Christian lands. Islamism is the closest approach to Christianity which has yet been able to take hold of Eastern and Southern nations. Moslems are already imperfect Christians. Let us try to perfect their religion rather than vainly endeavor to destroy it, and we may transform Islam into Christianity. Thus we may find that in God's scheme Mahomet has been preparing the way for Christ. —*Rev. Canon Isaac Taylor, LL.D., in Church Congress, England.*

MOHAMMEDANISM has shown far greater power of propagandism than christianity. According to Mr. R. Bosworth Smith, in the *Nineteenth Century*, who is well acquainted with the subject, Mohammedanism has taken possession of more than half of the three hundred and fifty millions of Africa; while the Christian missions consist of feeble settlements on the malarious Western coast where inferior races are found. The followers of Mahomet have taken possession of all Northern Africa, the Great Desert and the Soudan, their power extending from the Atlantic to the Indian Ocean, and spreading through Madagascar, Mozambique and Zanzibar.

This is a great revolution, expelling the fetich superstitions of Africa, and substituting a more intellectual religion, which enforces temperance, in which it has the advantage of Christianity; on the other hand it is fiercely intolerant and proscriptive, offering the alternative of the Koran or death. It enforces chastity and temperance, which Christianity does not, but in place of the licentiousness of Christian nations it substitutes polygamy which is less vicious and destructive. Mohammedan nations are at present less civilized and advanced than the Christian, but there was a time when Christian nations were relatively barbarous, and literary civilization was sustained by the Saracens alone. The Caliphs of Bagdad were more enlightened than the Popes of Rome, and the Saracen power in Spain was a source of enlightenment for Europe.

FANATICISM.—G. Naylor, a private in the Salvation Army, was charged at Leeds, Eng., a few weeks since with the manslaughter of his child, he having refused to call in medical aid during its illness. Naylor objected to medical assistance, saying: "I was asked to have a doctor, but I saw no reason, as it was in God Almighty's hand. That was the reason I refused to have a doctor sent for. I knew of its [the child] having the fall. Our Heavenly Father is almighty, and none can pass away without his will, and, in that case, I did not think it necessary to call in a doctor to examine it as to the result of the fall. I do not think I have neglected my duty to my child. I ought to obey the voice of God before that of man."

CLERICAL PATRIOTISM.—In refreshing contrast to many follies we may refer to the recent action of two hundred and fifty clergymen in the Church of England, who have addressed to Mr. Gladstone these declarations in behalf of home rule in Ireland. Their address opens with the following paragraph which gives an idea of its character.

"We the undersigned clergy of the Church of England, find it impossible to keep further silence in the present political circumstances of the country. We desire to assure you of our deep conviction that the policy of home rule for Ireland proposed by you—in spite of difficulties which we do not ignore—is the only Irish policy before the country consistent with those principles of equal justice and charity for all men which we profess and teach in our Master's name. We also protest earnestly against the alternative policy of coercion and of cruel enforcement of the extreme legal rights of property which is now in active operation in Ireland."

Why could not the entire mass of the English clergy have joined in this expression from a small minority. Evidently the mass of the clergy do not sympathize with liberty.

CHARITY. — But let us not suppose on account of its follies and superstitions in the present, and its crimes in the past, that the Church is doing no good. It supports many institutions of charity; it fortifies the moral sentiment of society, and it will do more of these good works in the future. Its latest movement is one of the best. It is called the "KING'S DAUGHTERS,"

and embraces all classes of society. To do good is its purpose. It is said "there are tens that visit the sick, tens that supply the hospitals and homes with flowers, tens that support foreign missionaries, tens that sing, tens that sew, tens that endow beds in hospitals, tens that provide pleasant country homes for deserving poor, and tens that simply 'bridle their tongue,' and 'endeavor to live in love and charity with all men,' — all 'in His name,' the society being organized in groups of ten. They have built and furnished an annex to Bellevue Hospital." The New York *Sun* says: "The rapid growth, harmonious unity, ceaseless activity, varied and unique charities, and sympathetic co-operation of this society are said to be unparalleled in the history of any organization known. Within two years it has girdled the globe with the gleam of its silver crosses 'in His name.'"

Medical Ignorance and Folly.

Is it not remarkable to find the followers of unsuccessful old style practice losing faith in their own skill and coming to the same conclusions as those who from the failures of doctors are inclined to condemn all treatment. Nobody is more skeptical as to the medical art than its unsuccessful practitioners, as was shown in my Providence address. A writer in the *Boston Herald*, says: "Take for instance typhoid fever. In so serious a disease as that, a non-professional would naturally expect that there was a routine of medical treatment to be followed with some variation of course, in all cases. Whereas, very little medicine is as a rule required in typhoid fever, and in the practice of our most intelligent physicians a large proportion of their patients suffering from that disease, from the commencing to the convalescing stage, take no medicine whatever." The writer seems to know only the old style practitioners, who confess the failure of their remedies. New school physicians are not in so hopeless and helpless a condition; they know that typhoid fever depends on inflammation and ulceration of the small intestines, and for this ulceration they have in Baptisia a true remedy, but all their success fails to enlighten the old colleges, that still pursue their monotonous dogmatism.

But ignorance is not eternal, and the *Boston Herald* says: "The world moves, and our old-fashioned prejudices move with it. A committee of the Massachusetts Medical Society has lately submitted a report touching the qualifications for membership in that body, which is a long step in advance from the rather illiberal position which it has hitherto chosen to occupy with reference to the homœopathic school of medicine. Some time ago a physician who had received his diploma from a homœopathic medical school, but who had subsequently renounced homœopathy, applied for admission to the society. He was willing to submit to the examination for membership, but he was informed that he was ineligible thereto because he did not have a diploma from a "recognized" school. He could only secure admission according to the by-laws of the society, by a prolonged and expensive attendance at a "regular" school, notwithstanding it was admitted that he might be qualified in every respect excepting in the possession of a "regular" diploma. The committee of the society in submitting their report on this case, express the very sensible opinion that the policy of excluding from its fellowship applicants for examination who are well-educated physicians, and who wish to adopt the practice of the society, is as illiberal as it is unjust and unwise. It is pointed out that the education furnished by some of the eclectic and homœopathic schools is equal

in character and thoroughness to that furnished by many of the schools now recognized by the society, and is superior to some of them."

After all, this is but a small step indeed, and the society will have to take many more before it can be considered a truly enlightened body. The most important discoveries in physiology ever made are presented in Boston, and the society does not desire to know anything of them. A snail couchant should be their coat of arms.

MEDICAL LEGISLATION IN RHODE ISLAND.—A recent letter from a friend in Providence, March 23, tells how medical legislation has been defeated as follows; "I have the gratifying fact to announce that no monopolistic medical legislation has prevailed in the recent Assembly of Rhode Island which adjourned to-day. Late in the session last winter, after your eloquent and effective address before the committee, set in motion an irresistible adverse current, a bill was introduced and continued to the May session. I prepared and circulated petitions remonstrating against the same or any legislation whatever, which was duly referred to the committee having the bill in charge, but with other matters it was continued to the following session now just closed. Nothing however has been heard from the committee and it sleeps, in the files, probably the sleep of death.

"An attempt was made to establish a Dental Board of Registry, which was up for consideration yesterday, having been favorably reported from the Judiciary Committee, but the project came to an ignominious end after a spirited debate, by being indefinitely postponed, two to one, the vote standing 32 to 16. This was probably designed as an entering wedge, and if it had been successful the M. D's. of the regular (?) school would have pushed through their bill at the recent session."

A distinguished physician of New York writes after carefully reading the lecture on Restrictive Medical Legislation: "Though I have been through five medical colleges, I am in full sympathy with all you say and with you heart and hand in your righteous fight for Medical Liberty and the overthrow of Medical Bigotry. I have been deeply interested in the way you put the whole matter."

ALLOPATHICO-MACHIA.—The Allopathic fight is illustrated by Dr. Kenneth Millican in the *Nineteenth Century*. Seven members of a hospital faculty resigned because the directors voted to admit Homœopathic physicians, and a medical journal proceeded to denounce the Allopathic doctors who accepted places instead of boycotting that hospital. Dr. Millican thereupon says:

"It comes to this: that the leading journal of a so-called noble profession—a profession which is supposed to embody some of the grandest instincts of humanity—by implication advocates that patients should be left destitute of advice until certain offending brothers, guilty of the unpardonable sin of differing from the majority respecting therapeutic doctrine, shall be excommunicated. The interests of the poor are to be sacrificed in order that professional prejudice may be satisfied."

Is not this the attitude of the old school profession of this country as represented by the American Medical Association. Should not the people boycott the colleges and their graduates that sustain such a policy.

INOCULATION AND PASTEURISM.—In abandoning well tried methods of curing hydrophobia for the hazardous methods of Pasteur by inoculation, the results have been very unsatisfactory. The Austrain Government has withdrawn their patronage and an English writer says:—"that the deaths from hydrophobia instead of diminishing in France have in

creased since Pasteur's method has been introduced." The methods that have been successful heretofore are perspiration by the vapor bath, the free use of *Scutellaria* (Skullcap) and the *Xanthium Spinosum*, aided by either excision of the wounded part or making an issue upon it to keep up a discharge. Cupping promptly applied is beneficial to all poisoned wounds and there is a large amount of reliable testimony that the hydrophobic poison has been in many cases successfully extracted by the application of the madstone. But as the philosophy of its action is not understood, the medical profession refuses to notice it.

Poisoning the blood to anticipate and prevent the poison of epidemic disease cannot be pronounced a success. The attempts to counteract cholera in Spain, and yellow fever in South America by inoculation have been failures, and though vaccination against small pox is still enforced by governments, it is earnestly opposed by many experienced and enlightened physicians, who say that experience condemns it. William Tebb of London, who has given this subject great attention says:—"I have traveled all over the United Kingdom, from Land's end to John O' Groat's, in nearly every part of Europe, in most of the States and Territories of the United States, the Dominion of Canada, and in parts of Asia and Africa. In nearly all these countries I have made it my business to inquire into the results of vaccination, and have never inquired without hearing of cases of grievous hardship and cruelty arising out of the enforcement of the practice, as well as of disease, death, and sometimes of wholesale disasters. That state is criminal which compels the adoption of such a mischievous superstition, and the people are slaves who submit."

Mr. Hopwood, M. P., of England, is authority for the statement that since 1853, when the compulsory vaccination acts were passed, the death rate from syphilis of infants under one year of age has increased threefold; and during the same period of thirty years, from 1853 to 1883, the mortality from scrofula among infants under one year has increased from 351 to 908 per million.

For my own part I regard these desperate inoculative experiments as a departure from the true path of progress in the search of remedies which exist in boundless abundance. Even with what we know at present I would rather rely upon medicine and hygiene than upon vaccination.

LEGISLATIVE WISDOM.—The social quackery of curing all ills by law still flourishes. The Iowa Legislature, which having passed an infamous medical law is now reconsidering the subject, has shown its wisdom by passing a law which a Boston editor thinks manifests less intelligence than that of an average horse. The law provides severe penalties for paying for any article more than four times its actual price. The apparent cause for this stupid legislation was that somebody had humbugged the farmers by selling "Bohemian Oats" for a great deal more than it was worth. But why punish the purchasers instead of the sellers?

P. S. The Iowa Legislature had nearly passed by a large majority an amendment abolishing the restrictive features of medical legislation, when the close of the session hindered its passage in the Senate.

A MONKEY PERFORMANCE.—Mr. Crowley the Central Park chimpanzee, has just recovered from a severe attack of pneumonia. Mr. Crowley is a natural teetotaler, and if naturalized would probably vote the Prohibition ticket, but under the direction of the doctor he took whisky and milk for his infirmity. When he was convalescent, a "Christian Scientist" visited him and asked the superintendent of the arsenal for permission to pray for Mr. Crowley. The disciple of faith-healing was persistent, and though Mr. Conklin had not much confidence in the "science," he thought at any rate it would be a diversion for the patient, and a little praying wouldn't hurt him. So the scientist in all seriousness and faith knelt before the cage and asked heaven's aid in restoring Mr. Crowley to health. Mr. Crowley did not seem to take any interest in the proceedings. He turned his back sadly on the religious enthusiast and lay down on a meal-sack to have a snooze. The Christian scientist prayed on for several minutes. In the course of the prayer the kneeling man said, in an earnest, argumentative manner, "Now, Crowley, you are not sick; I am sure you are not. Crowley, come rise up and show that you are not." At the instant the chimpanzee arose, approached the side of his cage, and offered to shake hands with the gentleman. "What did I tell you?" enthusiastically exclaimed the faith doctor. "He'll get well now. I won't need to see him again. I'll pray for him at home." Mr. Conklin said: "You would do a thriving business as a horse doctor," and turning to a reporter added: "He will probably claim credit for saving Crowley's life. I wish he had come Sunday night. Crowley wouldn't have raised up then for the devil." But the "Christian Scientist" is satisfied that he saved the monkey's life.—*Truthseeker*.

AFRICAN DWARFS AND MEXICAN MUMMIES.

At the last meeting of the Anthropological Institute, Prof. Flower, C. B., Director of the Natural History Museum, gave a description of the two skeletons of Akkas, lately obtained in the Monbuttu country, Central Africa, by Emin Pasha. Since this diminutive tribe was discovered by Schweinfurth in 1879, they have received considerable attention from various travellers and anthropologists, and general descriptions and movements of several living individuals have been published, but no account of their osteological characters has been given, and no specimens have been submitted to careful anatomical examinations.

The two skeletons are those of fully grown-up people, a male and female. The evidence they afford entirely corroborates the view previously derived from external measurements that the Akkas are among the smallest, if not actually the smallest, people upon the earth. These skeletons are both of them smaller than any other normal skeleton known, smaller certainly than the smallest Bushman's skeleton in any museum in this country, and smaller than any out of the twenty-nine skeletons of the diminutive inhabitants of the Andaman Islands, of which the dimensions have been recorded by Prof. Flower in a previous communication to the Anthropological Institute.

The height of neither of them exceeds 1.219 metres, or 4 feet, while a living female Akka, of whom Emin Pasha has sent careful measurements, is only 1.164 metres, or barely 3 feet 10 inches.

According to Topinard's list, there are only two known races which have a mean height below 1.5 metres, viz., the Negritor of the Andaman Islands (1.478), and the Bushmen of South Africa, (1.404). Of the real height of the former we have abundant and exact evidence, both from living individuals and from skeletons, which clearly proves that they considerably exceed the Akkas in stature. That this is also the case with the Bushmen there is little doubt. The point of comparative size being settled, it remains to consider to what races the Akkas are most nearly allied.

That they belong in all their essential characteristics to the black or Negroid branch of the human species there can be no doubt—in fact, they exhibit all the essential characteristics of that branch even to exaggeration. The form of the head is somewhat more rounded than usual, but it has been shown that in Equatorial Africa, extending from the west coast far into the interior, are scattered tribes of negroes distinguished from the majority of the inhabitants of the continent by this special cranial character as well as by their smaller stature, to which the name "Negrillo" has been applied by Hamy. It is to this race of the great Negroid branch that the Akkas belong, and they are not by any means closely allied either to the Bushmen or the Negritor of the Indian Ocean, except in so far as they are members of the same great branch, distinguished among the general character by their closely curled or frizzly hair. It is possible that the Negrillo people gave origin to the stories of pygmies so common in the writings of the Greek poets and historians, and whose habitations were often placed near the sources of the Nile. The name Akka by which Schweinfurth says the tribe now call themselves, has, singularly enough, been read by Marietta Pasha by the side of the portrait of a dwarf in a monumen tof the ancient Egyptian empire.—*Lon. Standard.*

MEXICAN MUMMIES, 800 YEARS OLD.—A family of Mexican mummies recently unearthed in Mexico have just been brought to San Francisco and placed in the State Mining Bureau. They were found in a stratum of lime several feet below the surface of the earth, not far from the Arizona border. The group, consisting of a man, woman, and two children, were close together. The two adult figures have on a scanty clothing of coarse netting composed of grass and bark of trees, while one of the children appears to have been clad in fur.

They all have the knees drawn up to the chins, while the hands clasp the heads, as if they had died in great agony. The general appearance, in this respect, is much like that of the casts of the Pompeian victims. The woman has long black hair, and in the lobes of her ears are small tubes for ornament. The man has but little hair. His features are distorted—another evidence of pain—but are seen very distinctly, and his open mouth shows his tongue. Near the bodies were also found curiously formed beads, and the perfect form of a cat, which seems to have shared their burial place. From the appearance of the bodies and their surroundings it is thought they must have been dead at least 800 years.

THE GREATEST MARVELS.

The sudden spirit writings and paintings obtained by Mr. L. R. Marsh through the mediumship of Mrs. Diss Debar at New York, are illustrations of spirit power which the world will have to acknowledge. I had obtained similar phenomena through her about seven years ago, while holding a pair of clean slates in my own hands, untouched by her. Writings and drawings came on the slates and paintings on cardboards between them. But on account of the objectionable character of the medium I did not prosecute the experiments or attempt to make a sensation of it. Mr. Marsh paying no regard in his enthusiasm to the character of the medium, and knowing nothing of it at the time, has obtained quite a gallery of pictures, and by donating a house to the medium and giving a public lecture in New York has made *an immense sensation*, equal to the eruption of a volcano at midnight. The press, as usual, takes the lowest possible view of the subject,—publishing the vulgar sketches of reporters who burlesque the whole matter, and assume as a matter of course that Mr. Marsh has been deceived by a swindler. All the details of Mrs. Diss Debar's wicked career are spread out in full, and make amusing reading, for in the way of hysterical humbug and romantic falsehood and fraud, she is quite a phenomenon. These things befuddle the public mind, for it is not generally understood that an extreme degree of physical mediumship must be accompanied by an unstable character, and only those who have a strong moral nature can sustain themselves in that *role* with integrity. Materialization is recognized by spiritualists under proper test conditions (and often without them), although they know the mediums are often detected in fraud. Spirit phenomena will come, when persons are present who have so little hold on their own identity that all their powers can be taken possession of by spirits. Such persons ought to be under the guardianship of friends.

Mr. Duguid, of Glasgow, Scotland, has phenomena similar to those of Mrs. Diss Debar, but being a man of high moral nature, his marvellous spirit paintings and writings are deeply interesting. Mr. Marsh's high character protects him from the malignity of the opposition to new truths, an opposition which reminds us of the energy with which the Asiatics fight against Western civilization. The steamboat which started up the Yangtse-Kiang river was stopped as soon as it reached the line of China, and the Russian railroad into Bokhara was attacked, as the locomotive entered that country; but locomotives, steamers, electricity and science must make their way throughout the world, and even the New York mob and the Satanic press must bow to the inevitable.

New York has a sensation that will not soon wear out. Mrs. Diss Debar and others associated with her entered into a contract with J. W. Randolph, a theatrical manager of a low class theater in Boston, accustomed to holding bogus spiritual exhibitions, to make a traveling exhibition of the pictures, giving him *half the profits*. The contract was repudiated when it was seen that he treated the phenomena

as frauds, and he promptly made an affidavit charging Debar with fraud on Mr. Marsh, under which Mr. and Mrs. Diss Debar were arrested with Dr. Lawrence and son, and confined in prison, charged with conspiracy to defraud. Mrs. Debar reconveyed, to Mr. Marsh, the house but the trial under the prosecution occurred on Wednesday, April 18.

Nothing was done at the first hearing but to fix bail for the DeBars at five thousand dollars each, and the Lawrences at two thousand dollars each. The latter were, however, subsequently released, as it appeared that they were only visitors to the Madame, to make arrangements for exhibiting the pictures with a stereopticon. Lawyer Howe mentioned a fraudulent suit of the Madame against Victoria Woodhull, which ended in being sent herself to the workhouse. On the 13th, Mrs. DeBar deeded back the house to Mr. Marsh.

Many incidents of her swindling career were published. In Kansas City she drank freely, swindled all who trusted her, and endeavored to blackmail Rev. Robert Laird Collier. In Newport and Boston she had swindled Mrs. C. M. Seymour out of large sums. A lady for whom she pretended to produce a spirit picture explained how she substituted a prepared picture for the blank canvas. While carrying on her impositions she said: "My title is Princess Edith Loleta, Baroness of Rosenthal and Countess of Landsfeldt, and I was born in Florence, Italy, in 1849. My putative father was Ludwig, King of Bavaria, and my mother was Lola Montez, as I have heretofore told you. My mother, you know, died in 1860. I first came to this country in 1870, to see about my mother's property, and, after remaining a month or two, returned to Europe. I came again in 1874 and took up my abode in New York, where I have remained ever since"



Madame Diss DeBar, *alias* Ann O'Delia Salomon, whose face is here presented, is a corpulent woman, thirty-nine years of age, born in Harrodsburg, Ky., April 9, 1849. The animal region of the brain is large, and there is a remarkable deficiency in the region of Conscientiousness.

At the hearing on the 17th, the letters of Mr. and Mrs. Diss DeBar to her family were read, showing that he was a portrait painter in needy circumstances, and that she recognized her true name, Ann O'Delia Salomon, and promised to renounce the Lola Montez imposition, in which she had been sustained by her husband. Her brother, Geo. C. F. Salomon, testified to her unbounded wickedness and that he had never heard any one speak a good word of her.

The executor of Mr. Loewenherz, a picture dealer, charged her with the theft of his pictures, and under a search warrant thirty-nine of them were removed from Mr. Marsh's residence. Under this charge there is little doubt of her conviction.

At the hearing on the 20th, the attempt was made to show that a

prestidigitator, M. Herts, could produce spirit-writing on a paper held on one's head, or on a blank pad held in a book, in the same manner as Mrs. DeBar; but when tested by tearing a corner of the card, he acknowledged he could not do it with a marked card, and on the pad he acknowledged it could be done only by dextrously substituting one already prepared. In doing this he was detected by the spectators. He confessed he could not do it on Mrs. Marsh's condition of holding the pad in his own hands, as Mrs. DeBar had done. Mr. Randolph testified to her making love to him indecently when she accepted him as her manager.

It seems quite certain Mrs. D. and her husband will be convicted and sent to prison. Such persons have an easy career of imposition when not exposed. Some years ago I stated her true character to Mr. Bundy of the *Religio-Philosophical Journal*, and it was published by him. When she went to the Onset Bay camp meetings I wrote to the President of the Association to warn him against her. But we need a more healthy moral sentiment in the public to keep such adventurers in check. *She is but one of many.* Yet her marvelous mediumship can be sustained by the testimony of hundreds and has never been refuted. A long communication, which Mr. Marsh said was produced in two minutes, was read by him in court, occupying fifteen minutes; as it was a religious essay it was rather a heavy infliction on such a company as gathered in the Tombs court. The production of pictures suddenly by spirit power has been so often shown through reputable mediums, that even if any doubt could be thrown on the DeBar mediumship it would not in the least discredit such phenomena.

In this brief narrative we find an important lesson. The causes of Mr. Marsh's error were, first, that Mrs. DeBar was permitted to run her scandalous career without being exposed and checked by Spiritualists, one of whom introduced her favorably to his notice. Secondly, Mr. Marsh was misled by that blind faith and unquestioning reverence for all that comes from above which has been cultivated by the Christian church. His Christian faith in an overruling and intermeddling Providence made him believe that God would not permit sacred things to be degraded. He was guided by the theological and not the scientific spirit. The same folly is often seen among Spiritualists, who receive blindly what purports to come from spiritual sources, and admire inane platitudes as divine wisdom.

At the later hearing it was shown that Debar was not the husband of the medium who passed as his wife. The boast of the prosecution that Mrs. Debar's method of getting pictures would be shown in court was of course not realized. A concealed picture was produced and made visible by washing off its surface—nothing more.

Ample testimony was produced to show that the pictures had been produced in a satisfactory manner—appearing on a blank canvas in full view of the sitters, no one touching the canvas. The testimony was abridged and almost entirely omitted by the New York papers, none of which have made fair reports. The most remarkable statement was that of Judge Cross, that he had detected Mrs. D. in some

trickery, when she appealed to the spirits to vindicate her, and he held a slate over her head for the vindication, upon which the word "Fraud" appeared.

The JOURNAL has been delayed a few days for the result of the trial, which had not been finished up to the 28th. Meantime the Boston papers have details of the exposure of Mr. and Mrs. Cowan, who with several confederates have been running a materialization performance. Nothing but the immense number of the genuine phenomena could sustain public confidence against such exposures.

Miscellaneous.

RANK OF THE UNITED STATES.—The United States has a population of at least 62,000,000 at this moment. This makes it second in this particular among the great civilized nations of the world. Keeping in view the ratio of growth of the countries named between recent census periods, there are to-day about 88,000,000 inhabitants in European Russia, 47,000,000 in Germany, 40,000,000 in Austro-Hungary, 38,000,000 in France 37,000,000 in Great Britain and Ireland, 30,000,000 in Italy, 17,000,000 in Spain. The population of none of the other countries of Europe reaches 10,000,000, Turkey's inhabitants outside of Asia aggregating scarcely half that figure.

Russia alone of the great powers of Christendom exceeds the United States in population. Even Russia must soon be left far in the rear. On July 1, 1890, when the next national enumeration takes place, the United States will have 67,000,000 inhabitants. It will have 96,000,000 in the year 1900, and 124,000,000 in 1910. This computation is based on the average growth of the country during the century. Employing a like basis for Russia, that nation before 1910 will have dropped to second place, the United States taking the first.

Forty years ago the United States stood sixth in point of population among the civilized nations of the globe, and twenty years ago it stood fifth. Twenty years hence it will stand first. And will not political social and industrial supremacy come with preëminence in population? Perhaps, but hardly so soon. The United States leads the nations in extent, value, and variety of natural resources. It is already as well as first in wealth first in the value of the products of its farms and factories. Undoubtedly it will eventually achieve primacy in the other great avenues of human endeavor.

Within the lifetime of thousands of Americans now living, it seems altogether safe to predict, the United States will be as completely and unquestionably the great social centre of the world as it is already the centre and creator of much of that which most powerfully contributes to the world's moral and material advancement.—*St. Louis Globe Democrat*.

GROWTH OF THE SOUTH.—The *Manufacturer's Record*, speaking of the growth of the South since 1879, says that "there has been an increase of 15,000 new industries: 15,000 miles of railroad have been built, costing with improvements to old roads over \$600,000,000, an increase of \$1,000,000,000 in the assessed value of property, while iron production has increased from 397,000 tons to 876,000 tons. The amount of coal mined has grown from 6,000,000 tons in 1880 to nearly 14,000,000 tons: cotton mills have increased from 180 to 370: cottonseed oil mills from 40 to 150, and during that period the cotton crop alone has sold for \$2,500,000,000, an average of \$300,000,000 a year, while the total value of southern agricultural products is \$700,000,000 a year.

THE NORTHERNMOST RAILROAD in the world is now building from the Gulf of Bothnia to Lafoden on the North Sea which is within the Arctic circle. The line is building by an English company to develop the iron in the Gellivera mountains. The English laborers bear the climate well, and the long winter nights are illumined by the aurora.

THE PANAMA CANAL.—According to the report of Lieut. Rogers, published in the *Popular Science Monthly*, thirty per cent. of the work is done and seventy per cent. remains, "and no exact estimate of the time and money required to finish the canal can be made" the cost must certainly be at least \$375,000,000, and owing to the great cost of loans may reach double that amount. Senor Amero, agent of the Columbian government thinks the cost will be over six hundred millions, and there is no prospect of finishing it in five years. Mr. Froude, the historian says, in a volume just published. "If half the reports that reached me are correct, in all the world there is not perhaps now concentrated in any single spot so much swindling and villainy, so much foul disease, such a hideous dunghheap of moral and physical abomination as in the scene of this far-famed undertaking of 19th century engineering. By the scheme as it was first propounded, six and twenty millions of English money were to unite the Atlantic and Pacific oceans, to form a highway for the commerce of the globe and enrich with untold wealth the happy owners of original shares. The thrifty French peasantry were tempted by the golden bait, and poured their savings into M. Lessep's lottery box. Almost all that money I was told, has been already spent, and only one-fifth of the work is done. Meanwhile the human vultures have gathered to the spoil. Speculators, adventures, card sharpers, hell keepers and doubtful ladies have carried their charms to this delightful market. The scene of operations is a damp tropical jungle, intensely hot, swarming with mosquitoes, snakes, alligators, scorpions and centipedes; the home even as nature made it, of yellow fever, typhus and dysentery, and now made immeasurably more deadly by the multitudes of people who crowd thither. Half buried in mud lie about the wrecks of costly machinery, consuming by rust, sent out under lavish orders, and found unfit for the work, for which they were intended. Unburied altogether lie also skeletons of the human machines, which have broken down there, picked clean by the vultures. Everything which imagination can conceive that is ghastly and loathsome seems to be gathered into that locality just now. I was pressed to go on and look at the moral surroundings of the greatest undertaking of our age,' but my curiosity was less strong than my disgust. I did not see the place, and the description which I have given may be overcharged. The accounts which reached me, however, were uniform and consistent.

PERSONAL.—KOSSUTH, now in his 86th year, enjoys a green old age writing his memoirs. He walks several miles every day. His two sons are in business in Naples.

HYPNOTISM AND THEFT.—Mr. W. A. Croffut whose experiments at Washington were reported in our January number has been trying to produce criminal actions in his subjects. One of his experiments is reported as follows;

Another sensitive, a clerk in a department, was mesmerized, and Mr. Croffut explained to him that in a house of one of the neighbors, in an upper chamber, in a certain corner and a certain drawer in the dressing case, was a pocketbook which contained \$5,000. He described the situation of the house minutely, the way to go there, the arrangement of the dressing

case and so on, repeating it over several times until the subject had the geography impressed upon his mind. Then handing him two keys, he said: "The larger key will open the front door of the house, and the smaller key will open the drawer of the dressing case in which the pocketbook will be found."

He told the young man that if he would steal that pocketbook he would give him the money. There was a good deal of discussion between the mesmerist and his subject concerning the liability of discovery and arrest, but when assured that there was not the slightest possibility of anybody interfering with him, and that there were no dogs about the place, he consented to undertake the burglary. Four or five gentlemen in the room were asked to follow the subject on his trip.

This theft was successfully accomplished, but other subjects resisted his efforts.

LABOR STRIKES IN NEW YORK.—The Commissioner of Labor in the State of New York reports the loss to laborers by strikes for the past year to be \$2,073,229,—nearly fifty dollars to each man concerned,—also that 8176 persons lost their situations permanently. The gain in wages is reported at \$944,632.

The *Boston Herald* says "The end of the strike of the marble cutters in this city proves what we have repeatedly asserted, that wage earners, before entering upon a war of this kind, would do well to count the costs. After weeks of enforced idleness, with its consequent domestic misery, the men have concluded that it is not worth while holding out any longer, and have decided to go back to work. We should not like to say that strikes are never justifiable, but it can be affirmed that, out of those which have occurred, not one in twenty have resulted in any benefit to those who have engaged in them."

D. F. HARTMANN, our correspondent, is about to establish at Gorizia, Austria, a hospital for incurables, believing that the more enlightened methods of progressive science may heal many that the old school have failed to cure. The necessary funds have been furnished by a wealthy lady in Philadelphia.

A BRIDGE ACROSS THE ENGLISH CHANNEL is now very seriously proposed, and the plans which have been drawn are undergoing critical inspection. The cost is estimated at \$200,000,000 and the time allowed about seven years.

MILITARY POWER—Of able bodied men available for war between eighteen and forty-five years of age, the United States have 8,021,605. The largest number in any state is 650,000 in New York. Only about 100,000 are organized in militia companies. We have but little need for our military strength on land as our relations to the belligerent nations which call themselves Christians would be upon the ocean. Is it not remarkable that the only nations from which we have any injury to apprehend are those called Christian! Against *our Christian brothers* however we may be protected even without costly preparations by the new guns introduced by Lieut. Zalinski and others which would seem to render invasion impossible if we are prepared. The last invention is an improvement on Zalinski's dynamite gun. A dynamite gunboat called the Yorktown, has been built at Philadelphia, with four pneumatic guns of 15 inch calibre, which can fire shell, twice a minute containing 600 pounds of gelatine explosive, equal to 850 pounds of dynamite or 943 of gun cotton. One of these shells it is thought would demolish the most powerful armored ship in the world. The guns have a range of at least a mile.

[*Continued from last number.*]

through sympathy. This I have often realized, receiving intellectual brightness from the frontal organs, pleasing influences from the coronal region, a delightful restorative influence from the region of Health, and sometimes dull, oppressive conditions from some parts of the occiput, a great feeling of energy from Vital Force, and very debilitating influences from the basilar regions in front of the ear. I was in the habit of exciting these organs in skeptical persons to convince them, until I found that the reactive influence upon myself was too great. A large proportion of society, if engaging in such experiments, would feel the influence upon themselves; and if my discoveries had been permitted to go forth freely to a hospitable reception by the medical profession, thousands would be to-day in the full possession of the science, verifying it daily, deriving therefrom profoundly accurate diagnoses of their patients' disorders, and conquering disease by the new methods of THERAPEUTIC SARCOGNOMY. But we must be patient with the slow progress of a world governed by HABIT and selfishness, instead of reason.

The stimulation of the psychic organs not only gives to each operator a demonstration of the science, but gives him a clear, practical idea of the faculties by observing the sentiments and deportment of the individual under their influence, which sometimes appear with startling power. I remember, for example, about forty years ago, when experimenting with my friend, Prof. G., a man of profound and brilliant intellect, but of strong passions, I excited the region of Pride and brought on a manifestation of terrific energy; and the menacing tone of authority he assumed made it necessary for us to be very quiet and courteous until the excitement subsided, when he felt rather ashamed of his outburst. On another occasion, when stimulating the region of Insanity in a young broker, Mr. Murphy of Cincinnati, he rushed forward to attack the worthy Mr. Benj. Urner, just coming in, under the delusion that he was some kind of wild animal.

Extreme manifestations can be expected only from strong or predominant organs. Mirthfulness and Imitation were so strong in T. C., one of my first subjects, that whenever they were excited he furnished an inexhaustible fund of amusement, and even when thrown into profound melancholy he was still amusing. Others have interested me greatly by their spiritual and intellectual powers. My first experiment on clairvoyance was in 1841, when, by stimulating the organ at the root of the nose, I found that the subject, a married woman, could tell in what position I was holding a skull behind her head. With her I had a great many interesting experiments, of which I made no record, as I was interested only to make discoveries, not thinking of narrating them. I might have filled many magazines with the narratives of my first experiments, but the world frowns upon the marvellous, and I learned to enjoy my investigations alone, caring only for the principles established and the grand philosophy building up, knowing that all who were willing could follow in my path, verify my statements, and procure for themselves the same delight and satisfaction that I had enjoyed. My students at the Institutè enjoyed this, and stated in their report that "not half the

truth had been told" of these wonderful psychic experiments — wonderful indeed when a highly impressible subject is made to undergo sudden and complete transformations of character, reverential, turbulent, proud, abject, knavish, honorable, ambitious, servile, generous, miserly, refined, intellectual, or gluttonous and drunken.

The woman I have just mentioned was a fine subject, and was sometimes made to realize a craving for strong drinks — swallow raw brandy, and even steal it and deny the theft. On recovering from this she would wonder why it was that the intemperate appetite should bring in its train the propensity to lying and theft. The contiguity of the organs explains this, and universal experience shows that the drunkard's appetite and practice deadens or destroys all moral self-control and sense of duty. The theft and lying in this instance was unexpected, but might have been reasonably inferred if I had thought of it. Intense concentration on the sensual deadens and destroys the moral.

Another curious fact was developed in the experiments. When the Love of Stimulus (which lies at the posterior edge of Alimentiveness) was excited, the feeling of depression and craving then produced required stimulation to restore pleasant or comfortable feelings. Hence the stimulus taken moderately did not intoxicate, but only supplied a want. Delicate ladies, to whom wine would be objectionable, would, when Love of Stimulus was excited, begin by desiring such stimulants as tea and coffee — then wine or ale — and when the organ was strongly excited they would demand the strongest brandy or whiskey, and sometimes feel they were not strong enough or suspect they were watered. All this was well borne while this excitement was upon them, for then they were in the condition of veteran tipplers, in whom this faculty was predominant, or like one bitten by a rattlesnake, whom whiskey does not intoxicate; but as soon as this excitement was removed or overruled by the moral organs, the ability to drink and desire for liquor were gone; it became repulsive, and if they had been allowed to drink while craving it they were no longer able to bear the alcoholic influence, but would become decidedly drunk. This I first realized in Mr. Inman in 1842, a most wonderfully sensitive subject. I had allowed him to take a little brandy when the desire had been excited, and not supposing it would have much effect, I proceeded to experiment on the superior organs, and as soon as his condition was thus reversed, he fell to the floor dead drunk, from which he could be relieved only by restoring the drunkard's thirst. This made a greater impression on my memory than thousands of other experiments, because it was so unexpected.

The organ of the Love of Stimulus is reached at the anterior margin of the opening of the ear along the edge of the *tragus* which shields its anterior margin.

Along the lower angle of the jaw, anterior to the tip of the ear we stimulate a feeling or state of being which produces a sober, serious pessimistic view of life running into melancholy. In the humorous T. C. I have just mentioned, it became very amusing by the number of extravagant hypochondriac expressions it produced. He became

like Grimaldi full of melancholy and gaiety in a curious jumble, showing how distinct from real cheerfulness is the sportive absurdity that produces laughter. The usual effect of the organ of Melancholy however is to destroy all pleasant feelings, revive the memory of all our troubles, and create a desperate weariness of life, and inability to enjoy anything but the lower passions, malice, revenge and sensuality. It is a powerful ally of intemperance.

These results like all others described in my experiments come not from the normal and controlled action of the organs but their abnormal predominance. This predominance over the higher powers, occurs in suicidal melancholy but not in the stimulation of this organ, when the impressibility is not sufficient to produce its predominance by stimulation. A moderate influence from it would diminish our hopefulness and stimulate the disposition to be ready to overcome all obstacles by our own unaided energies. It does not result in melancholy except when absolutely predominant over the cheerful region, or when the latter is paralyzed. It is well adapted to the desperate life of the warrior whose business it is to watch and meet the hostility of the foe. I was struck with its large development in the head of D. one of the most vigilant and successful partisan or guerilla fighters in the secession war.

Underneath the jaw from the carotid artery forward to near the larynx we reach a region which produces a highly excitable condition of the brain. This region, the base of the middle lobe at the entrance of the carotid artery, has a controlling influence upon the circulation of the brain, by means of which the various organs are carried into excessive abnormal energy by an excited circulation, corresponding to the wild intensity of mania or are paralyzed by exhaustion and collapse. The superior cervical plexus lying on the carotid artery, is the agent of these disturbances by its vaso-motor power over the arteries and capillaries of the frontal half of the brain, and the influence which it also transmits to the heart. Vascular excitability and irregularity produce irregular or abnormal action of the brain, when not controlled by the higher functions. Hence this basilar region is recognized as that of insanity or mental derangement, because excitability without corresponding self control necessarily results in derangement under the ordinary excitements of human life. All men have a capacity for insanity under a sufficient amount of depressing and disturbing influence, and this is the organ of the excitability which normally produces the necessary activity of the faculties and passions, but in abnormal excess, is too excitable for healthy action, as will be explained hereafter. If the experiment is made upon the posterior portion of the organ (touching under the jaw on the sterno-cleido-mastoid muscle which turns the head and the carotid artery) the manifestation is more excitable and wild. Higher up, on the jaw the influence is more depressing; farther forward it tends to feebleness and confusion of mind, and just above the larynx to a dull lethargic state. Without seeking these subdivisions the influence of the whole region produces a wretched, confused, excitable condition, incapable of application or steady vigorous

thought on any subject, or of acting with any steady purpose, a condition from which the subject will be greatly relieved by dispersive passes upward and backward from under the jaw, or by passes down to the trunk. The opposite condition of immovable firmness and clearness of mind, incapable of being disturbed by anything, is produced by the region marked Sanity, vertically above the ear on the side of the temporal arch, which forms the summit of the side head, extending an inch below the line which separates the lateral and superior aspects of the head.

These instructions are given not as an exposition of the doctrines and philosophy of Anthropology, which will be found in the exposition of the different organs, but merely as a guide in the performance of experiments and an illustration of the experimental methods by which the functions of the brain have been determined.

Another simple experiment will determine a solution of one of the greatest problems in physiology, which thousands of physiologists have unsuccessfully endeavored to solve, even though they have dissected, galvanized and irritated the brain and performed numerous experiments on the body. The problem is the origin of the calorific function or power of generating heat, which my experiments have located in the medulla oblongata.

The medulla oblongata is reached anteriorly through the chin, and the locations in the brain which we reach through the face may be determined with considerable accuracy, as the entire facial region corresponds with, and covers the entire anterior basilar region of the brain, a region which beyond the organ of Language, has been almost unknown to my predecessors as to its functions. Every experiment on this region is a solution of physiological and psychological mystery which have defied every other method of investigation. All the learning and critical investigation of modern scientists have failed to reveal the original physiological basis of insanity which, since my experiments, everyone can demonstrate for himself.

To demonstrate the origin of Calorification at the medulla oblongata, place one hand around the chin of an impressible person covering a space of about four square inches. This will excite the organ of Calorification, producing a moderate increase of warmth and sometimes an increase of circulation and excitability. If the other hand be placed at the same time upon the occipital base of the brain, reaching from one mastoid process to the other, the stimulation will be diffused throughout the body, and the warming effect will descend toward the feet. If, however, it should be placed on the upper part of the occiput, covering the region of Health, the heat will be more equally distributed, and will be felt more in the upper part of the body.

If the hand when applied on the chin should extend up across the lower lip, it would then correspond with the portion of the brain called the *Pons Varolii* or bridge of Varolius (sometimes called the *tuber annulare*) in which resides the influence controlling the respiratory organs. The lower lip corresponds to the lower portion of the *Pons*, the stimulation of which deepens the respiration, and this deep respiration increases the calorific effect.

These experiments explain the protective influence of the beard, and the great protection afforded by a woollen covering around the chin, mouth and neck, in cold weather.

The animal spirits may be raised or depressed by operations on the regions of Cheerfulness and Melancholy. The latter lies as before stated at the lower angle of the jaw and the former just above Sanity, vertically above the ear, and just above the ridge which separates the lateral from the superior surface of the brain. Under the influence of Melancholy fully established, everything looks gloomy and discouraging, grief is renewed and life seems worthless. Under the influence of Cheerfulness difficulties seem trivial, society is pleasant, and everything has a pleasing appearance, smiles are natural and life seems full of enjoyment.

Self-respect and Self-confidence, may be elicited on the median line, behind the organ of Firmness, and the opposite feeling of Humility may be elicited on the side of the head, in front of the upper part of the ear. Under the former the subject feels ready to undertake anything; under the latter his resolution and ambition disappear.

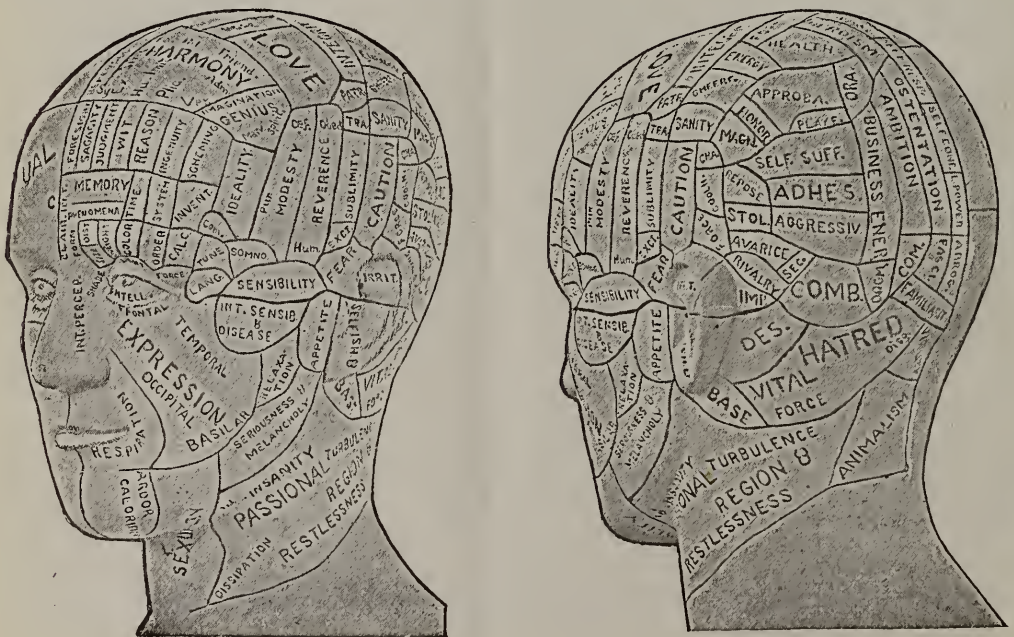
Such are the experiments by which we most readily illustrate and demonstrate the functions of the brain. We have also many opportunities to demonstrate the functions of the brain in impressionable persons by manipulations both upon the brain and body—for the benefit of their health—the former guided by Cerebral Psychology, the latter by Therapeutic Sarcognomy, the study of which leads into an extensive system of practice.

The region of tendency to mental derangement is involved in all strictly local headaches, not dependent on derangement of the stomach or rheumatic affections of the nerves. Hence such headaches are easily removed by dispersing excitement from the region of derangement, which not only occupies the region just described under the jaw, but extends back so as to be reached through the middle of the back of the neck—a region corresponding with the vertebral artery for the occiput, as the anterior region is connected with the carotid. The posterior region has more to do with physiological derangements of the brain, and the anterior with the mental.

The simple rule for the treatment of all local headaches is to disperse by brisk movements from the region of derangement. Light dispersive friction down the back of the neck will generally relieve a headache. The same manipulation down the sides of the neck along the jugular veins, adds materially to the effect in relieving the frontal brain. There is not only a nervauric influence upon the brain, but the dispersive movement accelerates the flow of the venous blood downwards, and thus relieves dullness, and brings in additional arterial blood. In addition to these downward passes, manipulations upward and backward, from the side of the neck toward Sanity and Firmness assist the result. All upward and backward manipulations of the head have a pleasant and bracing effect, as manipulations in the opposite direction have a subduing enfeebling effect by withdrawing action from the tonic, and healthful toward the enfeebling regions. These manipulations have long

been practiced by mesmeric operators to subdue their subject, and have often produced depressing and unpleasant effects.

We should also recollect, in the treatment of headaches, the principle that is applicable to the treatment of all strictly local affections, whether pain, inflammation, or any other morbid condition,—that light dispersive passes over the morbid part will remove its morbid condition. The friction should be very light and delicate, and in case of extreme impressibility and sensitiveness, it is not even necessary to touch, at first. The morbid conditions are movable, *as if* dependent on a nervous fluid in a pathological condition, which is moved by the passes and friction; for pains may thus be moved along a limb, in some cases, and lodged at the point to which the pass carries them, or may be carried to the end of a limb and entirely out of the body. Such facts, with which every manipulator is familiar, show how little the schools understand of nervous physiology, for they have no explanation for them, and in their voluntary or *dogmatic ignorance* they do not even recognize such facts, nor would a physician who observed them venture to report them to a medical journal in opposition to prevalent opinions, or rather prevalent ignorance. They show that *conditions are realities* as well as substances. A condition of heat or cold may be transferred from one *inanimate* body to another, and a condition of pain, inflammation, fever, or small pox may be transferred from one living body to another. So may conditions of Health, as well as Disease, and conditions of Love, Hate, Anger, Alarm, Turbulence, Insanity, Tranquility, Intelligence, or Happiness are conveyed by spiritual sympathy through crowded assemblies, or by the physical contact of the operator with his subject. This is the basis of the psychological therapeutics which is taught by THERAPEUTIC SARCOGNOMY. In the foregoing experiments the vital power of the operator, applied by his fingers upon the various organs of the brain, becomes their stimulant to evolve their true functions, and it is desirable that he should have an active and healthy nervous system to impart an efficient stimulus.



COLLEGE OF THERAPEUTICS.

The tenth session begins May 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,
6 James St., Boston.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization—Explaining the discovery by which mankind may acquire the command of all knowledge. — "The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOMY—21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

BOUND VOLUMES.—Volume 1st., of the JOURNAL OF MAN neatly bound, price \$2.00. May be obtained at this office only.

C. E. WATKINS,

INDEPENDENT SLATE WRITING.

MESSAGES given between closed slates that are brought by the sitter. Slates kept in full view of sitter at all times and in the bright daylight. Frequently messages are given while the sitter holds slates in his or her own hands, without being touched by the medium, thus thoroughly doing away with all possibility of fraud, and affording an absolute refutation of the theories advanced by the Seybert Commission in their recent preliminary report. If sitters receive no messages no charge will be made.

Mr. Watkins is now permanently located in his new home, Suite, 2, No. 109 Falmouth street, off West Chester Park, (next street west of Huntington Ave.) Visitors should take Huntington Avenue car or Back Bay car.

The Psychograph or Dial Planchette!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Price, \$1., postage free. Address HUDSON TUTTLE, Berlin Heights, Ohio.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Alcyone

Published monthly at Springfield, Mass., H. A. Budington, Editor. 50 cents a year. Single numbers five cents. Devoted to Spiritual Science.

THE GREAT TRIAL. BEFORE THE BAR OF ENLIGHTENED JUDGMENT! IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✧ MAGNETIC PLASTER. ✧

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$1.25 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II.

BOSTON, JUNE, 1888.

No. 5.

CONTENTS.

ANIMAL MAGNETISM as understood by the French Faculty, 129-138

THE RED CROSS OF EUROPE AND AMERICA, - - 139-144

GHOST HUNTING, by Psychic Researchers, - - - 144-148


IMPORTANT STEPS OF PROGRESS — Arbitration — Co-
 operation — Sweating for Hydrophobia — Preservation of
 Liquids — Electric Lighting — The Telautograph — Progress
 of Paper — An Electric Hand — Cheap Petroleum — Steel
 Ships — Preserving Wood from Fire — Bee Stings, - - 148-151

THE STAR OF BETHLEHEM, - - - - 151, 152

ANTHROPOLOGY, - - - - 152-154

MISCELLANEOUS — Psychometry and Archæology — Psy-
 chometry and the Polar Mystery — Mesmer, the Charlatan —
 Psychic Control — The Ghosts — Montez and Salomon —
 Summer Resorts — Woman's Rights — Temperance — Cath-
 olicism in Mexico — Negro Faith — Confucius of To-day —
 Suppressing the Truth — Medical Tyranny — The Great Rus-
 sian Railway — A Wonderful Cave — Anchored Ships — Forty
 Years on the Spiritual Rostrum — Temperance — Medical
 Revolution — Foot-washing, - - - - 154-160

ON THE COVER — PAGE 2: Dr. Flower's Sanitarium — A New
 Theory — Tokology — Rare, Old and New Books — Denton's
 Works — Mayo's Anæsthetic. PAGE 3: Blake's Weather Pre-
 dictions — Conventions at Cincinnati — Emancipation in Brazil
 Therapeutic Sarcognomy — College of Therapeutics — Works
 of Prof. Buchanan — Bound Volumes — Psychometric Practice
 — Alcyone.

 The new **SANITARIUM** or Health Palace of Dr. R. C. Flower, on Columbus Avenue, is now being prepared for use, and will probably be ready for the public in July. An expenditure of about \$100,000 in its remodelling and equipment (the building having cost \$200,000) will make it the most complete and admirable institution of the kind in America. It is a stone front, five story building, occupying 110 feet on Columbus Avenue at the corner of Holyoke St.

A New Theory of the Origin of Mind and Matter.

The most clear, lucid and intelligible exposition of Psychic law ever written. Absolutely unique in the literature of the world. Truly scientific. 32mo. Price, 25c., no stamps taken.

CHAS. AHLSTROM, Hailey, Ida.

Tokology.

A book for every woman, **ALICE B. STOCKHAM, M. D.** Sample pages **FREE**. The most popular work for **AGENTS. 99,000 SOLD.** Cloth, \$2.00. Mor., \$2.75.

SANITARY PUBLISHING CO.

Chicago, Ill.

RARE, OLD AND NEW BOOKS.

On Occultism, Metaphysics, Mesmerism, Theosophy, Archæology, Oriental, Liberal, Social and Psychical intricate Problems, Hygiene, Mental, Moral and Sexual Philosophy, etc., for sale at low prices by **R. WEISS**, 1001 Ogden Street, Philadelphia, Pa.

Send stamps for interesting catalogue.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask — no

DENTON'S WORKS.

BOOKS AND PAMPHLETS for sale by **MRS. E. M. F. DENTON**, Wellesley, Mass.

OUR PLANET: its Past and Future, or Lectures on Geology, by William Denton. Illustrated. 344 pages. 12mo. Price \$1.50.

THE SOUL OF THINGS, or Psychometric Researches and Discoveries, in three volumes, by William and Elizabeth M. F. Denton. 1182 pages, 12mo. \$1.50 per volume.

WHAT WAS HE, or Jesus in the light of the 19th century, by William Denton. 259 pages. 12mo. In paper \$1.00, in cloth, \$1.25.

RADICAL RHYMES: by William Denton, 150 pages; 12mo. \$1.50.

THE INRECONCILABLE RECORDS, OR GENESIS AND GEOLOGY, by William Denton. 80 pages. cloth 40 cts., paper 25 cts.

IS DARWIN RIGHT, or the Origin of Man, by William Denton. Illustrated, 187 pages. \$1.00.

RADICAL DISCOURSES: Ten Lectures on the Deluge, Orthodoxy false; The God Proposed; Man's True Saviours; Who are Christians; Be Thyself; What is Right? Is Spiritualism True? Christianity No Finality; Sermon from Shakespeare's text; in one volume, \$1.25. Each of these lectures is also published in a pamphlet at ten cents. Also in pamphlets, the Pocasset Tragedy, Garrison in Heaven, a dream.

MAN'S RIGHTS, by Annie Denton Cridge, 10 cents.

FALLACIES OF THE FREE LOVE THEORY: by J. W. Pike, 20 cents.

The above will be sent postpaid on receipt of price. Address, **ELIZABETH M. F. DENTON**, Wellesley, Mass.

irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for chloroform, ether, nitrous oxide gas, and all other anæsthetics. Discovered by Dr. U. K. Mayo, April, 1883, and since administered by him and others in over 300,000 cases successfully. The youngest child, the most sensitive lady, and those having heart disease, and lung complaint, inhale this vapor with impunity. It stimulates the circulation of the blood and builds up the tissues. Indorsed by the highest authority in the professions, recommended in midwifery and all cases of nervous prostration. Physicians, surgeons, dentists and private families supplied with this vapor, liquified, in cylinders of various capacities. It should be administered the same as Nitrous Oxide, but it does not produce headache and nausea as that sometimes does. For further information, pamphlets, testimonials, etc., apply to

DR. U. K. MAYO, Dentist,
378 Tremont St., Boston, Mass.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

JUNE, 1888.

No. 5.

Animal Magnetism

AS UNDERSTOOD BY THE FRENCH FACULTY.

It is a hundred years since the Faculty were challenged by Mesmer, at Paris, to give attention to his claims as a discoverer and teacher of things that had been mysterious. They are now giving serious attention to what he called Animal Magnetism, and the volume on Animal Magnetism by Alfred Binet and Charles Féré, recently issued, of which Appleton & Co., New York, have published a translation, gives a good idea of the present status of this subject at Paris, as it is cultivated at the Salpetriere Hospital, under Prof. Charcot.

The entire record of what has been done, and what is doing now, exhibits a very poor specimen of the capacity, or even the willingness, of mankind to undertake rationally the investigation of mysterious and psychological phenomena.

Mesmer himself was an impulsive, ambitious enthusiast, seeking money and fame — bold in assertion and assumption, — possessing thus the qualities necessary to move the populace, of which we have a fine illustration to-day in the success of a considerable number of charlatans in the United States, by sheer audacity and assumption.

There was little of the scientific spirit in his proceedings. He devised and carried out no course of experiments to discover the laws of nature, and therefore made no important addition to human knowledge. He proclaimed a theory and played upon the imagination of his subjects, developing remarkable nervous phenomena, but explaining nothing and developing no valuable laws or principles. Hence, when his theory was investigated by the commission of 1784, of which Franklin, Lavoisier, and seven others were members, there was nothing substantial for them to report, and they could only say that the nervous phenomena exhibited were such as could be produced by imagination, imitation and contact, and that they had seen no evidence of such a fluid as Animal Magnetism. The report was not unjust, but it was very unsatisfactory. If Mesmer did not know how to demonstrate scientifically an influence emanating from the human constitution, the commissioners should themselves have made a proper investigation; but they did not. That task, however, was performed to some extent by Jussieu, a member of the committee appointed by the Royal Society of Medicine about the same time, which also made a negative report. Laurent DeJussieu made a separate minority report, based on experiments which he regarded as proving that one human being may affect another by friction, by contact, or by simple proximity. Had the committees been composed of earnest truthseekers on this subject, like the naturalist Jussieu, Ani-

mal Magnetism, as it is called, would have assumed the shape of a dawning science at once, as Galvanism began in Galvani's experiment on the frog.

Instead of this, the leading incidents of this period were displayed in the mysterious tomfoolery of Mesmer and his disciple, Deslon, a professor of the Faculty, who talked grandly about a mysterious and omnipotent fluid of the planetary spheres and of human life, which they dispensed in a darkened parlor, with music, to their credulous disciples, seated around a mysterious *baquet*, consisting of a round oaken case, about a foot high, at the bottom of which there was a layer of iron filings and pounded glass immersed in water, with a circle of full bottles, pointing inwards, and another circle pointing outwards.

From this mysterious *baquet*, sometimes wet and sometimes dry, iron branches issued, which were to be held by the patients sitting around in one or more rows, connected by joining hands and by cords passed around their bodies, in which state of expectancy music was used to heighten the effects.

Such arrangements would, of course, produce the passive, sensitive, imaginative state of expectant attention and of personal sympathy among the patients. A high degree of hysterical impressibility would be the natural result, and in such a condition the operator might produce many effects by a word of command or by a touch; and if there had been even a little of the spirit of scientific investigation in Mesmer and Deslon, they might have developed therapeutic marvels by the use of the hands. But instead of this they merely developed a dreamy condition, and a variety of hysteric disturbances and conditions, which the operators did not know how to control, or supposed would be beneficial.

The presiding spirit of these seances was not a practical desire to heal the sick, but the dreamy application of Mesmer's visionary theories, borrowed from the obscure speculative literature from the time of Paracelsus to that of Hell.

These doctrines of Mesmer were presented in twenty-seven propositions, which were all alike speculative assertions, containing no evidence that they had ever been derived from experiment or careful investigations. The boldness of his assumptions is shown in the following four propositions:—

“21. This system sheds new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of the magnet and of electricity.

“25. In communicating my method, I shall, by a new theory of matter, demonstrate the universal utility of the principle I seek to establish.

“26. Possessed of this knowledge, the physician may judge with certainty of the origin, nature and progress of diseases, however complicated they may be; he may hinder their development and accomplish their cure without exposing the patient to dangerous and troublesome consequences, irrespective of age, temperament and sex. Even women in a state of pregnancy, and during parturition, may reap the same advantage. •

“27. This doctrine will finally enable the physician to decide upon the health of every individual, and of the presence of the diseases to which he may be exposed. In this way the art of healing may be brought to absolute perfection.”

This is the language of a boastful charlatan, and is destitute of truth. Mesmer threw no light upon the nature of magnetism, electricity, light, the laws of matter, the nature and progress of diseases, or the decision of the “health of every individual.” The latter, which is accomplished by clairvoyance, was discovered, not by Mesmer, but by the Marquis de Puysegur, in France, after Mesmer had returned to Germany, discouraged by the adverse report of the commissioners.

Why, then, should the name of Mesmerism be applied to the nervauric operations of one human being on another, as the name Galvanism is applied to the influence or power discovered by Galvani? Mesmer was not a discoverer—he was simply a bold adventurer, who, by his extravagant pretensions, attracted great public attention to the occult phenomena of the nervous system, which he neither discovered nor explained—like the Boston charlatan, Mrs. Eddy. Like her, he professed to have a great secret, which he tried to monopolize, and obtained large sums from his credulous disciples, who found that they obtained no new light, and only a mass of obscure propositions. The two quackeries, a century apart, are remarkably similar in their animus. Whoever, with a sufficient amount of energy, audacity and tact, professes to have attained a very grand, mysterious and secret wisdom, will find a good number of credulous dupes. Mesmer’s offer from the government of a pension of \$4,000, and his subscription from disciples of \$50,000, for instruction in his secrets, prove him to have been a prince royal in the sublime art of humbug. His \$50,000 revelation added nothing material to his twenty-seven propositions, which would make about a page and a half of this JOURNAL, not one of which embodies a clear and accurate scientific statement.

Both Mesmer and Mrs. Eddy could have stated, in twenty minutes each, all the secrets they possessed—all the doctrine they had to impart—and when the whole was stated, neither would have been found possessed of much novelty, except in its extravagance and absurdities. How often are we tempted to say with Puck, “What fools these mortals be!”

Mesmer was not confined to his operations with *baquets* at the Place Vendome, Hotel Bullion and other places,—he had still bolder mummeries for Parisian fools. At the end of the Rue Bondy he undertook to magnetize a tree and impart to it the magic powers of heaven and earth, for the benefit of invalids, and, as Binet and Féré state, “thousands of sick people might be seen attaching themselves to it with cords in hope of a cure.” It was even attempted to show this magical power to the investigating committee, which proved that Mesmer and Deslon were themselves dupes of their own imaginative ignorance. They wished to show that a magnetized tree would have the power to affect any one approaching it. One of the trees in an orchard was magnetized by Deslon, who had a sensi-

tive boy of twelve years brought to test its influence, but unfortunately blindfolded. Hence he was powerfully affected when he approached the other trees and thrown into a rigid convulsion before he reached the magnetized tree, showing that his own imagination was the only influence.

The really effective part of Mesmer's proceedings was but a blind, blundering operation, to increase the nervous impressibility and excitability of the patient and bring him under the operator's control, without any definite treatment of the disease; and this became the general plan of the magnetic treatment in France, which was embodied in Deleuze's Practical Instruction, the leading textbook for such treatment.

Mesmer and Deslon went among the hysterical patients around the *baquet*, controlling them by the eye, making passes with a wand, or magnetizing them with the hands, which were applied on the epigastric, hypochondriac and hypogastric regions. The latter application Sarcognomy shows to be appropriate for the increase of hysteric excitability, and the two former to increase impressibility, passiveness and weakness. Such operations were not at all restorative, and their only beneficial effects would have been from the sympathy established with a healthy magnetizer, or some stimulation of the organs of digestion and assimilation, for the manipulations were on the surface of the abdomen. A greater effect was often produced by the pleasant and voluptuous sensations when the parties were not of the same sex. Hence the actual benefit in the proceedings of Mesmer and his disciples was very limited, and not at all comparable to what is seen in the operations of American magnetizers, who are guided chiefly by their own common sense and benevolence, without regard to the rules of Deleuze and Mesmer.

The commission stated that the therapeutic results were meagre. They invited Deslon to operate on themselves, but found no results of any importance. In their private report to the king, they said: "There are no real cures, and the treatment is tedious and unprofitable. There are patients who have been under treatment for eighteen months or two years without deriving any benefit from it; at length their patience is exhausted, and they cease to come." The assertion that there were no cures is probably an exaggeration, for such operations must have produced a few cures, however absurdly managed, and the public would not have sustained the system without witnessing some valuable results. Magnetic treatment has never ceased to be cultivated in France, and has many important cures to boast of; but it has not been by following the visionary guidance of Mesmer, whose services to its progress were far inferior to those of Puysegur and Dupotet.

The mercenary sensationalism of Mesmer was soon superseded by the honest zeal of the Marquis de Puysegur. He had as little science as Mesmer, and practised the same folly of magnetized trees as centres of healing for his patients, but he developed the trance of somnambulism, and clairvoyance, which Mesmer blindly overlooked, and thus changed the whole style of magnetic practice, and gave it an

unexpected intellectual brilliance, the patients being enabled to look into their own conditions, to examine the diseases of others and to display a wonderful mental illumination.

This, of course, interfered with the exclusive dignity and monopoly of wisdom in the medical profession. To have one's blunders in diagnosis pointed out by a clairvoyant, as has often been done, is too much for average human selfishness, and of course Binet and Féré, as orthodox writers, cannot admit it at present. They say, "but it is not yet admitted that the subject is able to divine the thoughts of the magnetizer, without any material communication, nor that the patient is acquainted with the nature of his disease and can indicate effectual remedies and foresee future events." No matter how often these things have been done, candor is not yet sufficiently developed to recognize them. But they agree to "the obedience of the magnetized subjects to the magnetizer's orders, who directs their thoughts and acts at his pleasure." It has taken the Faculty a hundred years to learn and admit this. Intelligent people, unencumbered by the nightmare influence of a medical college, can learn that much in a single evening's experiments. They admit a little more: "The descriptions show the singular affinity which seems to exist between the magnetizer and his subject, a phenomenon which is shown in some curious ways. The magnetizer alone must touch the sleeping subject, for fear of producing suffering and even convulsions. All this is accurate, established by science, and now admitted by everyone." How different is this from the language of the Faculty fifty years ago. But do they make any apology to those whom they reviled for discovering such things in advance of the Faculty? No. The Faculty, like the Pope, is always right.

The new style of magnetism introduced by Puysegur became quite popular and many magnetic societies were formed in France; but the Salpetriere doctors still object, and say "there was too much of the supernatural." Just so—the higher forms of science are above nature to limited minds, as the balloon was supernatural and diabolical to the French peasants who first saw it.

Binet and Féré write with an evident skeptical bias, ignoring the marvellous facts which have not yet been sanctioned at the Salpetriere, and entirely overlooking the great mass of facts which belong to the history of Animal Magnetism, to give prominence to the essays and theories of physicians with limited knowledge of the subject. The discovery by Dr. Petetin, president of the Medical Society of Lyons in 1787, that the senses could be transferred, and a cataleptic woman, whom he exhibited to his colleagues, could see, hear, feel, smell and taste through the epigastrium and the tips of the fingers, is mentioned and dismissed in ten lines, although, as a wonderful physiological fact, it throws more light upon Anthropology than the entire contents of this volume.

This narrow-minded littleness, this dread of advancing into the unknown and mysterious, is the characteristic of all publications tolerated by the medical profession. The writer who steps a century in advance of the colleges is thrust aside by their authority as far as pos-

sible. The writings of Colquhoun, Gregory and Esdaile are not allowed to reach the hands of medical students. The facts stated by Dr. Petetin are not controverted, they are simply buried, and it is an evidence of progress that Binet and Féré mention them respectfully. But when they speak of the Academic Reports on Animal Magnetism, they give seven pages to the report of Dubois in 1837, which was utterly worthless, being a mere narrative of unsuccessful experiments, while they attack with superficial and unjust criticism the report of Husson and eight others in 1831 (based on the investigation demanded by Dr. Foissac from the Academy of Medicine), which details decisive facts and demonstrates, after five years' investigation, the reality of magnetic influence and of clairvoyance in reading and diagnosis, in a way that ought to have settled the question permanently for the medical profession. But now, 1888, it is, fifty-seven years after this demonstration, that this lame, halting, half-acknowledgment comes from the doctors of the Salpetriere, although the whole intervening time has been filled with demonstrative facts by physicians and non-professional operators in France, Germany, England and Italy, which the dogmatic profession ignores in its colleges and its approved writings.

The captious and unjust reference to the Husson report of 1831 is all that the authors give to show the higher phenomena of Animal Magnetism. Such a treatise on such a subject is about as worthy and respectable at the present time as a text-book of chemistry, which should report nothing brilliant in the science beyond the time of Priestly's discovery of oxygen, and the discussion of the comparative merits of the theories of chlorine and oxymuriatic acid, with a decided opinion that the chlorine theory was not proven or honestly established.

This stolid opposition to new and elevated forms of science is strange indeed to one whose normal love of truth and progress has not been benumbed by the influence of medical colleges and fashionable society. Alas, how few are there who are not controlled by the influences of education and of society. How few can maintain their purity and integrity amid the blighting influences of corrupt or animalized society.

As one striking illustration among a million, I would refer to Prof. AGASSIZ, a man whose scientific genius has given him a high rank, but whose moral nature did not lift him above the multitude of his associates. Throughout the prime of life he was a steady opponent of the magnetic and spiritual sciences which rise above dead materialism. Harvard had no more unfair and intolerant conservative. Yet Agassiz, in his earlier life, was a good Mesmeric subject, and the same impressibility which made him yield to the influence of Rev. C. H. Townshend, made him in after-life yield still more passively to the magnetic power of society, and imbibe all its bigotry and senseless prejudice. The evidence was preserved in his own handwriting, but of course Messrs. Binet and Féré have no use for such testimony, which is now forty-nine years old, and was in itself sufficient to upset the puerile report of Dubois, which they quote.

This testimony was given to the Rev. C. H. Townshend, author of an able work, entitled "Facts in Mesmerism," and was published in that work, written in 1839, and republished by the Harpers of New York in 1841. The testimonial was written in French by Prof. Agassiz at Neufchatel in Switzerland, in 1839, when he was thirty-two years old, and when Animal Magnetism had received a favorable report from the French Academy. If the Academy and the Universities had sustained it afterwards, Agassiz would have been its champion, as he had felt its truth. The following is the English translation of the testimonial given to Mr. Townshend. Even in this statement it is apparent that Agassiz wished to discredit the phenomena, for he says that, instead of keeping himself passive to realize the influence, he did his best to resist it, and was overcome in spite of his efforts. We may pity those who are misled in their education, but we have a different sentiment for one who knows the truth at thirty-two, as a scientific professor, and afterwards betrays it.

Notes relating to Mesmerism, the morning of 22d February, 1839.

"Désirous of knowing what to think of Mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by Mesmerized persons. M. Desor, yesterday, in a visit which he made to Berne, invited Mr. Townshend, who had previously Mesmerized him, to accompany him to Neuchâtel and try to Mesmerize me. These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half-past nine o'clock, and about ten Mr. Townshend commenced operating on me. While we sat opposite to one another, he in the first place only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and, therefore, the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching him to give me power to resist the influence, and to be conscientious in regard to myself as well as in regard to the facts. I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances; the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly, it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them, and then make different circular movements around my eyes, which caused my eyelids to become still heavier. I had the idea that he was endeavoring to make me close my eyes; and yet it was not as if some one had threatened my eyes, and, in the

waking state, I had closed them to prevent him ; it was an irresistible heaviness of the lids which compelled me to shut them ; and, by degrees, I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me ; so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and, when I succeeded, I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful.

“ In this state I heard the watchman cry ten o'clock ; then I heard it strike a quarter past ; but afterward I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep ; my movements seemed under his control, for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really to will it ; while I felt my head carried to the right or left shoulder, and backward or forward, without wishing it, and, indeed, in spite of the resistance which I endeavored to oppose ; and this happened several times.

“ I experienced at the same time a feeling of great pleasure in giving way to the attraction which dragged me sometimes to one side, sometimes to the other, then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I were well, and what I felt, I found I could not answer, but I smiled ; I felt that my features expanded in spite of my resistance ; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease ; and yet, on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions, which increased my sleep ; yet I was always conscious of what was passing around me. He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light which instantly disappeared. I was then inwardly sorrowful at this state being prolonged ; it appeared to me that enough had been done with me ; I wished to awake, but could not. Yet when Mr. Townshend and M. Desor spoke I heard them. I also heard the clock, and the watchman cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked if I could see the time, and if I saw him ; but I could distinguish nothing : I heard the clock strike the quarter, but could not get out of my sleepy state. Mr. Townshend then woke me with some rapid transverse movements from the middle of the face outward, which instantly caused my eyes to open, and at the same time I got up, saying to him, “ I thank you.” It was a quarter past eleven. He then told me, and M. Desor repeated the same thing, that the only fact which satisfied them that I was in a state of

Mesmeric sleep was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions.

AGASSIZ."

There are millions of a more or less impressible class, who, like Agassiz, fall in passively with the dominant prejudices and creeds of society where they happen to be born.

In Dr. Foissac's appeal to the Academy, in 1825, he stated that his somnambulists were able to diagnose diseases with a genius worthy of Hippocrates, and his statement is worth as much as that of any Academician, for he was not an obscure individual. Moreover, from that day to this, Dr. Foissac's claim has been demonstrated many thousand times in all civilized nations, though the present volume ignores the fact. The committee from the Academy declared in their report that they had observed, not only the common phenomena of somnambulism, but the complete insensibility of the somnambulists, one of whom underwent "one of the most painful surgical operations, and neither the countenance, the pulse, nor the respiration betrayed the slightest emotion." "We have observed two somnambulists who were able, with closed eyes, to distinguish the objects placed before them; who could declare, without touching them, the suit and value of playing cards; who could read words traced with the hand, or some lines from a book opened at random. This phenomenon has even occurred when the fingers are firmly pressed upon the closed eyelids." They also reported that a somnambulist described diseases correctly in patients, one of whom was M. Marc, a member of the committee.

These things are now familiar to intelligent persons, but they are not illustrated in this volume. Nevertheless, it is a tolerable beginning, taking up as it does the lower class of phenomena which have been so long displayed by non-professional operators and made familiar to the public.

Lethargy, muscular contractions, catalepsy, somnambulism, and illusion by suggestion, are treated with considerable fullness of minute detail; but the higher intellectual phenomena of the somnambulic state are carefully avoided, the curative power of magnetic therapeutics is entirely neglected, and the localities of the body through which phenomena were produced are generally concealed in the statement and not illustrated by engravings, except in one reference to the localities of the head to which magnets were applied.

With this exception, the work is of no value as an illustration of psychology or statement of the functions of any part of the nervous system, being little more than a record of experiments upon the hysterical and nervous constitution, mostly of a morbid and fanciful character.

The *subject* is one of immense importance to psychology and therapeutics, but the present volume is not an important contribution to either, though it sets forth with laudatory vigor the investigations at the Salpetriere and the greatness of Prof. Charcot. It contains very abundant illustrations of hypnotic illusions, which

may be worth quoting, but the reader will not find in it either a just history of Animal Magnetism, a fair exposition of its wonders, or any instruction as to its therapeutic power and the proper application of its methods to the restoration of health. It is a good report of the doings at the Salpetriere and the speculations of doctors who are nibbling at Animal Magnetism ; but as a full, practical exposition of Animal Magnetism it is a disappointment for its readers.

The very first question of the old theorists, and leading idea of Mesmer, which he very dimly comprehended, the existence of a fluid or influence by which one may operate on another is, strange to say, entirely ignored in this volume. Its existence was denied a hundred years ago ; Mesmer did not know how to prove it, and the medical faculty have never admitted it, but have rather acted like Horky, who said he would rather die than concede Galileo's discoveries. Of course, if the authorities deny it, these writers must not admit or even investigate it ; they must treat it as an extinguished error, unworthy of notice. To admit its existence would be to get out of the ancient rut and begin to escape from that dead materialism which has so long benumbed the genius of medical authors. Yet how easy it is to demonstrate its reality. A coin or a piece of paper held in the hands of either a healthy or a morbid individual will receive an influence therefrom which a sensitive will readily recognize, and thousands are continually demonstrating this fact. A hand held near the head or any part of the body of a sensitive will exert an influence so strong that it may produce many psychological or mental effects without contact, strong enough to modify the functions of life, and, if properly applied, to remove pain or disease. In the highest degree of impressibility a sensitive subject may be strongly influenced by an operator unseen, in an adjoining apartment, or even many miles away. Why are such facts ignored ? The fiat of medical authority, as imperious as the bull of a Pope, commands that such things shall not be recognized, as they are contrary to the religion of materialism, and doctors dare not mention such facts, for they would receive no serious attention, but would be met by the unanimous howl of journals, professors and societies, and the fearless speaker would be suppressed as a heretic.

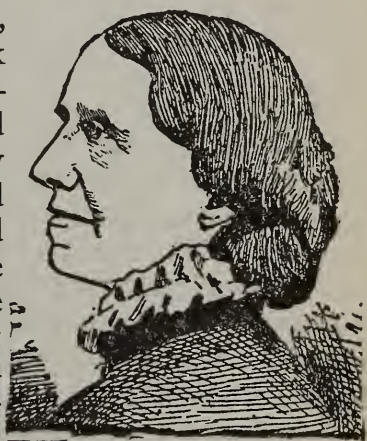
This Papal authority in the profession has never been overthrown and defied until the American Reformation, which assumed the distinctive name of Eclectic, and which asserts the absolute freedom of the individual. It is forty-two years since I took part in establishing the parent school of this reform in Cincinnati, which has perhaps ten thousand followers now, and although it has slackened in its aggressive energy and progress since its founders died or left (I believe I am the only survivor), it is still a barrier against medical legislation and medical bigotry, though at present but little interested in the higher philosophy of medicine. The true philosophy and fundamental science of the healing art demand to-day a progressive and enlightened school. Existing parties show no disposition or ability to establish it, but it is hoped that ere long it may be organized in Boston.

The Red Cross of Europe and America.

THE STORY OF MISS CLARA BARTON AND THE RED CROSS ASSOCIATION.

Into the shell-shattered city of Strasburg on the morning after its capitulation to the Grand Duke of Baden, there walked unguarded, unattended save by a maid, a slight, delicate woman in a dark plain dress, with a scarlet cross wrought in her sleeve above the elbow. Through the battalions of conquering troops which guarded the city she fled all fearlessly, unchallenged and unmolested, and the sentinels on the ramparts grounded their muskets as she touched the scarlet symbol on her arm and hurried past them over the heaps of dead and dying on into the heart of the stricken city. She found famine, fire, terror, a shattered city surrendering through hunger, its hospitals filled with wounded women and children, its streets swarming with half-naked, half-starved frenzied people, a city whose able-bodied men were all in the conscripted ranks of the French army or locked in the prisons of Germany.

Through the instrumentality of the stranger, in forty days the hungry were fed, the sick healed, and the naked clothed. Boxes of supplies came by hundreds into the city, marked ever with the scarlet symbol she wore, money poured into her treasury faster than she could spend it, and scores of brave nurses and heroic assistants gathered about her. White hands that had never known labor bound the scarlet badge on their arms, and the proudest ladies of Germany, under the sign of the crimson cross, went down to the help and succor of the city which their troops had conquered.



Indeed, so abundant were the offerings of clothing that a message was sent to the Empress saying, "You are making paupers of all Strasburg with your generosity ; send me materials rather than clothing, that I may hire them made up here, and thus create an industry for my people. They were not beggars as French, and we must not make them so as Germans." The material was sent, and twice each week hundreds of women went to her door with baskets on their arms to receive their work, for which they were abundantly rewarded. One morning the women went with their baskets and came away weeping with them empty—their benefactor had disappeared as mysteriously as she arrived. She came to a naked people and she had left the best dressed city in Europe, while 40,000 neatly fashioned garments of assorted sizes were packed in boxes stamped with the scarlet cross.

The Commune had fallen in Paris. The crash of the column Vendôme still thrilled in the startled air. The flames of the Hôtel de Ville lit the city with lurid light. Long files of insurgents were driven through the streets at the point of the bayonet, down to a mock trial, whose judge knew no mercy, but condemned every offender, whose victims were backed up against the buildings and shot down

by the soldiers. The streets were reeking with blood, and the air was heavy with the groans of the dying.

Suddenly there appeared the same vision of mercy that came to the need of Strasburg. Pale, dust-covered, travel-worn, and well nigh exhausted, for she had walked seven miles into the city (90,000 horses having been eaten by the people, none were left for transportation). The German troops outside the city detained her with no questions when they caught the gleam of the scarlet cross. Cordons of French soldiers guarding the streets lowered their bayonets as she touched the glowing symbol, and the sullen, frenzied mob made way for her to pass, or if one dared to raise a hand against her he was shot before it could fall.

The Mayor had been reinstated in his office but a few hours, the dust of months lay thick on books and papers, his assistants were hurrying to and fro and writing frantically while the flames hissed and the buildings fell in the square. The Mayor himself was anxious, weary, heart sick. Suddenly a soft voice sounded in his ear, an earnest, resolute, tender woman's face was lifted to his own, he caught the gleam of the scarlet cross, and heard the low, clear words, "Mayor, I have come to help you. I have 40,000 garments in my boxes outside the city, and plenty of money." The Mayor's house was instantly at her disposal, but she argued, "It is too grand for my work; give me some humble place where the poor will not be afraid to come to me."

"Madam, eight months ago I left my home, as I supposed, to be burned — to-day, through the grace of God, it stands intact. Is it too good for God's poor? Make it your headquarters — they will go to you anywhere."

The history of Strasburg repeats itself. The hungry were fed, the naked clothed, the poor taught self-helpfulness, and then the woman of the red cross vanished. Outside the harbor a ship laden to the brim with necessities for the succor of Paris was held by German soldiers, though the flag of the United States floated at her mast, and was never allowed to land; but the boxes bearing the stamp of the red cross were never detained, and the woman and her assistants passed in and out of the lines unchallenged and unquestioned.

It was Christmas in Strasburg. Down through the lanes and slums of the city, where letters seldom were carried, the postman hurried with missives stamped with a tiny cross of red, which invited their receivers to the most beautiful hall in the city, called the "Marriage Hall." They were rough, wild women. They had torn up the paving stones and hurled them at the police in the days of the famine, and few of them had ever seen the elegant hall. Arrived there, ten tall Christmas trees towered to the ceiling, glaring with candles, and beneath them, with a smile on her strong, tender face and tears in her kind eyes, stood the woman of the scarlet cross, while around her gathered the titled and beautiful ladies of Strasburg, in garments and jewels of state. Each woman received a purse filled with new silver French money (they hated the coin of

their conquerors), and was shown into the banqueting hall, where waited maidens of rank and beauty in gorgeous costumes to serve with their white hands a bountiful feast. Still the women were not happy. Something was wrong. Some one divined that the woman of the scarlet emblem must eat with them. When once she had "broken bread" with them such shouts and cheers and tears and broken thanks, such stories sobbed out, were never heard before, while the wives and daughters of Strasburg, with tears falling, looked on in brilliant gowns.

When the Mississippi overflowed its banks in 1884 and people were without homes, food, money, or seed for the next season's planting, suddenly out of the turbulent waters a steamer laden to her guards with every variety of provender, sustenance and comfort for man and beast, came to the rescue of the suffering people. Whence she came, how provisioned, by whom supplied no one knew; only a woman stood at the helm, with a cross of crimson on her sleeve, and at the mast a banner floated — a shield of white crossed with scarlet bars. When the floods abated and the needs were all supplied, the strange craft vanished and her colors were hauled down in an unknown port.

High up in the Balkan mountains the soldiers of Bulgaria were freezing and dying for want of supplies. Word came to the woman with the scarlet cross, was forwarded by her to her colleagues in various cities, and before night this telegram was sent from New Albany: "Call on us for \$500 for the Balkan soldiers." The message was cablegrammed to Geneva, Switzerland, the next morning: "The Red Cross of America send \$500 to the Balkan soldiers." Telegrams were sent from Geneva to Bulgaria, goods were purchased to that amount, and the next day after the woman of the Red Cross received the call of need, high up in the fastnesses of the Bulgarian mountains the soldiers were wearing the warm garments sent by the people of New Albany.

Who is this mysterious woman that controls the soldiers of opposing armies and commands the Exchanges of the world with the gleam of a scarlet cross?

Heroes of the rebellion know her as the first woman nurse to bring comfort and succor to the wounded. Surgeons remember her as a complete and efficient relief corps in herself, and remember, too, that when her white tented wagons drove upon the field the things most needed were at hand, and that the wines designed for the wounded did not find their way to the officers' tents. The army of the Potomac know her and the heroes of Morris Island have never forgotten the only woman who remained on the island, caring for the wounded while the shot and shell fell like hail. The Andersonville prisoners remember the woman who took them by the hand, and the widows and mothers of the Andersonville dead will ever remember her at whose request the bodies of the 30,000 men who died there were identified and buried in marked graves. The sufferers of the Ohio floods, Michigan fires, Charleston earthquake, Texas drought, and recent Mount Vernon tornado can tell

you who she is, and every sovereign in Europe knows well the name and works of Clara Barton, the president of the "American Red Cross."

What is the Red Cross? Is it a secret society? Is it an order? Who originated it? What does it mean? and whence comes the potency of this little symbol whereby armies are held at bay and thousands of dollars are raised as by magic and sent to the suffering, whether they be friends or foes?

The Red Cross is a confederation of relief societies in different countries, acting under the Geneva Convention, whose aim is to ameliorate the condition of wounded soldiers in the armies in campaigns on land or sea. The idea of such a society was conceived in the mind of Monsieur Henri Durant, a Swiss gentleman, who saw the battle of Solferino, and became impressed with the need of more efficient and extended means for ameliorating the condition consequent upon war.

The whole of Europe is marshalled under the banner of the Red Cross, and wherever the din of war is heard is planted the white banner that bears the blessed sign of relief. The ensign waves in Siberia, on the Chinese frontier, in Algeria, Egypt and Oceanica.

The Society of Utility was made the International Committee of the Red Cross, with M. Moynier as president, a wealthy philanthropist of unlimited means, great earnestness of purpose, singleness of object, and integrity of character, devoting his entire life to the interest of the society he represents. The first act of a country after giving its adhesion to the treaty is the establishment of a national society to act in accordance with its provisions. The national societies form others as associate or auxiliary societies, the purpose of their members being largely to perfect themselves in every branch of humanitarian work connected with the prevention or relief of the sufferings contingent upon war. Their second object, and also a very important one, is the raising of funds for the sudden needs of the society, and a yearly fee is exacted of each member.

During the Franco-Prussian war the sums devoted to the Red Cross relief were simply fabulous, and at its close, notwithstanding that nothing had been withheld in any way of relief, when accounts were settled large amounts still remained in the treasury.

Another power of the Red Cross is its reception of supplies from neutral countries which could not be sent by Governments themselves.

England furnished 15,000,000 francs and in eighty days sent 12,000 boxes of supplies to France through the Red Cross, while the United States could send no succor to her old ally.

Owing to the isolation of the United States from warring nations, to its peace platform, to the fact that Red Cross literature was written only in foreign languages, and thus was little known to the people, and to the necessary trouble attendant upon signing this treaty, the United States was the last country to come into the confederation, and our national society is scarcely six years old. On her return from Europe Miss Barton determined to present the subject to the

people as represented by Congress in such a way that they might understand its value and grandeur. Accordingly she translated the literature, explained the treaty, and at last, after countless disappointments and brave endeavors, the bill was considered through the instrumentality of Garfield, a soldier whose remembrances of battle horrors were still vivid.

Not quite understanding still the principles of the Red Cross, Congress sent for Miss Barton to come and explain it, and there, before the assembled lawmakers of the republic, that earnest, inspired woman placed the signification of the organization so clearly, so impressively, that before night the bill had passed both Houses and received the President's signature.

"Don't wait to write, but cablegram me the good news," M. Moynier had written, and when the intelligence that the United States had joined the confederation reached Geneva it flashed all over Europe by telegram and cablegram, so great was the rejoicing. In the lower corner of the last column of the *Washington Star*, in a paragraph of twenty words, was given the news to the people of the United States, and no other paper even mentioned the subject.

To President Garfield was offered the presidency of the society, since abroad the crowned heads and rulers of the land are its officers, of which the elderly wife of Kaiser William is a noble example, but realizing the worthy candidate for the honor was its founder, he nominated Miss Barton to fill the place.

This, then, is the original purpose of the Red Cross; but Miss Barton, of whom Sumner once said, "She has the talent of a statesman, the command of a general, and the heart and hand of a woman," recognized that from our geographical position and isolation we are far less liable to the disturbances of war than the nations of Europe, and also that no country is more subject to overpowering national calamities, plagues, famine, fire, floods, drought, and disastrous storms, than are we. Seldom a year passes that the nation is not shaken from sea to sea by the shock of some sudden horror, in alleviation of which men thrust their hands into their pockets and fling money to they know not whom, to be sent they know not where or how, and women in their eagerness and sympathy beg in the streets and rush into fairs, working day and night, to the neglect of other duties and the peril of their health in the future, to obtain money for suffering humanity. Often the generosity of the people provides too abundantly, and the funds, if left in dishonest hands, are never heard of, and if in honest ones are flung recklessly to the people, even after their wants are supplied.

Miss Barton's clear mind formulated this principle: Let the Red Cross of America be authorized to provide for the relief of national calamities; let it be a medium through which funds can be sent to sufferers in disasters too great to be relieved by local measures and by people trained to know the needs and to understand the alleviation of great suffering. As Miss Barton expresses it, "let it be a calamity fire engine, always fired up and ready, and when the note of need sounds the collars drop on the horses' necks and away they

fly to the rescue. When the fire is out, though, the big engine hastens home, not wasting time to sprinkle the streets or clear away the rubbish." To the wisdom of her theory the sufferers of the Mississippi floods, of the Michigan fires, and the Texas drought can testify. Ready on the instant with food, clothing, and money, \$175,000 being spent in four months in the Mississippi valley; quick to comprehend the needs and know the relief required, she wastes no time, but flies to the rescue, accompanied usually by her faithful friend and field agent, Dr. Hubbel of Washington, and so quickly and quietly accomplishes her mission and is gone that comparatively few people know aught of the society she represents.

After some deliberation, the International Council accepted this addition to its purpose, under the name of the "American Amendment," and the motto of the American Society is "Relief in war, famine, pestilence, and other national calamities." — *N. Y. Sun*.

Ghost Hunting, etc.

Dr. Richard Hodgson from England is secretary of the American Society for Psychical Research. He is the one who, as reporter for the English Society, profoundly disgusted the friends of Mad. Blavatsky, and gratified her enemies by a very hostile report upon her doings in India.

To a reporter of the *Boston Globe*, he gives the following account of American Society and its ghostly inquiries:

"In accordance herewith the research work of our society is divided among five committees, all of which are presided over by men of unquestioned ability, learning and fairness. Prof. H. P. Bowditch of Harvard is chairman of the Committee on Thought Transference; Prof. Josiah Royce, of the Committee on Apparitions and Haunted Houses; C. B. Corey, a well-known Bostonian, of the Committee on Hypnotism; Dr. W. N. Bullard of Boston, of the Committee on Mediumistic Phenomena, and Prof. C. S. Minot of Harvard, of the Committee on Experimental Psychology.

"Our society is composed of men of all sorts of beliefs and no beliefs. Some are Spiritualists, some materialists, some theists, and some agnostics, but all intent on the discovery of the truth, not by argument and ratiocination, but along the lines of incontestable experience.

"I suppose I should be probably called a Spiritualist. A number of years ago, when I was a student in Cambridge, England, I met a man an utter stranger to me. I have sufficient cause for believing that he knew nothing whatever about me or my past life. And yet this man told me, with such minuteness of detail, circumstances and events which I knew every one but myself to be ignorant of, that I was forced to confess his miraculous insight.

"This man, whom I met almost by accident, described to me with absolute fidelity to truth the peculiar manner of my cousin's death in Australia twelve years previous, where I was then living. He said he saw my cousin present with us in the room, where he and

I were sitting alone talking, just as you and I are talking now. He told me of our boyish pranks together and of little childish secrets that my cousin and I had between ourselves. He described, with perfect truth, many insignificant and yet enduring impressions received when I was a youth. In fact, my whole past life lay before him like an open book. He read my inmost soul.

"I was at the time, as a sort of recreation, investigating Spiritualism, and from the number of frauds I had come across you may imagine how hard I was to convince. But this experience was sufficient to overcome my skepticism.

"Another incident of a different character, however, which came within my personal knowledge, served to confirm my belief that mind acts upon mind independently of matter or time and space. An English lady of my acquaintance, living in London, saw suddenly before her one afternoon the figure of her sister, clad in a shroud, and with her hair cut close to her head. This sister was at the time on the voyage home from India. It afterward proved that on the very day and at the very hour when my lady friend saw the apparition her sister died on board the vessel. She had had her hair cut off to send to her friends at home as a souvenir.

"We have a vast amount of evidence, but it is not yet examined and sifted. A great deal of it is, of course, utterly worthless. The replies to our circulars asking for personal experiences are still coming in, and it will be months before tangible results can be announced."

"The Society for Psychical Research guards its gathered materials with great secrecy. Its rich fund of facts is not published until they have been passed upon and thoroughly examined by the various committees; even then the names of those who contribute their experiences are in no case furnished to the public. Among the following are some of the most astounding facts on the record:

"On Jan. 1, 1886, at 10 A. M., Mrs. T., a lady living in a Western town, writes to a member of Congress, the husband of her daughter, in Washington. Dr. Hodgson has seen the original letter. This letter explains a telegram which Mrs. T. had sent only three hours before, inquiring about her daughter Nellie's health. The original of this telegram has also been seen by Dr. Hodgson. The telegram reads:

To Hon. —, House of Representatives, Washington, D.C.:

I can. Will come if Nell needs me.

The signature is the mother's name. Mrs. T.'s letter of explanation first says that she had been for some days anxious about her daughter Nellie's health, although there had been no illness of late. Letters from Washington had been lacking for some days; the last one had reported the daughter as having just returned from making fifteen calls, "very tired and nearly frozen." "I waked," says Mrs. T., "last night, between twelve and one o'clock, deeply impressed with the feeling that Nell needed me. I wanted to get up and send a telegram. If I had consulted or followed my own inclinations I

would have dressed and gone down to the sitting room. Later, however, Mrs. T. went to sleep again ; but in the morning the vivid impression returned.

"At 7 A. M. Mrs. T. sent the telegram, and wrote apparently before she received an answer, for in the margin of the letter is added in postscript : "Telegram here ; thank goodness you are well." The lady in Washington, whose mother had had so vivid an experience, had been seriously ill during the same night, although the morning had found her much better. Her attack was a very sudden one, which she described as neuralgia of the lungs, with a hard chill. "It must have been," she says, "about the hour mentioned in my mother's letter that I at last exclaimed, 'Oh, don't I wish ma was here ! I shall send for her to-morrow if I am not better.' " In the morning came the telegram from the West, but the patient was better, and she and her husband were puzzled at her mother's uneasiness and replied by telegraph : "We are all well ; what is the matter with you ? "

"A Boston lady, whose position is an absolute guarantee of perfect good faith, wrote from Hamburg, Germany, on June 23 last, to her sister, who was at that time in Boston. "I very nearly wrote from the Hague," says the letter, "to say that I was very thankful when we had a letter from you on June 18, saying that you were well and happy. In the night of the 17th I had what I supposed to be a nightmare ; but it all seemed to belong to you and to be a horrid pain in your head, as if it were being forcibly jammed into an iron casque or some such pleasant instrument of torture. The queer part of it was my own disassociation from the pain and conviction that it was yours." This letter, written from Europe six days after the nightmare, leaves no room for supposing that any now forgotten correspondence had passed meanwhile. It is, therefore, interesting to find on a bill made out by a prominent Boston dentist, under date of June 19 of last year, and addressed to the husband of the lady to whom the foregoing letter was written, an item for one and two-third hours' work on June 17. It is also interesting to learn from the lady in question that this work was performed for herself, and was done upon a very painful filling. The discomfort succeeding this work continued as a dull pain for some hours and must have been simultaneous with her sister's nightmare.

"An old gentleman living in Albany had been ill for months. His married daughter resided at Worcester. One evening last summer she suddenly laid down the book she was reading and said to her husband : "I believe father is dying," She was strangely overcome by the impression, as there had been nothing whatever in the conversation or in her own thoughts to lead to the subject of her father's health. All that evening and the next morning the feeling haunted her until a dispatch came saying that her father had died the evening before.

"A Lowell physician was called to see a patient about ten o'clock one night. It was extremely dark, and in alighting from his conveyance he made a misstep and sprained his ankle severely. His wife,

who was at home in bed asleep, suddenly awoke with the vivid impression that an accident had occurred to her husband. She arose, awakened the servant and communicated her fears to her. Nothing could induce her to return to bed. At one o'clock the doctor returned, and it was found that the moment of the accident and of his wife's awakening were simultaneous. He was three miles away from home at the time.

"A young lady of Boston was visiting her uncle at Montpelier, Vt. He had but recently moved there, and she had never been in the Green Mountain State before. The day after her arrival he took her to a jeweller's to see a curious timepiece which had been mentioned in a local newspaper. This jeweller was a perfect stranger to both uncle and niece, neither having heard of him before. The gentleman introduced himself, made known his errand and presented his niece. The jeweller, a very courteous, affable man, stretched out his hand to the young lady. Her eyes caught sight of it, she turned pale, began to tremble, and did not take the proffered hand. On leaving the store she said to her uncle: "I could not shake hands with that man; there is blood on his fingers. He is a murderer." Her uncle ridiculed the idea, but it was afterwards learned that, thirteen years before, the jeweller had been indicted for murder, although owing to the breaking down of a witness who at the first examination had told a straightforward story he had escaped conviction.

"Mrs. J., living in the suburbs, had spent the morning shopping in Boston. She says: "I returned home by train just in time to sit down with my children to dinner. My youngest, a sensitive, quick-witted little maiden of three years, was one of the circle. Dinner had just commenced, when I suddenly recollected an incident of the morning shopping experience, which I meant to tell her, and I looked at the child with the full intention of saying: 'Mamma saw a big black dog in the store,' catching her eyes in mine as I paused an instant before speaking. Just then something called off my attention, and the sentence was not uttered. Two minutes later, imagine my astonishment to hear my little girl exclaim: 'Mamma saw a big dog in a store.' 'Yes, I did,' I gasped; 'but how do you know?' 'With funny hair,' she added calmly, ignoring my question. 'What color was it?' 'Black.' Now it was utterly impossible for the child to have been given even the slightest hint of the incident, as I was alone in town, and had not seen my children until I met them at the dinner table."

"Here is a narrative, vouched for by the highest authority, of experience in a house some miles from Worcester. The man who sends it in is a well-known manufacturer, and his word is as good as his bond, which would be honored anywhere for \$100,000. He writes:

"In relating what I saw on a July morning in 1883 at my house, which I had but recently purchased, I will first describe the room in which I saw it. It is a bedroom, with a window at either end, a door and fireplace at opposite sides. The room is in the upper story of a two-story house, said to have been built before the Revolution. The walls are unusually thick, and the roof high-pointed

and uneven. The occupants at the time I speak of were my brother Henry, myself and a servant woman. The latter slept in a room on the basement story. A hallway divided my brother's room from mine. On the night before the morning above mentioned I had locked my door, and, having undressed and put out my light, I fell into a sound, dreamless sleep. I awakened about three o'clock in the morning, with my face to the front window. Opening my eyes, I saw before me the figure of a woman stooping down and apparently looking at me. Her head and shoulders were wrapped in a common grey woollen shawl. Her arms were folded and wrapped in the shawl. I looked at her in my horror, and dared not cry out lest I might move the awful thing to speech or action. I lay and looked, and felt as if I should lose my reason. Behind her head I saw the window and the growing dawn, the looking-glass upon the toilet table, and the furniture in that part of the room.

"After what may have been only a few seconds — of the duration of the vision I cannot judge — she raised herself and went backward toward the window, stood at the toilet table and gradually vanished. I mean that she grew by degrees transparent, and that through the shawl and the gray dress she wore I saw the white muslin of the table cover again and at last saw only that in the place where she had stood. For hours I lay as I had lain on waking, not daring even to turn my eyes, lest on the other side of the bed I should see her again. Now there is one thing of which I could take my oath, and that is that I did not mention this circumstance either to my brother or to our servant, or to any one else.

"Exactly a fortnight afterward, when sitting at breakfast, I noticed that my brother seemed out of sorts and did not eat. On my asking if anything was the matter, he replied: 'No, but I have had a horrible nightmare. Indeed,' he went on, 'it was no nightmare. I saw it early this morning just as distinctly I see you.' 'What?' I asked. 'A villainous-looking hag,' he answered, 'with her head and arm wrapped in a gray shawl, stooping over me and looking like this.'

"He got up, folded his arms, and put himself in the posture I remembered so well. He then described how the figure moved toward the door and disappeared. 'Her malevolent face and her posture struck terror to my soul.'

"A year later, in the month of July, one evening about seven o'clock, my second eldest sister and her two little children, who were visiting us, were the only folks at home.

"The eldest child, a boy of five years, wanted a drink of water, and on leaving the dining-room to fetch it my sister desired the children to remain there until her return, she leaving the door open. Coming back as quickly as possible she met the boy, pale and trembling, on his way to her, and asked why he had left the room. 'Oh,' he said, 'who is that woman? Who is that woman?' 'Where?' she asked. 'That old woman who went up-stairs,' he answered. She tried to convince him that there was no one else in the house, but he was so agitated and so eager to prove it that she took his trembling hand in hers and brought him up-stairs, and went from one

room to another, he searching behind curtains and under beds, still maintaining that a woman did go up the stairs. My sister rightly thought that the mere fact of a woman going up-stairs in a house where she was a stranger would not account for the child's terror.

"A neighbor of ours started when we first told him what we had seen, and then asked if we had never heard that a woman had been murdered in that house many years previous to our purchase of it. He said it had the reputation of being haunted. This was the first intimation we had of the fact.

"On the night of July 7, 1886, I was awakened from a sound sleep by some one speaking close to me. I turned round, saying, 'Emily, what is it?' thinking that my sister, who slept in the room next to mine, had come in. I saw plainly the figure of a woman, who deliberately and silently moved away toward the door, which remained shut as I had left it.

"Two days after this occurrence I was awakened about six o'clock in the morning by a presentiment of approaching evil. I opened my eyes and distinctly saw the form of a darkly clad, elderly female, bending over me with folded arms and glaring at me with the most intense malignity. I tried to scream, and struggled to withdraw myself from her, when she slowly and silently receded backward and seemed to vanish through the bedroom door."

Important Steps of Progress.

Foremost among the signs of advancing civilization is the proposal from France for a permanent tribunal for the peaceful arbitration of international difficulties, which has not attracted half the attention from the newspaper press that would be given to a baseball match or a fisticuff. Notice was given about the last of April, in the French Chamber of Deputies, of the introduction of a resolution signed by 112 members, for an agreement between France and the United States "with a view to obtaining the definitive acceptance of the principle of arbitration among civilized nations."

The United States has been foremost in the arbitration policy heretofore. We had an arbitration with Great Britain in 1816, about St. Croix river and the lakes; in 1818, about the restoration of slaves; in 1827, about boundaries; another in 1853, and another in 1861; the Alabama arbitration in 1871, and in the same year about the fisheries, and about San Juan. With Spain we had arbitrations in 1819, 1871, 1879, 1885. With Mexico we had arbitrations in 1839 and 1868, and we have a treaty for referring all disputes to arbitration. We have also had arbitrations with Denmark, Brazil, Venezuela, Chili, Hayti, Paraguay, Peru, New Grenada and Costa Rica. There have been near twenty arbitrations between European nations in the present century, and there seems to be a time coming when war shall cease. Let France, Germany and Russia agree to arbitration of their own quarrels and war will nearly be ended.

COOPERATION is the next great social step to end social strife. It is not yet time to survey the feeble beginnings which appear, but it

may be mentioned that the last news from the Topolobampo colony comes by way of an official report from the district of Fuerto, in the state of Sinaloa, from which we learn that "there are 132 persons remaining in the colony. Of these forty-seven are married, forty adults unmarried and forty-five minors. Twenty-one of them are at Topolobampo, seventy-two at La Logia, twelve at El Sufragio and twenty-seven at Vegaton. The colonists are occupied in agriculture, under a system which is giving most advantageous results. Mr. Alvin J. Wilber is at the head of the colony."

SWEATING FOR HYDROPHOBIA. — To the editor of the *Sun*. — Sir: A great many have died of hydrophobia during the past few years. Our "medicine men" have been unable to do anything for them. They were dosed with morphine and chloral, and such other things, for the purpose of lessening their sufferings, but as the medicine men very wisely admitted, these remedies were only palliative, not curative, as the results proved. Years ago I made up my mind that, if I ever came in contact with a case of genuine hydrophobia, I would have recourse to a remedy (an old one, but none the worse for that) which would accomplish the cure without any possibility of recurrence. Two years ago I had a chance to ride my hydrophobia hobby and I did it successfully. One of the boys of the institution of which I have charge was bitten by a rabid dog, and on the twenty-first day after the bite he had convulsions, with every evidence that they were hydrophobic. The doctors said so, and I was convinced that such was the case from the beginning, and consequently I used my own judgment in dealing with it. The treatment was this:

I put him into a vapor bath of very high temperature until he was completely sweated out. The sweating cured him and he has ever since been in perfect health.

Why cannot our physicians, once in a while, descend to what they may call unprofessional practice to save life? Do they think that it is better for society that a hundred men should go into the grave professionally than that one should be saved by other means? It would seem so. There have been many lives saved by the simple means which I adopted in the above case. These means have again and again been made public, but the medicine men will not even stop to examine them. Unprofessional, you know. One of the best physicians in the state of New Jersey said to me some time ago: "If I had a hydrophobic patient I would not allow anybody to put him in a vapor bath." So say they all, especially those who try to bolster up Pasteur. Pasteur has accomplished nothing. The statistics show that the rate of deaths from hydrophobia has not diminished, even in France, since the introduction of his system of inoculation, but that, on the contrary, a new disease has been introduced (Pasteurism), which is as deadly in its effects as the real article.

Nature has a remedy for all the ills that human flesh is heir to. Why not use them when we know them?

The Rev. JAS. J. CURRAN,

Director Catholic Protectory.

Arlington, N. J.

In corroboration of these remarks, I would add that Dr. F. S. Billings, of the State University of Nebraska, says, in the *American Lancet*: "Were Pasteur an honest scientist, a worshipper of exact truth, and not the most inflated egotist on earth, there might be some reason for putting confidence in his assertion. Personally, I do not believe he has prevented one single case that would ever have developed into human rabies if it had not been treated by Pasteur."

That perspiration, as suggested above, should be the leading remedy for poisoned wounds, has been shown by the recent experiments at the Smithsonian Institution, Washington, in the use of antidotes for snake bites. Jaborandi, which is the most powerful diaphoretic and sialagogue known, has proved to be the most successful antidote. Rattle-snake poison, equal to four drops, dissolved in glycerine, is injected hypodermically and followed by an injection of jaborandi. This has counteracted the poison in experiments upon rabbits, chickens and guinea pigs, even after a lapse of five minutes.

ELECTRIC LIGHTING will soon be introduced into houses, as by the invention of James H. Mason of Brooklyn, N. Y., a dynamo is no longer necessary, and a battery will be sufficient for each house.

STEEL SHIPS have been made possible by the discovery of Ehrenwerth that steel may be almost entirely relieved of phosphorus, and thereby lose its brittleness without losing its strength. Hence steel will be the material of the future. The phosphorus removed from the iron is converted into a fertilizer, by which barren lands in Germany have been restored to fertility.

PRESERVING WOOD AGAINST FIRE.—The methods of preserving wood against fire, explains *Scientific American*, are of two kinds—the injection of the saline solutions and the application of a paint or coating. The former appears but little practical, and, indeed, short of proof to the contrary, it must be considered dangerous in the case of wood of large dimensions. This system is, however, applicable to small pieces of wood. Of all the substances recommended, a concentrated solution of phosphate of ammonia is undoubtedly the best, the use of this substance, notwithstanding its high price, possessing such great advantages that it should be employed in all cases where expense is no object. In the majority of cases, however, coating with a brush is the only practical solution of the question, and the substances most to be recommended for use in this manner are cyanide of potassium and asbestos paint.

The Star of Bethlehem,

Which has been an object of interest to the Christian world, is a very uncertain and conjectural matter. A very brilliant fixed star appeared in the constellation of Cassiopeia in 1572, visible to good eyes in the daytime, and was accurately examined by the distinguished astronomer, Tycho Brahe. It appeared suddenly, and remained in view sixteen months before it disappeared. As a similar star ap-

peared in 1264, and also in 945, these appearances at intervals of 308 and 319 years suggested the possibility that the three might be the same star making its periodical appearance. Yet the intervals were not regular, and there is no probability that stars could get out of view for three hundred years and then be visible for a short time. No possible movement could carry a brilliant star out of sight even in a lifetime. Fixed stars cannot play hide and seek in an open space. But appearance and disappearance may be caused by a sudden blaze of incandescent gas, followed by extinction of the flame. Small temporary stars have been observed by astronomers and their appearance shown by the spectroscope to be due to incandescent gas.

The supposition that these three appearances were those of a star whose anterior periods might have been 630, 315 and the birth of Christ, has nothing to stand on, and astronomers have not been expecting its appearance in 1886 or '87. The old records of astronomy give no countenance to such a speculation, and the Scriptural story of the star that appeared and guided the Magi can be sustained only by conjectures. This is admitted by Rev. George M. Searle in the "Catholic World." He supposes there might have been a comet, or a conjunction of planets, but concedes the theory is lame, as intelligent observers could not have been deceived by a planetary conjunction. A comet or an accidental blazing star suddenly appearing is the only tenable hypothesis, and this cannot be firmly maintained, as such a star would have been visible to all observers, and, as Mr. Searle says, "should be distinctly in the records of both Europe and Asia, of China especially." As it is not, we naturally conclude that the star of Bethlehem is but a fable, unless we agree with Mr. Searle that the star was beyond the reach of science and strictly "a supernatural phenomenon," — which the more enlightened theologians of the present day will not be disposed to assert.

Anthropology.

THE OUTLINES OF ANTHROPOLOGY, which usually makes the concluding article, has been postponed to the next number. Of the original "System of Anthropology," published thirty-four years ago, but two thousand copies were issued, which are now out of reach. As much as ten dollars has been paid for a second hand copy. A large number of readers, however, have unconsciously obtained a distorted glimpse of the new Anthropology through a volume called the "Book of Life," which has been extensively *given away* as a premium for a newspaper subscription. In this book, which comprises a rather fanciful miscellany of sciences, the entire System of Anthropology is bodily appropriated, upon which borrowed capital its author flourishes as a profound philosopher. The single obscure, incorrect and indefinite reference to Dr. Buchanan, as having "conceived the idea that the organs of the brain might be directly excited," "finding that four of the organs" were wrongly located by Gall, and being able "to locate the mental faculties in the body and thus to make the first somatic chart," and having thus "commenced the exploration of the great laws of radiated nerve force," would excite no suspicion that the writer had coolly appropriated the whole scheme of cerebral science, *including Sarcognomy*, so far as published in the work of 1854.

Such ingenious literary piracy, by which the writer has built up for himself some reputation as a profound thinker, is usually considered a literary crime. However, not regarding it as a matter of much importance, as such an imposture is ludicrously barefaced and impudent, I have said nothing of it, this being my first public reference to the subject. There might even have been some good results from this literary theft, if it had been a simple appropriation without any mutilation of the stolen goods; as it would have helped the diffusion of the science. But the plagiarist so distorts the whole subject, destroying the definiteness and accuracy of the science, and mingling with it his own superficial and fanciful notions, that I could not endorse his fanciful travesty of a subject which he very imperfectly understood, nor would it command much attention from persons of scientific education. I have not, therefore, attached any importance to it.

The reader may feel some curiosity to know who this individual is, who performs such literary tricks. He is rather an amusing specimen of the literary crank, who passes under various names. His original name is said to be Dodge, but he has long since dodged into the more romantic name of Arthur Merton; but that also has been laid aside as unequal to his high pretensions and he now presents himself as the re-incarnated Buddha, and calls himself Sivartha and Siddartha. In this book he presents his picture with his royal starry crown, in the clouds of Heaven, with his name as Prince — PR. ALSHAH SIDARTA, INCARNATED MAY 16, 6190, A. M., 1834, C. E. LIKENESS OF 1884, by — " This is seriously his claim. He was re-incarnated, or, as common people say, born in the year 1834 of the Christian Era, or 6190 *Anno Mundi*, and consequently is fifty-four years old, or as Siddartha, anywhere from 2919 years, according to Chinese dates, to 4022 according to the old Mongolian opinion; but what he has been doing from the death of Buddha till 1834 he does not inform us. Will the believers in reincarnation accept him as a sample?

Being an experienced proficient in the art of puffing himself in the newspapers, he represents himself not only as a paragon of intellectual power, surpassing all the great philosophers before him, but as the great modern Messiah, the greatest of all Messiahs, and in this volume he has a page or two devoted to showing who and what the Messiah must be, so as to fit the definition to his own conception of himself — "the Messiah is the founder of a universal and perfect system of life and government on this earth," — this is what Prince Sidarta or Siddartha proposes to do. Jesus, he says, failed as a Messiah, but the Messiah to come now is to come into the world by natural birth, like other men, and to show his superiority by great discoveries and great reforms — not at all by *love* — that is a vulgar mistake of the religious.

Hence the illustrious Prince, Dodge, Merton, Siddartha proceeds to show his vast superiority by appropriating Buchanan's Anthropology, decorating it with a great variety of fanciful, ornamental engravings and surrounding it with a very miscellaneous hash of science, history and speculation, exceedingly well calculated to impose on the ignorant or superficial, for he has considerable literary skill and is a very good draughtsman to make fancy sketches for the engraver. This of course shows that he is the Messiah of supreme wisdom: but this is not all. The Messiah is to organize and reorganize all humanity. This the Prince undertakes bravely; he proposes to organize mankind into three classes or orders, to be called "SOCIETA," "SOCIETO" and "SOCIETEE" — this is the grand and final organization of the Princely Messiah. Let not the irreverent reader say fiddle-de-dee to all

this, for it comes from the incarnated One, the Lord Buddha, Redivivus, who besides being the prince of philosophy and wisdom, also calls himself the President of the "Matunal University," an imaginary institution which has never been materialized. It would be quite amusing to trace a few of these puerilities which propose to organize society into artificial groups, such as Integrist, Firmist, Defendist, Destroyist, Amitist, Appetist, &c., or to sketch the personal career of this Messiah which is quite amusing; but such small game is not worth the ammunition.

As the plagiarism of the modern Messiah was based on the edition of 1854 it does not include the Therapeutic Sarcognomy, and a repetition of the offence will not be allowed. However the reincarnated Prince understands how to dodge the copyright law, by not copying anything correctly, either in drawing or language.

Our next number will take up the intellectual region of the brain.

Miscellaneous.

PSYCHOMETRY AND ARCHÆOLOGY.—Dr. A. B. D. of Iowa writes: "In your last number Mrs. B.'s examination by Psychometry of the great mound of Cholula, Mexico, and her statement that the pre-historic people resembled the Egyptians, is fully sustained by such eminent men as Prof. Putnam, who found in the Ohio mounds relics that resemble very much those found in the large mounds of Egypt. New and interesting discoveries have lately been made by Prof. Wm. McAdams in the great Cahokia Mound in Illinois. He found scarabei exactly like those found in Egyptian tombs, and in his late and most scientific work takes the ground that Egypt was peopled from ancient Illinois. Startling as these statements may seem, the wonderful remains of ancient man in America fully justifies this conclusion, and I have no doubt, when the race shall give the attention to this subject it should have; Mrs. B.'s statement will fully coincide with the discoveries of science. Why should we devote so much time and money to the pre-historic remains on the Nile, whilst in the Mississippi valley much greater Pyramids and more interesting remains lie in wait? For Americans, at least, ancient mounds in America should be the most interesting of all. The great Cahokia Mound, in Madison Co., Ill., is 100 feet high, covering 16 acres of ground, and is built on a flat or bottom land, so that all its material must have been carried there by human hands. I should very much like Mrs. B.'s opinions of the builders of this pyramid, and to see if they are not the same race that built those in Mexico and Central America. Hoping to read something more of this in the JOURNAL OF MAN."

A hundred different subjects, all of deep interest, demand exploration by Psychometry, but the million care nothing for really new knowledge, and until our labors are better sustained by the public our progress must be slow.

PSYCHOMETRY AND THE POLAR MYSTERY.—The mystery of Greenland has been assailed by many brave explorers and Prof. Nordenskjöld, who has made two attempts, thinks the exploration of great interest and importance. The discovery of Greenland occurred in 983 by the Vikings. The Norse settlements erected pillars as far north as 72 degrees 55 minutes. It was from these settlements that Massachusetts was first discovered and colonized. Several attempts have been made to explore the interior of Greenland, viz., in 1728, 1751, 1830, and by Hayes in 1860, who reached latitude 78.18. Subsequent attempts were made by Dr. John Rae, by Mr. Whymper and Dr. Brown, by Prof. Nordenskjöld and by three Danes. The last attempt by Nordenskjöld was in 1883. None of these explorations of ice and snowfields had much success. Mr. Perry, an American and Mr. Maigaard, a Dane, made an attempt in 1887, and went further

than their predecessors, nearly a hundred miles, and reached a height of over a mile and a half. The two Laps who accompanied Nordenskjöld saw two ravens flying north, which confirmed the opinion of an open sea in that direction. This has been affirmed by psychometry, and the expedition of Mr. Nansen, which started from Copenhagen, May 5, will settle the question, if successful. How much more easily might it be settled by a balloon trip?

MESMER, THE CHARLATAN. — If any of our readers should suspect that, in speaking of Mesmer as a charlatan, my language was too harsh, let them read his own statement. Dr. Willich of London, one of his contemporaries, says: "His first advertisement was couched in the following high-sounding terms: 'Behold a discovery which promises unspeakable advantages to the human race, and immortal fame to its author! Behold the dawn of an universal revolution! A new race of men shall arise, shall overspread the earth, to embellish it by their virtues, and render it fertile by their industry. Neither vice nor ignorance shall stop their active career; they will know our calamities only from the records of history. The prolonged duration of their life will enable them to plan and accomplish the most laudable undertakings. The tranquil, the innocent gratifications of that primeval age will be restored, wherein man labored without toil, lived without sorrow, and expired without a groan! Mothers will no longer be subject to pain and danger during their pregnancy and childbirth; their progeny will be more robust and brave; the now rugged and difficult path of education will be rendered smooth and easy; and hereditary complaints and diseases will be forever banished from the future auspicious race. Parents will impart to them the activity, energy, graceful limbs and demeanor of the primitive world. Fathers, rejoicing to see their posterity of the fourth and fifth generations, will only drop, like fruit fully ripe, at the extreme point of age! Animals and plants, no less susceptible of the magnetic power than man, will be exempt from the reproach of barrenness and the ravages of distemper. The flocks in the fields, and the plants in the gardens, will be more vigorous and nourishing, and the trees will bear more beautiful and luscious fruits. The human mind, once endowed with this elementary power, will probably rise to still more sublime and astonishing effects of nature:—who, indeed, is able to pronounce, with certainty, how far this salutary influence may extend?'"

It must be confessed, however, that this pompous boasting is eclipsed by Mrs. Eddy, for she abolishes all diseases and *all evils* by simply declaring that they do not exist, although she cannot adhere to her declaration, but accuses her competitors of many crimes. Mesmer professed to be very philanthropic, and to intend giving out his great secrets gratuitously; but he charged his pupils \$500, and pledged them to secrecy; and though he taught them substantially nothing, Dr. Willich says that he made \$150,000 out of them in six months. History repeats itself, as there are probably as many fools to-day as a hundred years ago.

PSYCHIC CONTROL.—NEW YORK, May 9. — The World has a special from San Francisco, saying that Charles R. Backman, steward, and Clarence L. Caskey, first mate of the ship Brussels, were yesterday tried for setting fire to that vessel while in the harbor on March 9. They have made several statements, implicating Capt. Crosby of the ship. The detectives did not place much faith in these statements and have made several efforts to induce the two men to confess. A few days ago Caskey made a decided sensation by declaring under oath that Police Captain Lee and Detective Byram told him that they did not care what he said or whether his statement was true or not, as long as he exonerated Capt. Crosby. Yesterday Caskey

admitted that in making this statement he had sworn falsely. "That man there," said he, pointing to Backman, "made me do it. He has me completely in his power. He exercises a mesmeric influence over me, and when I am near him I must do as he wills. He wields a terrible and hellish power over me. It was Backman who coached and forced me to tell that story about Capt. Lee and Detective Byram. They never asked me to exonerate Capt. Crosby. Last night I was placed in a separate cell, and as soon as I was out of Backman's presence his influence over me fled, and I was myself again. I sent for Assistant District Attorney Dunne, and told him I was ready to tell the truth."

Backman kept his piercing black eyes on the witness all the time, but whatever mesmeric influence he may have had over him had lost its force.

Backman was convicted of arson in the first degree.

THE GHOSTS.—The Pyschic Research Society might find a good subject of investigation at a house near Portsmouth, New Hampshire, which the owner finds a difficulty in selling or renting, because the ghosts scare off the tenants. The woman who lived there last saw the haunting woman (when she was making bread in the kitchen) approach and stick her ghostly hand in the dough. She instantly fled in terror to a neighbor's house, about half a mile away, and cannot be induced to return. Locked doors have been opened, lamps blown out, etc., and now the house stands empty.

MONTEZ AND SALOMON.—Since Mad. Diss Debar (born Ann O'Delia Salomon) has sworn that she was the daughter of the famous Lola Montez (who, by the way, never had a child) the memory of the latter has been recalled. She was a handsome, shrewd woman, born in 1818, believed to be Eliza Gilbert, and eloped with Capt. James of the East India service, whom she married, but left him, returned to England, and went on the stage as danseuse and singer, and flourished in Paris and Berlin. A duel was fought on her account at Paris, and her lover Dujarrier was killed. At Berlin she captured King Ludwig of Bavaria, and acquired immense influence in politics, living in splendid style, with an income of \$25,000 a year. The people became violently opposed to her, and forced the king to send her away. After this she married a very wealthy gentleman, Geo. S. Heald, but Capt. James turned up and she was prosecuted. Somehow she got through her troubles and rid of her husbands, and came to America and married Mr. Hull of *The San Francisco Whig*. Next she went to Australia. A young New Yorker who was her agent fell in love with her and drowned himself because he was rejected. She finally returned to New York, became a pious Methodist and died in 1861. She was buried in Greenwood Cemetery, Brooklyn.

The romantic and irrepressible liar, Ann O'Delia Salomon, who is not married to Diss Debar, is now in prison and likely to remain. Her mother, Mrs. Salomon, claims that she is of unsound mind and ought to be confined as a lunatic. As kleptomania is a recognized form of insanity, the lying mania of Ann O'Delia stands in the same position. I have never known so remarkable a specimen of persistent mendacity. This shows that the most remarkable capacity for mediumship is no guarantee against persistent fraud and deception, and should teach the devotees of Spiritualism to exercise a necessary caution as to character in mediums.

SUMMER RESORTS.—Our dreary, lung-killing spring is over in Boston, and summer has arrived—such a summer as in other regions would be called spring. Hot weather is coming, and the Atlantic coast is lined and the mountains are sprinkled with cool summer resorts (which are sometimes melting hot). Enormous sums are paid by the inhabitants of city squares

to reach these summer resorts. *It is the fashion*, but it is unnecessary. We can have as cool an atmosphere as we wish in the house. It is neither difficult nor expensive to keep a city residence at any temperature we choose, from 50° to 100°; and also to purify the air from malaria, although we cannot give it the lightness of the mountain air. The wealthy are slow to take new ideas, but it is probable the example of this reform will be set in the new sanitarium established by Dr. Flower on Columbus Avenue. Under the able direction of Prof. Humiston, ventilation and temperature-regulation will be carried to the highest possible perfection, giving a delightful atmosphere, whether the thermometer outside marks 20° below or 100° above zero. With such an example, the managers of public buildings may take the hint, and private dwellings may in time be relieved from all the disadvantages of climate. Boston, without such improvements, is a good summer resort, having a cooler summer than any of our large cities.

WOMAN'S RIGHTS.—The efforts of the women to be represented in the late quadrennial Methodist conference at New York, were ably sustained by their friends in that body. The Connecticut Woman's Suffrage Association, May 9th, resolved that the thanks of this convention are due to those members of the Methodist quadrennial conference, now sitting in New York, who so ably advocated the admission of women delegates to the conference, and that the stand these speakers took largely redeems the conference and the Methodist church from the odium of being anchored to the dark ages. The United Labor Convention at Cincinnati, May 18, passed a resolution in favor of woman suffrage.

TEMPERANCE.—The Massachusetts Legislature has raised the price of liquor licenses and restricted their number to one for four hundred in Boston and one for five hundred people throughout the state.

New Hampshire is ahead of all the states suppressing the liquor traffic. Her last law authorizes the people to suppress liquor saloons by law as *nuisances*. At Dover, the Law and Order League has undertaken to suppress every saloon in the city.

In Michigan a saloonist has been made to pay \$350 for damage done by an irresponsible fellow whom he made drunk. The Parliament of Austria allows only one liquor saloon to a commune of less than five hundred people, and any one who has been convicted of drunkenness three times in one year is to be debarred from entering a public-house, and any publican serving him will be subject to penalties.

CATHOLICISM IN MEXICO.—It is a sad commentary on the character of the religion that the Mexican clergy maintained that they have no legal status in their own country. Their civil death was effected by their own co-religionists. No foreigner interfered. No rival sect contributed a dollar or an idea to their political elimination. The conduct of the majority of their own profession was so thoroughly antagonistic to the real and resolute determination of the masses of the Mexican people to establish political independence, that no alternative to their suppression remained. It was a patriot priest—Hidalgo—who really lighted the torch of Republicanism in the country and inaugurated the great struggle which finally eventuated in the establishment of the Republic. But he had few supporters among the clerics, and as soon as he was dead the influence of the ecclesiastics was cast almost solidly on the side of monarchy. They were the abettors of the French Emperor and his dupe Maximilian. They were so deeply inimical to the Republic that it was compelled to take away their influence in self-defence.

There is no danger of its rehabilitation. The people are masters. They will continue to rule. The clergy must be content with whatever favor the people choose to dispense to them apart from politics. Those who deserve support will receive it. Those whom their own followers will not support the people will not fasten upon the National Treasury. Republicanism is too deeply rooted now in Mexico for reactionary tendencies to acquire any momentum.—*Chicago Tribune*.

NEGRO FAITH.—“TOM KAIGLER, a colored preacher, living on Sheriff Gilmour’s plantation near Atlanta, Ga., has created considerable excitement among the negroes on account of a revelation he claims to have had. He says that the Lord has revealed to him that on a certain day he will carry all the negroes to Egypt, and that he (Tom) is to be the leader. The day and hour of the departure are set.”

CONFUCIUS OF TO-DAY.—2419 years ago it is said that the wife of the famous Confucius gave him a son. To-day a descendant of Confucius, of the seventy-first generation, a highly educated gentleman, has arrived in London.

SUPPRESSING THE TRUTH.—The Spiritualists of New York are disgusted with the imperfect and unfair reports of the Diss Debar trial, in which the evidence of spiritual phenomena was unjustly treated, and have appointed Judge Cross a committee to prepare a fair report.

MEDICAL TYRANNY, which is thoroughly explained in my Rhode Island address, is a manifestation of the same spirit of grasping monopoly which confronts us everywhere. It can be conquered only by the enlightenment of the people. I have referred often to the fact that medical intrigues have procured more despotic laws in many American States than are to be found in the most despotic countries. In Germany, however, there has been an effort among the doctors to abridge the liberties of the people. The Berlin Medical Society, in February, held a discussion on the subject, at the end of which there were 168 votes in favor of medical legislation and 164 votes against it. Prof. Virchow is among the opponents. Virchow is an independent thinker; he has recently admitted the curability of cancer, which the old school has denied, and has been censured by his medical society for endorsing a pill which had proved beneficial to him, on which he published a card refusing to belong to a society which assumed such authority.

Medical legislation in Canada has had its natural effect in repressing progress. Twenty years ago Eclecticism and Homœopathy were making successful progress, but under the restrictive laws they have declined.

THE GREAT RUSSIAN RAILWAY.—The great scheme for a through Siberian railway from St. Petersburg to Vladivostock, the naval port on the Pacific, is making progress. The line will be of immense advantage in developing the resources of Siberia, and it will enable travellers to cross from the Pacific to St. Peterburg in something like fifteen days.

A WONDERFUL CAVE has been developed in Nevada, on its eastern border, under the highest peak (the Jeff Davis Peak), which, if correctly described, is the greatest cave in the world. It was first discovered accidentally by Mr. A. Lehman while cattle hunting. A descent of about a hundred feet leads into a long succession of apartments of many fancy names, glittering with stalactites and stalagmites in a vast variety of forms, which suggest the names, “Temple of Ancient Gods,” “Bridal Chamber,” “Music Hall,” “Cabinet Shop,” “Shoshone Falls,” “Jacob’s Retreat,” “Redwood Forest,” “Skating Rink,” “Grand Organ,” “Lake Como,” “Crystal Palace,” “Angels’

Grotto," "Vegetable Garden," "Theatre Room," "Large Room," and many others. The Large Room is said to be 500 feet long, 200 wide and 150 high. "Cypress Swamp" is an apartment 200 feet square, with pools of clear water over the bottom, mingled with snowy white formations resembling twigs, grasses, seeds, etc. Days might be spent in the exploration.

ANCHORED SHIPS. — Ships that are anchored with strong short cables, and remain at anchor until they are fast aground in the mud, make no voyages. Such is the condition of millions who are firmly anchored in their social positions. They belong to churches, to medical or scientific societies, to clubs and fashionable associations, to parties of all kinds, to social spheres that tolerate only one style of thought; or they hold positions as priests, professors and officials, which tolerate no independence of thought. It is useless to invite them to any new sphere of thought, or to any investigation which might disturb established opinions. Strong breezes may blow, but the mud-stuck ships will never sail. They lie as they are, until they rot and disappear. Now and then a ship is blown loose and floats away, but the remainder only rock a little at anchor. It is with the clergy as with the miseducated and deluded physicians, and it is amusing to see how the strong breeze of spiritual science affects them.

The Rev. A. J. Gordon of Boston has been well shaken. Though thoroughly orthodox, occupying a prominent position in the Clarendon Street Church, he freely recognizes all the facts of Spiritualism, — not only the communicating intelligence, but spirit-materialization. How, then, does he hold his old faith? Simply by asserting that all the manifestations come from fallen angels or demons, because they do not teach the orthodox hell, trinity, etc. This is the last link of his cable, and it would surely snap if he would honestly investigate and learn how thoroughly the departed prove their identity. But who can afford to investigate and think, with a large salary on one side and a moneyless vacancy on the other.

The Catholic Church occupies a similar position, having always maintained the doctrine of intercourse with the departed, but refused to listen to them when their teachings were not orthodox. But the Rev. T. D. Talmage of Brooklyn, after giving such a picture of Heaven as he has borrowed from Spiritualism, tightens his cable and plunges deeper in the mud than ever. His old tirade against Spiritualism, recently repeated, is a good specimen of the well-known elastic activity of his imagination, in which he is unequalled, and of his acrobatic energy as a *liar*. No other milder word would do justice to his performance, in which he repeats the old falsehood, so thoroughly refuted by statistics ten years ago, that Spiritualism is a prominent cause of the development of insanity. The records of asylums show that *sectarian* religion is one of the most prominent causes, while Spiritualism has produced but a small fraction of one per cent.; and the truth is, that it has done much for the repression of insanity.

If Talmage had been endowed with a fair amount of reverence, of which he shows but little, with a conscience and love of truth, he would have been the finest pulpit orator of the century; but as it is, he combines the most brilliant flights of imagination with the wild animal energy and activity of the Gibbon and Howler monkeys. The world has never before seen such a combination in a human being; but with all his restless energy he is fast anchored in the mud, and will continue to illustrate a wild, fantastic style of Christianity, in which its sober and substantial virtues are hardly visible.

"FORTY YEARS ON THE SPIRITUAL ROSTRUM," by Warren Chase, is the title of a volume of 324 pages (with a portrait of the author), sold at one dollar by Colby & Rich. Mr. Chase has been so long a conspicuous and fearless defender of spiritual truth, that many must be interested in this record of his labors, and should purchase the book in recognition of the gratitude due him, as well as for its own interest as a history of the spiritual movement. It is not profound or brilliant, and some of his views appear rather crude and superficial; but it is a book of fearless honesty, devotion to truth, common sense and practical benevolence,—not mentioning medical reform, anthropology, or psychometry, but interested in woman's rights, temperance, political reforms, rectification of religion, and cultivation of Spiritualism its principal theme. There is no superfluous verbiage, and it holds the reader's interested attention from first to last. "Well done, thou faithful champion of truth," will be the sentiment of the reader.

TEMPERANCE. — The Massachusetts legislature has determined to limit liquor licenses to one for 500 of the population in Boston, and one for 400 in the rest of the state, which will be a great reduction. Philadelphia has reduced its liquor licenses to about one third of the usual number. New Hampshire has taken a sudden turn by a law which allows drinking shops to be prosecuted as nuisances. This goes ahead of anything heretofore. The temperance campaign is advancing with great vigor in Georgia..

MEDICAL REVOLUTION.—Two years ago "the physicians" (allopaths) and "quacks" (homœopaths and eclectics) quit quarrelling among themselves and "pooled" against irregulars and the people. A law was passed to prohibit the practice of any outside of the "ring" and the old fogies were really rejuvenated. Many inert county societies were revived and new ones organized. Extortionate fee bills were established and prosecutions instituted against outsiders who charged less and did more than medical ethics or their state code authorized.

For a brief time the monopoly or trust combination exercised their absolute authority rigorously. Soon, however, the people became aroused at the enormity of the iniquities being perpetrated by the profession, which, if permitted to continue, would deprive them of their right of choice, and leave them at the hopeless mercy of a tyranny so merciless and unscrupulous that it actually arrested and fined an accomplished lady \$50 and costs "for then and there performing the act of healing contrary to the statutes."

Wonderful winter's work! New Jersey again defeats the doctors, Massachusetts ditto.

Ohio overwhelms a bill before it reaches a vote, and Iowa, our own proud, intelligent Iowa, re-captures the legislature which had been besieged by the profession for 20 years, with a principle and less than two years' agitation! How suggestive these facts! What encouraging thoughts! How they must stimulate other states to like undertakings! — *Medical Liberator*.

FOOT-WASHING. — On Maunday Thursday the Emperor of Austria went through the annual ceremony of washing the feet of twelve old men, The right leg of each man being bared by court servants, the emperor kneels and pours a little water out of a golden basin over each man's foot, and concludes his pious office by hanging a purse full of coins round every old man's neck. The eldest of the old men was ninety-two and the youngest eighty-seven, their combined ages amounting to one thousand and fifty-four.

Blake's Weather Predictions.

Prof. C. C. BLAKE of Kansas has been very successful in predicting the weather on scientific principles. His predictions will hereafter appear in the JOURNAL OF MAN.

Conventions at Cincinnati.

The United Labor Convention, headed by Dr. McGlynn, devoted to the land-tax idea alone, and the Union Labor Convention, devoted to greenback currency, anti-monopoly, labor reform, woman suffrage, etc., met at Cincinnati, May 16. The latter nominated A. J. Streeter of Illinois for President and C. E. Cunningham of Arkansas for Vice-President.

Emancipation in Brazil.

Is now complete. The social distinction of black and white is much less in that country than here.

Therapeutic Sarcogonomy.

Copies Wanted.

Students of the College of Therapeutics need copies of "Therapeutic Sarcogonomy," for a textbook. Three copies are wanted immediately, and if sent to the Editor's address, a copy of the next (improved) edition will be given in return as soon as issued. The time of publication has not yet been determined.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Alcyone

Published monthly at Springfield, Mass., H. A. Budington, Editor. 50 cents a year. Single numbers five cents. Devoted to Spiritual Science.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGONOMY—21x31 inches, Price by mail \$1.00. Sarcogonomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

BOUND VOLUMES.—Volume 1st., of the JOURNAL OF MAN neatly bound, price \$2.00. May be obtained at this office only.

COLLEGE OF THERAPEUTICS.

The tenth session begins May 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,
6 James St., Boston.

THE GREAT TRIAL. BEFORE THE BAR OF ENLIGHTENED JUDGMENT! IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✠ MAGNETIC PLASTER. ✠

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**

\$1.25 to subscribers in Europe, India, and Japan.

\$1.50 to subscribers in Australia.

NEW SERIES.

Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II.

BOSTON, JULY, 1888,


No. 6.


CONTENTS.

	PAGE.
WARLIKE COMMERCE OF RELIGION AND SCIENCE, -	161-165
NEW USES FOR ELECTRICITY, - - - - -	166
SCIENTIFIC PROGRESS—Study of the Pleiades—Blake's Weather Predictions—Edison's New Phonograph—The Graphophone—The Telautograph—Preservation of Liquids—Universal Solvent—Progress of Paper—Paper Glass—Metallic Wood—Electric Hand—Cheap Petroleum—Photographing at Night—Capital Punishment improved - - - - -	167-170
PRACTICING ON GULLIBILITY, - - - - -	171-172
MISCELLANEOUS—Boston as it is and as it was—Social Conditions in this Country—The Declining Birth Rate—Anthropology—Veracity of Talmage—A Good Society—Failure of Prohibition in Cities—Educational Progress—The Bible of Nature—Woman's Rights—The International Council of Women—Vaccination—Poisoning—Peace or War—The Pope's Authority—Oriental—The Best Woman in France—The Garden of Eden—Kissing the Bible and Sealing the Deed—Prof. W. D. Gunning—The Diss Debar Trial—Beecher's Successor—Mrs. F. O. Hyzer— - - - -	172-179
WAR OR PEACE, VOICE OF PSYCHOMETRY - - -	179
COLLEGE OF THERAPEUTICS, . - - - -	181
MAP OF ORGANS, - - - - -	182
ANTHROPOLOGY—Chap. XIII—The Intellectual Region of the Brain, - - - - -	183-192

In August No. — Presidential Candidates

ON THE COVER—PAGE 2: Dr. Flower's Sanitarium—A New Theory—Tokology—Rare, Old and New Books—Denton's Works—Mayo's Anæsthetic. PAGE 3: Gullibility; Dr. Flower's Sanitarium or Health Palace—Anthropological Bust—College of Therapeutics—Works of Prof. Buchanan—Bound Volumes—Psychometric Practice—Alcyone.

 The Introduction of the Journal is omitted on this page.

 The new **SANITARIUM** or Health Palace of Dr. R. C. Flower, on Columbus Avenue, is now being prepared for use, and will probably be ready for the public in July. An expenditure of about \$175,000 in its remodelling and equipment (the building having cost \$200,000) will make it the most complete and admirable institution of the kind in America. It is a stone front, five story building, occupying 110 feet on Columbus Avenue at the corner of Holyoke St.

A New Theory of the Origin of Mind and Matter.

The most clear, lucid and intelligible exposition of Psychic law ever written. Absolutely unique in the literature of the world. Truly scientific. 32mo. Price, 25c., no stamps taken.

CHAS. AHLSTROM, Hailey, Ida.

Tokology.

A book for every woman, **ALICE B. STOCKHAM**, M. D. Sample pages **FREE**. The most popular work for **AGENTS. 99,000 SOLD.** Cloth, \$2.00. Mor., \$2.75.

SANITARY PUBLISHING CO.

Chicago, Ill.

RARE, OLD AND NEW BOOKS.

On Occultism, Metaphysics, Mesmerism, Theosophy, Archæology, Oriental, Liberal, Social and Psychical intricate Problems, Hygiene, Mental, Moral and Sexual Philosophy, etc., for sale at low prices by **R. WEISS**, 1001 Ogden Street, Philadelphia, Pa.

Send stamps for interesting catalogue.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no

DENTON'S WORKS.

BOOKS AND PAMPHLETS for sale by **MRS. E. M. F. DENTON**, Wellesly, Mass.

OUR PLANET: its Past and Future, or Lectures on Geology, by William Denton. Illustrated. 344 pages. 12mo. Price \$1.50.

THE SOUL OF THINGS, or Psychometric Researches and Discoveries, in three volumes, by William and Elizabeth M. F. Denton. 1182 pages, 12mo. \$1.50 per volume.

WHAT WAS HE, or Jesus in the light of the 19th century, by William Denton. 259 pages. 12mo. In paper \$1.10, in cloth, \$1.25.

RADICAL RHYMES: by William Denton, 150 pages; 12mo. \$1.50.

THE INRECONCILABLE RECORDS, OR GENESIS AND GEOLOGY, by William Denton. 80 pages. cloth 40 cts., paper 25 cts.

IS DARWIN RIGHT, or the Origin of Man, by William Denton. Illustrated, 187 pages. \$1.00.

RADICAL DISCOURSES: Ten Lectures on the Deluge, Orthodoxy false; The God Proposed; Man's True Saviours; Who are Christians; Be Thyself; What is Right? Is Spiritualism True? Christianity No Finality; Sermon from Shakespeare's text; in one volume, \$1.25. Each of these lectures is also published in a pamphlet at ten cents. Also in pamphlets, the Pocasset Tragedy, Garrison in Heaven, a dream.

MAN'S RIGHTS, by Annie Denton Cridge, 10 cents.

FALLACIES OF THE FREE LOVE THEORY: by J. W. Pike, 20 cents.

The above will be sent postpaid on receipt of price. Address, **ELIZABETH M. F. DENTON**, Wellesley, Mass.

irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for chloroform, ether, nitrous oxide gas, and all other anæsthetics. Discovered by Dr. U. K. Mayo, April, 1883, and since administered by him and others in over 300,000 cases successfully. The youngest child, the most sensitive lady, and those having heart disease, and lung complaint, inhale this vapor with impunity. It stimulates the circulation of the blood and builds up the tissues. Indorsed by the highest authority in the professions, recommended in midwifery and all cases of nervous prostration. Physicians, surgeons, dentists and private families supplied with this vapor, liquified, in cylinders of various capacities. It should be administered the same as Nitrous Oxide, but it does not produce headache and nausea as that sometimes does. For further information, pamphlets, testimonials, etc., apply to

DR. U. K. MAYO, Dentist,
378 Tremont St., Boston, Mass.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

JULY, 1888.

No. 6.

The Warlike Commerce of Religion and Science.

The exterior senses see, feel and weigh ponderable matter and its actions. They recognize only matter and force. This is the intellectuality which belongs to average humanity, engaged in its daily toils and struggles. Deeper it does not see, and by long habit it becomes fixed in this mental condition and deeper it *will not* see.

The interior senses perceive the subtler energies and the life which are not material. To them the infinite worlds of life are all open, and the mysterious operations of life in matter.

It is the aim of THE JOURNAL OF MAN to develop and cultivate in mankind the faculties of interior perception, by means of which we understand life in matter and the infinite range of life and power which does not appear in matter. The spiritual side of humanity is a higher portion of the human constitution, and therefore must be later in attaining its full development. At present it is rudimental, unorganized, chaotic. Its vague and dreamy action is seen in Oriental speculation and in the slow evolution of religion.

From the material side of humanity, endowed with external senses, comes the doctrine of matter and force as all in all, and modern physical scientists declare that the potentiality of all things is found in matter, while the spiritual intuitions of the race have ever declared that there is something widely different from matter—indeed, the very antipodes of the material—something which we know and realize in our own minds which we know are not material, which are but an atom of the infinite life and power—the over-soul of the universe.

The ultra materialist, in his blindness, seeks to explain all things by material forces, as the ultra spiritualist seeks to explain all things without them by the direct will and power of God. The two one-eyed systems are equally fallacious. The materialist is frequently compelled by his theory to deny fiercely the spiritual facts which have been witnessed by millions, and the most transcendental spiritualists of the Berkleyan and Platonic school, are impelled to deny what everybody knows—the existence of matter, and to affirm that Spirit or God is the only reality—matter being unreal or only apparent—thus denying their own real belief, on which they act like the rest of the world every moment of their lives.

The science which is developed from material conceptions and the theology which is developed from its spiritual basis are necessarily in conflict, and both have been advancing from their infancy in continual strife, like a pair of quarrelsome brothers not yet old enough to behave themselves with propriety.

At first theology domineered over its younger brother, physical science, and stunted its growth ; but every year has added to the robust power of science, until it has been able to battle with theology on equal terms and drive it back from its encroachments. The timid and helpless science of five and six centuries ago, cowering before the priest and scarcely daring to open its mouth in terror of the Inquisition, is now on equal terms, and gives back blow for blow with staggering effect. Theology staggers from the conflict, retreats from its old territory, which science has conquered, and seeks to find some resting spot where the terrible blows of science will not disturb it.

The flat square earth of theology has long since been abandoned and the round globe admitted — the spangles hung in the sky have been given up to astronomy as worlds of infinite grandeur — the deluge of Noah has lost all its essential features — the Garden of Eden and all that Genesis relates are beginning to be realized as a poem, an allegory, or a fable. The mythical hell is fading out of view, and every other irrational dogma is losing its hold, not only on the great mass of the people, but on the church and its leading clergy. There are, of course, a mighty mob still sitting in darkness. Ignorant audiences and bigoted, poorly-educated clergy who read but little of the foremost literature, are not aware that the great leaders of religious thought have given up the dogmas which they are still inflicting on the ignorant. The light penetrates the darkness slowly at day-break, but day is breaking on the church and everywhere some glimmering of the light is perceptible.

In a recent address or sermon delivered in the Church of the Unity, Boston (Rev. M. J. Savage, pastor), Mrs. L. Ormiston Chant of London explained the growth of religious thought in England: "There are seven fundamental doctrines upon which formerly, she might say twenty years ago, the whole force of Christianity was supposed to rest. Those seven doctrines have one by one given way to-day in the minds of the most religious people and the most religious teachers in our midst. It had been a weary, slow process, but it had been a sure one, and she could not help thinking that exactly the process that takes place in the individual is what has taken place in this great bulk of individuals. Mrs. Chant pointed out what these doctrines were, giving that of verbal inspiration of the Bible, which was succeeded by that of total depravity. Then came the doctrine of hereditary sin. With these three doctrines, she said, must inevitably go the doctrine of everlasting punishment, and it was wonderful and comforting to think how very seldom now she heard that doctrine quoted. The doctrine had to go. Then there was another doctrine, that of vicarious atonement, which was a very sad doctrine to carry into home life. Was it not time it should go, and then with it what would not go for a very long time yet, the doctrine of the deity of Christ? The last doctrine was the doctrine of the Trinity as such. If we would realize God to the fullest, as far as our human capacity could grasp the infinite, it must be as one God, as Christ spoke of him to the woman of Samaria. We needed, she said, to let our creed, our faith that made us strong, speak through our conduct if we would

help our brothers and sisters to believe in the justice and broad love of God. She urged that the fundamental doctrine of Christianity was the truth that Christ taught, the love of humanity, because God was our Father and we were his children, and said that the message that she brought was, Open your eyes and look up to the light."

Dean Stanley and Canon Farrar have been leaders in this purification of Christianity. A volume of sermons just published by Canon Farrar discourages the thought of relying on death-bed repentance and says of the Bible as quoted by the *Transcript*: "'It is not one book, but sixty-six books, of which some are separated from others by a space of fifteen hundred years. It is not one homogeneous utterance, but a series of fragmentary and manifold utterances, by writers of very different degrees of goodness and enlightenment.' 'I place the Bible,' he adds, 'first, because it must ever continue to be of the supremest importance to the race of man. The Bible is not by any means His only revelation, but it contains the words spoken by Him who was the Word of Life.'

"After accepting all that modern biblical exegesis can offer in the way of criticism, Farrar bases his belief in the Bible on its intrinsic merit and in its power to bring healing and comfort to the sorrowing hearts of humanity. 'Treat the Bible as a heap of missiles to be hurled at your neighbor and his opinions, and there will be no end to your follies and errors, but read it in humility and love, and then no Urim the high priest wore has ever gleamed with such lessons as it will reveal to you.'

"A series of papers which appeared in the *Homiletic Review* has been republished, on the subject of 'Evolution in Relation to Religion.' The writers do not all occupy an absolutely identical standpoint, but all hold the conviction 'that acceptance of the ascertained facts of evolution is not incompatible with a genuine, intelligent Christian faith.' These essays are representative of the earnest, conscientious thought of Christian thinkers and preachers. They are published because the writers hope they may be found helpful to those whose spirits are 'shadowed by the scepticisms of the age.'

"The sermons of divines in the Broad Church school, and of the progressive orthodox ministers are far in advance of any sermons preached in any pulpits a quarter of a century ago. Evolution is coming to be held as an accepted fact by most modern theologians. The Bible is being studied like any other book; and a study of comparative religions has led all honest thinkers to see that God reveals himself to his children in all sorts of different ways."

It is very true that evolution is being quietly accepted by religious leaders; but what does that mean? It means that Genesis is being very silently dropped. It is buried without even a funeral or a public recognition of its death. An English theologian, writing with great ability and skill in the *Guardian*, shows that we must accept evolution, because it is true and is not fatal to all religions, for Darwin himself, unlike other evolutionists, considered evolution compatible with the idea of a deity, and the theologian is satisfied if allowed to retain his theism. But what of Genesis? Of that he says not a

word; he does not attempt to defend it. This shows the coming change. Genesis will be buried in silence.

But the agnostics will not allow the funeral to proceed in silence. The ablest New York daily, the *Sun*, says that evolution "strikes at the very foundation of all theology, Christian or other, and shatters the corner-stone of revealed religion. According to the teachings of Christianity, of Mohammedanism, and the myths of all ancient mythologies, man's primitive state was high and holy and happy, and he descended from it because of sin and disobedience. According to evolution, man began at the bottom, having gradually come up from a simple cell, and has grown into what he is by a slow process of development.

"The two theories, therefore, are in direct conflict, whether we interpret the scriptural story literally, as many theologians do, or as an allegory, after the manner of others, or whether we take one or the other of the conflicting accounts of the Book of Genesis.

"In the first chapter of Genesis, it will be remembered, God is described as having made man as the last act of creation, giving him dominion over the animals already created; but in the second chapter the creation of Adam precedes that of the lower animals, which he is permitted to name, and which are created for his benefit. By the first account Adam and Eve were created together: "Male and female created he them;" but the second makes Adam to have been created first, then the various beasts, and last of all the woman.

"These differences are, of course, puzzling, but with respect to the paradisaical state of the first pair the two accounts do not disagree; and even if we take the whole as allegorical and mythical, in a sense which justifies the theory of revelation, the description is of mankind as having begun at the summit of development, and as having fallen from that state. To this evolution opposes the theory that man began at the bottom, and has been struggling painfully to get up higher ever since.

"If, then, we follow evolutionary science, we must reject revelation, and with it the whole system of theology: the fall of man, the origin of evil, the scheme of redemption, even the immortality of the human soul."

What a tremendous change in a hundred years from the time when the revolutionary patriot, Thomas Paine, called down upon his head terrible malignity and slander by writing the "Age of Reason," to the present time, when a leading newspaper goes so far beyond Paine, and is sustained by a hundred thousand readers without one word of denunciation from the clergy.

Of course, the dogmatic clergy take the same view as the *Sun*, and when Dr. Woodrow's case was before the late Presbyterian General Assembly, at Baltimore, May 28, he having been removed from his professorship for teaching evolution, Rev. Dr. Wm. Adams said: "If there is anything in my life for which I would be willing to sacrifice everything for the truth of God, it would be in resisting such a doctrine as this."

Dr. Woodrow maintained that we must believe God employs the

ordinary natural method until it has been proved that he employed the miraculous method — a very good idea ; and, after showing that the Church had often been mistaken in drawing science from the Bible, continued : “ I implore you not to add another instance to this sad list. Shall we learn nothing from the dark past ? Can we not see by rightly looking at the Scriptures that they wholly shut out such questions ? Why, then, shall we continue to understand them to make declarations respecting matters concerning which they are invariably silent ? The scientific mistakes are in themselves of little moment ; but consider that every such mistake made by the Church is an additional barrier, often insurmountable, in the acceptance of the gospel of salvation through Christ Jesus, which you have been commissioned to preach to every creature.”

The General Assembly decided against his appeal by a very large majority, considering his doctrine dangerous ; but several of the members spoke out vigorously in favor of evolution. Rev. Dr. Lindsay came out squarely for evolution, and received much applause. Evidently the Presbyterian Assembly will surrender to evolution in time, after the first scare has subsided.

Prof. Jos. Le Conte's new work, “ Evolution and its Relation to Religious Thought,” published by D. Appleton & Co., New York, is designed to harmonize evolution and religion, and will make the process easy for theologians. But there is another terror brought forth by agnostics — the idea that there is no design in creation, and therefore no designer — that the “ survival of the fittest ” and the interaction of forces have produced all the adaptations that seem to have come from design. This idea almost upset Darwin, and it is a real cause of alarm to theologians, for such a thought is fatal to theism.

The agnostics are pursuing the war effectively — they would capture all the strongholds of theology, and bury theology itself in a dishonored grave. The *Westminster Review* says :

“ Intelligent men cannot accept as true the current forms of theology, nor yet can honest men, day after day, *act* the falsehood of apparently countenancing opinions, which, in their hearts, they know to be false. Those who are thus left as the exponents of the popular faith are *those so intellectually dull that they cannot master the logical effect of recent criticism*, and are unable to realize the spirit of the age in which they live ; or they are those *whose moral susceptibilities are so blunt* that they perceive no moral incongruity in the advocacy of opinions they do not hold in the ordinary and conventional sense. But a class which is intellectually dull or morally blunt, cannot long retain ascendancy over the public mind : and that process of deterioration of character and influence of the clergy . . . seems likely to result in the *total extinction of respect for the office and services of the class.*”

And the Catholic Bishop McQuaid exults in the decay of Protestant theology, saying that it “ has been discharging cargo ever since to escape shipwreck. Now that there is little left to throw overboard, above all wrangling and contention the cry of distress is heard, that

danger is imminent and destruction inevitable. In all its multitudinous forms Protestantism is decaying, is dying."

Nevertheless, all wisdom has not been gathered in by agnostics and Catholics. They will both be disappointed, for the future life is too well demonstrated, and the statistics of church membership, contributions and missions do not indicate decay and death, although the church literature may indicate the progressive enlightenment which will *prevent its death* by releasing it from fatal incumbrances.

The old theology, as a divine science, must die as the old alchemy died; but the truths which each endeavored to comprehend will be better and better comprehended as the years pass on. The vital and everlasting root of theology is RELIGION, which cannot die, because it is a part of the constitution of man. Its first crude leaflets, which appear as superstition, must fall and decay before its stem can rise and become the tree that shall shelter the nations.

The old theology was blind at first — it is purblind still. In the Old Testament, which hangs like a corpse around the modern Church, there was no immortality. Death was the lot of all mankind, *because Adam ate an apple!* and the Bible nowhere pronounces man immortal, but often speaks of his dying as an animal or plant, coming to his final end. But to escape this doom, Christ came and gave immortality to those who believed in him and illustrated it by his own resurrection. Hence, we say the present theology is purblind, for it does not see that immortality is an ever present fact,—that the so-called dead are ever with us, more alive than ever; but relies upon an obscure and doubtful record of something that was done in Palestine, thus placing the evidence so far beyond the pale of certainty that the great mass of the Church has no realizing sense of the future life, and enjoys little or none of the elevating, consoling and inspiring power of that great truth. As the old theology dies, this faint glimmering faith gives place to knowledge, and as theology dies, its enemy, agnosticism, must die with it, for both disappear when the grander truth to which we are led by psychometry shows that physical science reaches up to a higher realm and merges in that psychic science which fills the immensities of eternity.

In the present disorderly transition from the old theology to the divine wisdom of the coming centuries, there may be confusion and loss of faith and impairment of morals, but the continual influx from the higher world will restore the love and heroism that were blindly realized in Pentecostal days. The time may be far off, but every zealous thinker, speaker and doer of the truth helps on its advent. Will not you, dear reader, do something to help its approach, and co-operate with all who are laboring truly for human elevation?

NEW USES FOR ELECTRICITY. — It is now said that sewerage may be purified by electricity, which separates the offensive material, leaving the water comparatively pure. This is analogous to the discovery of purifying air from dust and smoke by electricity. Another use is the removal of warts, wens, and other excrescences. After making them insensible by cocaine, they are destroyed by electric currents and fall off, leaving but little appearance of a scar.

Scientific Progress.

THE STUDY OF THE PLEIADES.—The discovery of the nebulous condition of the Pleiades has been an almost startling illustration of what may be learned by sheer perseverance in exposing sensitive plates to the sky. Nearly thirty years ago M. Tempel, an exceptionally acute observer, detected a filmy veil thrown around and floating far back from the bright star Merope, and Mr. Common saw with his three-foot reflector, Feb. 8, 1880, some additional misty patches in the same neighborhood. In general, however, the keen lustre of the grouped stars appeared relieved against perfectly dark space. Great, then, was the surprise of the MM. Henry on perceiving little spiral nebula clinging around the star Maia on a plate exposed during three hours, Nov. 16, 1885. The light of this remarkable object possesses far more chemical than visual intensity. Were its analysis possible, it would hence doubtless prove to contain an unusually large proportion of ultra-violet rays. It is of such evanescent faintness that its direct detection was highly improbable; but since it has been known to exist careful looking has brought it into view with several large telescopes. It was first visually observed on Feb. 5, 1886, with the new Pulkowa refractor of thirty inches aperture, and M. Kammerman, by using a fluorescent eye-piece, contrived to get a sight of it with the ten-inch of the Geneva Observatory. The further prosecution of the inquiry is due to Mr. Roberts of Liverpool. With his twenty-inch reflector he obtained, on Oct. 24, 1886, a picture of the Pleiades that can only be described as astounding. The whole group is shown by it as involved in one vast nebulous formation. "Streamers and fleecy masses" extend from star to star. Nebulæ on wings and trains, nebulæ in patches, wisps and streaks seem to fill the system as clouds choke a mountain valley and blend together the over-exposed blotches which represent the action of stellar rays. What processes of nature may be indicated by these unexpected appearances we do not yet know; but the upshot of a recent investigation leads us to suppose them connected with the presence of copious meteoric supplies and their infalls upon the associated stars.—*The Edinburgh Review*.

BLAKE'S WEATHER PREDICTIONS.—Prof. C. C. Blake of Topeka, Kansas, says: "While we had been at work on planetary meteorology for more than twenty years, we had attained no substantial success till 1875. From that time to this we have calculated all the marked changes in the weather and for most of the time we have published them for twelve months in advance. We predicted all the severe winters and all the mild and open ones, all the wet summers and the drouths, as shown by the Almanacs we published in 1876 and following years. In 1885 we started *The Future* and predicted all the marked changes in the weather. In the fall of 1885 we first commenced telling of the drouth which we have had for the past two years. While our warnings saved many people from serious loss and suffering, yet if each one to whom we sent a sample copy had invested a dollar by subscribing for *The Future* the saving to the American people would have amounted to millions, and much of the present hard times would have been averted.

"It will be remembered that for two years we gave persistent advice in regard to economizing and storing corn preparatory for the drouth which we have had for the last two years. Most people laughed at us at the time, but the facts have terribly borne out our predictions and fully justified the warnings we then gave. Speculation and expansion was going at such a fearful rate that had it not been for the warnings we had repeatedly given for two years, we fully believe that the fearful tide of speculation

would have proceeded till into the early fall of 1887, when the great fact of the heavy shortage in the crops in nearly all the States on account of the drouth would have precipitated a financial panic.

We have been at work during the past winter making calculations for our Almanac, which is now ready for mailing. It gives our Weather Predictions from the 1st of June, 1888, to the 1st of June, 1889, together with suggestions as to sowing winter wheat this fall and as to what crops it is desirable to plant next spring, and as to what will be the best times for planting the various crops.

"Farmers and many others desire to know what the weather will be for many months in advance, so as to make their plans. This information we give in the Almanac. Recently the orders for our Predictions have been coming in, unsolicited, much more rapidly than when we were working for patronage. Nearly everyone who has had our Almanac last year has ordered it this spring, and most of them say they must have it at any cost, that the predictions proved to be correct, and that if we have not printed an Almanac this year they will pay an extra price for a manuscript copy of the results of our calculations. We could publish many extracts from letters which we have received, showing how highly our efforts are prized by the people and how accurate they think our predictions have been. The present Almanac also contains a long article on Tornadoes, giving the laws by which they are produced. The price of the Almanac is \$1.

EDISON'S NEW PHONOGRAPH has been shown at the Electric Club, 17 East 22d Street, New York, to a distinguished company of visitors. A large receiver was fitted on to one of the phonographs, and began immediately to reproduce the tune that had previously been played into it by a cornet.

There were phonographs placed in many of the rooms, and the audience scattered to experiment on them. Mr. Edison, Gen. Sherman and Col. Ingersoll spoke to the phonograph, and their remarks were repeated by it. Marshall P. Wilder told the phonograph some of his funny stories, and the company laughed as they were repeated by it. A compositor in another room set type by the dictation of the phonograph. What are we coming to? When the form of a revered teacher may be prisoned in a glass case with a lifelike countenance by carbonic acid, and his familiar voice and ideas come from it by the phonograph—the only immortality which the materialist can admit will be fully realized; but the enlightened know a better immortality than that.

THE GRAPHOPHONE which has just been brought out by the Graphophone Company of Boston, is a capital rival to the Edison Phonograph, and reproduces language or other sounds with great power and correctness. So it seems eloquence and music can be perpetuated and heard at any length of time afterwards. This surpasses Baron Munchausen's story of playing on a horn in arctic regions and the music freezing in the horn, but coming out in all its beauty when the horn was brought into a warmer climate. The man who cannot write his will can talk it and his voice be heard ever after to direct his executors or be heard in court. And if returning spirits can speak their words may be heard in this world.

THE TELAUTOGRAPH, according to Prof. Elisha Gray, proposes to supersede the telephone. He says: "I have already tested it to my own satisfaction over and over again. By my invention you can sit down in your office in Chicago, take a pencil in your hand, write a message to me, and as your pencil moves a pencil here in my laboratory moves simultaneously, and forms the same letters and words in

the same way. What you write in Chicago is instantly reproduced here in fac-simile. You may write in any language, use a code or cipher,—no matter, a fac-simile is produced here. If you wish to draw a picture it is the same, the picture is reproduced here. The artist of your newspaper can, by this device, telegraph his pictures of a railway wreck or other occurrences just as a reporter telegraphs his descriptions in words. The two pencils move synchronously, and there is no reason why a circuit of five hundred miles cannot be worked as easily as one of ten miles."

PRESERVATION OF LIQUIDS.—An invention equal in importance to Prof. Humiston's is coming out in New York, under the American Exhaust and Carbonating Company, at 10 Warren street. Our readers are familiar with the process for preservation of canned food by driving out the air with steam. Under this process the food will not last after the can is opened. By the new process the air is expelled, and carbonic acid gas substituted, which prevents all decomposition, and keeps the substances fresh and sweet. Liquids, such as milk, cider, wine, beer, fruit juices, etc., may be put in vessels so that a portion may be drawn out without injury to the remainder, which will keep well in its carbonated condition. Such a process might be made a substitute for embalming.

THE UNIVERSAL SOLVENT.—Three things were sought for by the ancient alchemist, the philosopher's stone, the elixir of life, and the universal solvent. The last of these, though long known to modern chemistry, has just been separated, but cannot be retained, simply because it attacks or destroys everything. This fury of the chemical world, says Mr. W. Mattieu Williams, is the element fluorine; it exists peacefully in company with calcium in fluor-spar and also in a few other compounds, but when isolated, as it recently has been by M. Henri Moissan, is a rabid gas that nothing can resist. It combines with all the metals, explosively with some, or if they are already combined with some other non-metallic element, it tears them from it, and takes them to itself. In uniting with sodium, potassium, calcium, magnesium and aluminium, the metals become heated even to redness by the fervor of its embrace. Iron filings, slightly warmed, burst into brilliant scintillations when exposed to it; manganese does the same. Even the noble metals, which at a melting heat proudly resist the fascinations of oxygen, succumb to this chemical siren at moderate temperatures. Glass is devoured at once, and water ceases to be water by contact with this gas, which, combining with its hydrogen, at the same moment forms the acrid, glass-dissolving hydrofluoric acid and liberates ozone.

PROGRESS OF PAPER.—Paper wheels, paper doors, paper pianos, paper lumber, paper basins, boxes, barrels, etc., are now rivalled by paper bottles, which are not only unbreakable, but cheaper and lighter than glass and are already extensively in use.

PAPER GLASS.—Paper window glass is now an assured fact, says *Golden Days*. A window pane is made of white paper, manufactured from cotton or linen, and modified by chemical action. Afterwards the paper is dipped into a preparation of camphor and alcohol, which makes it like parchment. From this point it can be moulded and cut into remarkably tough sheets, entirely transparent, and it can be dyed with almost any of the aniline colors, the result being a transparent sheet, showing far more vivid hues than the best glass exhibits.

METALLIC WOOD.—"The recently invented process," says *Iron*, "by which wood is made to take on some of the special characteristics of metal, has been turned to practical account in Germany. By this process the surface becomes so hard and smooth as to be susceptible of a high polish, and may be treated with a burnisher of either glass or porcelain; the appearance of the wood being then in every respect that of polished metal, having, in fact, the semblance of a polished mirror, but with this peculiar and advantageous difference, namely, that, unlike metal, it is unaffected by moisture. To reach this result, the wood is steeped in a bath of caustic alkali for two or three days together, according to its degree of permeability, at a temperature of between 164° and 197° Fahr. It is then placed in a second bath of hydrosulphate of calcium, to which a concentrated solution of sulphur is added, after some twenty-four or thirty-six hours. The third bath is one of acetate of lead, at a temperature of from 95° to 120° Fahr., and in this latter the wood is allowed to remain from thirty to fifty hours. After being subjected to a thorough drying, it is in a condition for being polished with lead, tin or zinc, as may be desired, finishing the process with a burnisher, when the wood apparently becomes a piece of shining polished metal."

AN ELECTRIC HAND.—At the great steel works in Cleveland a large electro-magnet is used, suspended from a crane, to pick up iron or steel bars and billets. It will take up eight hundred pounds, and as soon as the electric current is turned off after moving drop it in the proper place, thus doing the work of a gang of men.

CHEAP PETROLEUM.—Russia is far ahead of America in petroleum wells. A single well at Baku has averaged 32,000 gallons a day for twelve years, making 3,000,000 barrels. The Mirzeoff well produces 40,000 gallons a day. The Droobja well in 115 days spouted from sixty to a hundred and twenty million gallons. Two hundred of the Baku wells are now producing 500,000,000 gallons every year, besides the spouting fountains, from some of which the spray blows through the air eight miles.

PHOTOGRAPHING AT NIGHT.—The recent advance in the direction of making photography at night possible has been the subject of much interesting experiment among the societies. To Dr. H. G. Piffard, one of our prominent members, is due the credit of suggesting a practical method of taking photographs at night by means of a cartridge containing powdered metal magnesium, fired in an ordinary pistol. This gives sufficient light to make portraits, interiors, or copies at night, and is capable of much development. It will be no uncommon thing in the future for busy men who cannot spare time during the day to visit a photographer's gallery and have their portraits taken at night. Some members of the society have, with the aid of the apparatus suggested by Dr. Piffard, made trips through the cheap lodging-houses in the slums of the city, and made many interesting photographs which would have been impossible to make even a year or two ago without very cumbersome apparatus. — *Epoch*.

CAPITAL PUNISHMENT IMPROVED.—Murderers will hereafter in New York, under the new law, be privately put to death by electricity. Massachusetts is considering the subject, and has authorized prison commissioners to investigate the subject and report on it.

Practicing on Gullibility.

The easiest way to manage a runaway horse is to run with him, and the easiest way to manage the human animal is to fall in with his passions and prejudices.

The politician who addresses an audience of political partizans is well received in assailing the opposing party, and if he coins a few lies is not detected or exposed. The superstitious will accept anything that harmonizes well with their superstition, like the old lady who rejected her sailor son's stories of sharks and devil-fish, but was delighted when he propitiated her favor by telling her, that in lifting anchor in the Red Sea it brought up one of Pharaoh's chariot wheels. A credulous and Pharisaical egotist easily believes the assurance of Mrs. Eddy and her followers that his nature is divine, that he is not at all liable to disease, and that the external world is just what he thinks — nothing more — and that he can cure any disease by persuading the patient there is nothing the matter with him. A credulous spiritualist can accept almost anything coming to him as a message from spirits, through a medium; and a credulous or dogmatic materialist will accept anything, however marvellous, when told that it has been produced by an ingenious physical arrangement of machinery and trickery; that satisfies him. Like the negro, who believes in the almighty power of "conjuring," some materialists have unlimited faith in the power of prestidigitation to achieve the impossible, and do not even ask to be shown *how* it is done. Their faith is sufficient to cover the subject, and they will take the showman's word that he does the impossible, while they would reject the testimony of the most honorable and scientific concerning phenomena *not* produced by physical means, or by any deception.

The magical tricksters or prestidigitators understand this, and boast freely of what they can do, knowing that there is credulity enough to believe them. At the Debar examination trial in New York, they boasted largely of their ability to produce all the spiritual phenomena in open Court, and even to mesmerize Mr. Marsh. The reporters gave free circulation to their lying boasts, *not one of which was verified.*

At the present time (June 9), one of this tribe, Kellar, is in Boston, with the same false declaration, that he can do whatever is said to be done by spiritual power, and attempts by ingenious deceptions to impose this falsehood on his audience, although he was candid enough once, when he first met the Spirit writing of the famous medium, Eglinton, to confess that it was entirely beyond his power or comprehension, and the most eminent practitioners of magic in Europe have made the same confession. But as the whole business of such exhibitors is to deceive the spectators, they consider falsehood or false boasting a part of their regular business.

The way that Kellar imitates the spirit writing is not any more ingenious than the tricks of other impostors. Some of them use a false bottom or double slate, so that, after showing a blank slate to the spectators, they can suddenly remove the disguise and show the

previously prepared writing : this is the most common trick. Kellar's method is said to be to carve the message in the slate, and if not too closely inspected, the surface of the slate appears quite uniform and certainly free from any white writing. Then he professes to prove the absence of the writing by covering the slate with chalk marks and wiping them off, taking care that the chalk which has fallen into the crevices made by the writing is not removed. The writing then is conspicuously white and visible, and being held up as soon as the slate is dried, every one sees that the slate, which had been, as they suppose, wiped clean, has now conspicuous writing. Ignorant spectators being assured that this is an illustration of what is called spirit writing, are ready to accept the falsehood—the majority being too ignorant of the subject to know that in the case of spirit writing, as illustrated by Mr. Watkins, slates that we inspect and bring ourselves may be tied together and kept in full view upon the table, either in private or before a public audience, and that in a few minutes the process of writing may be heard, and when the slates are opened messages will be found written upon them, indicating a high order of intelligence—messages, in some cases, which could not have come from the intelligence of any persons present, being beyond their knowledge and capacity.

Miscellaneous.

BOSTON AS IT IS AND AS IT WAS—With all its culture and talent, its eminence as the "Hub," its money-bags, its general omniscience, and its conservative bigotry, there is still a darker side of Boston life, represented not only by its hoodlum element, but by a better dressed element that worships the fist hero, John L. Sullivan, and thinks baseball the perfection of manly glory and delight. The newspapers speak of the great cost of the new baseball pavilion, the great crowds in attendance, including the Governor and other dignitaries, and the royal salaries of the leading players.

This, however, is much more innocent than the old times in Boston. At the recent dinner of the Episcopalian Club, at the Vendome, the president, Dr. George C. Shattuck, told how hard a time the Episcopalians had in coming among the bigoted Puritans :

"The colonists did not object to State and Church being connected," said he, "but they insisted that in such connection the Church should be supreme, and this was a most important feature in the organization of their Commonwealth. Bishops were officers of the State, and, therefore, were especially obnoxious. A pious young Congregationalist, hearing on good authority that a bishop was on his way from England, after praying and deep searching of heart, decided that it was his bounden duty to assassinate him as soon as possible after his arrival, so great harm and mischief was to be apprehended from the presence of a bishop in this country." But this spirit of antagonism, which allowed no white surplices, no dumb reading of prayers, no kneeling at the sacramental altar, died down to a considerable extent in half a century ; and when, in 1686, Rev. Mr. Ratcliffe arrived in Boston, secured a cheaply furnished room in the town house for holding services, and applied to the council for means of support, he was munificently allowed the contents of his contribution box, which supplied him with the extensive salary of \$250 ! Intolerance, however, was not

dead, and a sturdy Anglican, one of Mr. Ratcliffe's little flock, writes: "We resolve not to be baffled by affronts, some calling our minister Baal's priest, and some of their ministers from their pulpits calling our prayers leeks, garlicks and trash."

All this is buried now, and the bigotry that fought against Parker and Pierpont is silent too, but, in its essential conservatism Boston is not changed.

Nevertheless, Boston has many beautiful illustrations of benevolence. It is making rapid progress in industrial education. The two hours a week given to teaching sewing in the public schools have given great satisfaction.

The work of the Baldwin Place Home for Little Wanderers, for over twenty years, has been a model of benevolence. "We take children (said Mr. Toler, its manager) from the streets and cellars of the city, from the poor houses of the country, from the control of drunken and vicious parents, and after a few months of comfortable home life under good teaching and civilizing influences, place them in other homes for adoption." About six thousand have thus been saved from ruin. As Mr. Richardson, of the Home, said, "one dollar expended in training and keeping children away from ruin is more effectual and accomplishes more than ten times that amount expended in reforming, or in attempting to reform, the already vicious." The Home is to have a new building, in a better location, on West Newton Street.

SOCIAL CONDITIONS IN THIS COUNTRY. — A writer of a paper on "Pauperism" in the *International Record* for January, lays it down as the great geographical law governing the distribution of pauperism in the United States, that "the ratio of paupers to the total population diminishes alike from North to South and from East to West." "In other words, if New England or Massachusetts be taken as a starting-point, it matters not in what direction a line be drawn, the largest amount of pauperism will be found to exist in Massachusetts; and the smallest in the States farthest removed from Massachusetts, while the intervening States will exhibit, on the whole, and with scarcely an exception, a gradual decline in something like the degree of their removal from the extreme northeast." Taken by groups the highest percentage of pauperism is in the Eastern and Middle States, the medium percentage in the Western States east of the Mississippi, and in the Southern States lying north of the southern boundary of Tennessee on a line running from the Mississippi to the Atlantic. The lowest percentage of pauperism is in the Gulf States and the States west of the Mississippi. — *Home Journal*.

THE DECLINING BIRTH RATE. — The *Boston Herald* says that "The work of the registration office in compiling vital statistics for the year rapidly drawing to a close, demonstrates somewhat inexplicable phenomena scarcely creditable to the civilization of Boston. For some years a strange falling off in the birth rate has been noticed, and this year it will be emphasized. The moral as well as the social standard of a community may be pretty accurately estimated by its vital statistics, after making allowance for errors in compilation. The phenomena above referred to has attracted the attention of the registrar of this city and the State Board of Health. Although the city is enjoying a decade of unparalleled prosperity, and increasing in inhabitants in a steady ratio that is rapidly swelling the population to half a million, the increase being over 10,000 a year, there is an actual decrease in the percentage of births to the living population. No better proof of the statement that the birth rate of Boston is falling off can be given than the official statistics." In 1857 one child was born to every 28 inhabitants in the city, and this year but one in every 33.33.

"It is not difficult to locate the district where the diminution occurs," said the registrar. "It takes place in the Back Bay district, in the 9th, 10th and 11th wards. The causes are difficult to ascribe, although students of modern civilization claim to understand the reasons. It is certainly a fact that as communities grow older and more swayed by the dictates of 'society,' practices are introduced that have a hurtful effect upon posterity."

Strange as it may appear, the percentage of births to population in Boston, and throughout the commonwealth at large, is smaller than in any European country save France. During the period of 20 years from 1861 to 1885, the Massachusetts birth rate per thousand estimated population bore the following ratio to foreign countries :

	1861 to 1880.	1885.
Massachusetts	26.0	25.1
England and Wales	35.3	32.5
Scotland	34.9	32.3
Ireland	26.2	23.5
Denmark	31.2	32.6
Sweden	30.9	29.6
Austria	39.7	37.4
Prussia	38.6	37.6
Netherlands	35.8	34.4
France	25.9	24.3
Hungary	42.8
Switzerland	30.6	27.5
Belgium	31.8	29.9
Italy	37.1	38.1
German Empire	39.6	37.1
Spain	37.1

The rate of births in Boston is lower than through the State at large."

The Back Bay district in Boston, where the greatest decline is observed, is the centre of wealth and fashion. In contrast to these statistics, Marion Nanderpool, in Whitley County, Kentucky, has been married 26 years, and is the father of 22 children, none being twins or triplets. He is 45 and his wife 43. Fifteen of the children are living,

ANTHROPOLOGY. — The International Congress of Anthropology was announced to meet at Columbia College, New York, on the 4th, 5th, 6 and 7th of June. But *what is a Congress of Anthropology* in the present state of collegiate progress, when there is no systematic science of anthropology in their curriculum. The organization of soul, brain, and body being entirely unknown, — many not even knowing that they have a soul, none professing to know how the soul and brain are related, or how the brain exercises the intelligent control of the body, or manifests the elements of human nature, or sympathizes with the body, or how the body reacts on the brain, — it is evident that there is no true science of anthropology to discuss, and that an International Congress of Anthropology is like the play of Hamlet with "Hamlet," himself left out. The subordinate characters may be there, but what an unsatisfactory performance when Hamlet is not there, and everything reminds us of his absence. So in the Anthropological Congress, there being no Anthropology, people do not expect it, but are satisfied with the accessories and tributaries of the science. It is like a gathering of workmen, with the bricks and mortar, shingles, nails, spades and lumber, but no architect to plan or direct a building, and no idea that a building could be erected. Nevertheless, it is well to gather the materials and pile up the lumber, even though much of it may be useless. The Congress may, therefore, be a useful institution, and some of its piles of mate-

rials may be useful to the architect and the builders,—if not to erect the main edifice, at least to pave the grounds and supply out-buildings.

Ethnology, sociology, heredity, education and the origin of man, ethnography, prehistoric archæology and archæology in general, will be the leading themes, all to be discussed without any direct reference to anthropology.

The foreign membership of the society contains many distinguished names, and it would be eminently proper that the science of anthropology should be presented, but as the subject is quite foreign and unknown to the membership for want of adequate publication, it is not probable that at present it would secure proper attention. On the contrary, the dogmatic spirit of the old medical profession would stand in the way. But the time is coming when it may be presented.

An intelligent correspondent says, "From my view, some few of the papers were instructive and interesting, but if some of the authors and copyists would attend the College of Therapeutics, and study your book of *Anthropology*, which you published years ago, they would know how to study and learn something practical about man."

VERACITY OF TALMAGE. — The imaginative falsifications of Talmage were mentioned in the last JOURNAL, without doing full justice to the subject. It has been shown since, not only that Talmage himself preached good spiritual doctrines in New Hampshire last summer, but that he had many spiritualists in his church; his very right hand man, chairman of the board, is a practising spiritualist, Dr. H. A. Tucker, who is said to have grown rich acting as a medium, and then making prescriptions for the sick, and even for Talmage's own family. "Eleanor Kirk" asks: "Why, if this man belongs in hell, is he allowed to occupy the best seat in the Tabernacle and manage the most important affairs of the church?" Evidently Talmage's "words of sound and fury" signify nothing, for Dr. Tucker heard the discourse, and congratulated the speaker. What a precious set of hypocrites!

A GOOD SOCIETY. — New York has a number of clubs of ladies interested in various intellectual and benevolent matters, but none better than the one which the *Home Journal* describes as follows: "One society that has given itself no name is a large coterie of women devoting their best mental and sympathetic energies to the study of 'Poverty, its causes and its cure.' These students of misery and hopelessness have supplied themselves with such published authorities as furnish especial information upon these grave subjects, and also, by personal investigation and familiarity with the poor, they hope to discover at least some of the concealed causes of human wretchedness and perhaps a cure may be found and applied, or at least an amelioration of the most grievous phases of their poverty. A year hence it is confidently expected that a concise report of the researches of this band of earnest, intellectual women, will be published, after which time the professional philanthropist will doubtless be wiser than he is at present about the best means and methods for improving the condition of the poor but courageous, industrious classes, also that of his despairing brother who is nearing the threshold of the Hôpital de Charité."

FAILURE OF PROHIBITION IN CITIES. — Notwithstanding Neal Dow's favorable report of temperance in Maine, the cities seem to defy the law, and liquor selling is worse than ever in Portland and Bangor. The arrests for drunkenness have become more numerous and Rev. F. T. Bayley of Portland says: "The state of demoralization is so great that pupils are found drunk in the public schools. The other day a policeman had to be called in, Mr. Bayley says, to remove an intoxicated primary school pupil. A teacher in

this school says that in one room every boy but one allows that he drinks. A teacher in the free kindergarten says that a child of nine years comes to school frequently intoxicated. An important law for temperance has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person of intemperate habits.

EDUCATIONAL PROGRESS. — "I want in this school that one sex shall have equal advantages with the other, and I want particularly that the females shall have open to them every employment suitable to their sex," said Senator Leland Stanford, in reference to his great University in California.

"IN FRANCE the importance of educating women in matters relating to farm work and the garden (says London *Queen*,) are thoroughly realized. Under the present system in France the schoolmistresses of the future are given instruction in those departments of farming which generally devolve on the farmer's wife or daughter, as the syllabus of their second year's studies comprises gardening, fruit-growing, vegetable-growing, flower-growing, for the cultivation of flowers for ornament and for making perfumes. General instruction is also given in making cheese and butter; elementary instruction in sheep-keeping and the piggery; the poultry yard, rearing and fattening poultry, pigeons, rabbits, bees and silkworms."

THE BIBLE OF NATURE; or, The Principles of Secularism. A contribution to the Religion of the Future. By FELIX L. OSWALD. New York: *Truthseeker* Office. 240 pages. \$1.00. This is an interesting work. The author, who is a decided agnostic, is one of the most vigorous and brilliant American writers, capable of instructing and interesting those who differ from him in opinion. The book merits a more extended notice in future numbers of this JOURNAL.

WOMAN'S RIGHTS. — In the National Democratic Convention at St. Louis, Mrs. E. A. Merriwether was allowed to address the convention on woman's rights. Mrs. M. is remarkably vigorous and sarcastic in language, and though received quite cordially at first, she was not allowed to finish her speech. The women of the woman's rights party would succeed better if they were less masculine in their methods. The persuasive method is woman's forte.

THE INTERNATIONAL COUNCIL OF WOMEN has not received from the JOURNAL OF MAN (for want of space) the attention it deserved. According to "Alpha," Mrs. Clara Hoffman of Kansas City, Mrs. E. L. Saxon of Kansas, Mrs. Chant of England, Francis Willard and Anna R. Powell were earnest, forcible and inspirational in their speeches, and the whole were faithfully reported in the *Woman's Tribune* of Beatrice, Nebraska, and will be published in book form. This paper, well edited by Clara B. Colby, and published weekly, eight large pages, at only one dollar a year, is worthy of the patronage of all friends of woman's progress.

VACCINATION POISONING. — According to the *Boston Globe*, Dr. Warren S. Stokes of Boston, connected with the College of Physicians and Surgeons, died on the 18th of June from blood poisoning through vaccination. Dr. Wallace, who vaccinated him, is said to have inserted a double dose of the vaccine matter used in the dispensary. Dr. Stokes was in fine, vigorous health previous to the vaccination. His attack was very severe, accompanied by wild delirium, and the physicians did not appear to understand his case. "A member of the Massachusetts Legislature said yesterday that the compulsory vaccination law was doomed, and that efforts for its repeal would be made in the next General Court." The physicians seem to be entirely at a loss to make out a diagnosis of the disease of which Dr. Stokes died.

PEACE OR WAR. — Rev. Dr. A. A. MINER of Boston has the honor of raising the first pulpit voice in remonstrance against war measures. He preached from the text, "Put up again thy sword in its place," and among other wise things said: "We have this picture before us. Our United States Congress is to-day proposing the appropriation of some \$125,000,000 — that is to say, \$9,000,000 for 11 years. The proposition is in the hands of the Senate committee ready to be reported to build fortifications at some 25 to 40 points on our sea coast, from the extremity of Maine up the Pacific coast and far up to Oregon. This proposition aims at protecting us against the aggression of foreign nations. Has any foreign nation threatened to interfere with us? Who proposes to assail us? Do we not intend to mind our own business? Be just and fear not. Why should we waste millions on fortifications, not one of which could stand an hour before the great armies of the world to-day. We have not a fort on our entire coast that could stand an hour before the most powerful guns at present employed in European warfare. So when we shall have poured out our money like water, and shall have built fortifications at various points, and armed them with the most powerful armaments which we can command, and expended millions of money on manning these fortifications, we shall then have a very faint show of defence, and there will be long stretches of coast to which foreign powers can send their ships. Our money will have been wasted and our defences will amount to nothing. Besides, this \$125,000,000 which they propose to appropriate now will be only the beginning of the expenditure."

THE POPE'S AUTHORITY is not recognized by the Parnellites in Ireland. They say he is mistaken as to the facts when he condemns their course, and that he has no right to dictate their political action. The Pope has not ventured to condemn the works of Henry George.

ORIENTAL. — The Hindoo lady, Pundita Ramabai, said, at a meeting in Boston, that she was not learned in the profound philosophy of the East. She was practical and came from the class of Marthas. Her purpose was to interest Americans on behalf of Hindoo women, who were considered in her country, by the common people and the priesthood, as cattle and sheep. Her women were taught to cook, and to please their husbands, who were very important personages. No woman in her country could be saved unless they were married. They were not educated, they had no religious books. There was no sympathy for women. She wanted about \$75,000 for schools. Query. — Why are Americans so interested in Buddhism and Oriental Philosophy, when the deep degradation of women in India compels the philanthropist to come to America for help in that work of redemption which the wealth of India ignores? Let Oriental philosophy teach redeeming truth, instead of obsolete speculations, and let Buddhism reform to its own household before it asks our reverence or discipleship.

THE BEST WOMAN IN FRANCE. — Madame Boucicaut, whose funeral at Paris was recently attended by immense multitudes, blocking the streets, was the head of the greatest mercantile establishment in Paris, the Bon Marche. She and her husband began in poverty. At the head of her large establishment she looked to the welfare of all employed, who were thousands, and gave them a co-operative interest. She gave them all legacies from \$20 to \$2,500, and founded so many schools, asylums and other institutions of benevolence, that it would be tedious to describe them. After all her donations and legacies, there were fully \$10,000,000 left, which she dedicated to a new hospital to bear her name.

THE GARDEN OF EDEN, it is now claimed, was located in Central America. Mme. Alice Le Plongeon, wife of an eminent man of science, is the prophet

of the new belief, and she is also a believer in the submerged continent of Atlantis. She says that among the manuscripts of the Mayas, the prehistoric inhabitants of Yucatan, is an account of the sinking of Atlantis, which once joined America to the western coast of Africa and Europe. Other Maya writings give us, she asserts, the whole history of the intellectual development of the human family, free from all priestly or philosophic tinkering." On the other hand, the Rev. Dr. Warren, the president of Boston University, maintains that the garden of Eden was at the North Pole, as that was the first place sufficiently cooled to admit of life.

KISSING THE BIBLE AND SEALING THE DEED.—A doctor in New Jersey made quite a stir in court recently, by objecting to kissing the Bible before giving testimony, considering it a dirty practice with a dirty book, and a ready method of diffusing contagious disease. It is an old absurdity and so is the law requiring seals on deeds. David Dudley Field recently said at New Haven: "Another of the anomalies which should be eliminated from our legal system is the distinction between sealed and unsealed instruments. Can anybody give a reason for this distinction, except the historic one, that seals were used when most men were unable to write? Now, when most men do write, why use the seal? Or if the seal is used, why give it a significance and importance not given to the writing? I find in your Revised Statutes a provision that a deed of real property must have a seal and two witnesses at the least. You cannot transfer to your neighbor a cabin for a hundred dollars without these ceremonials; but you may transfer to him a million dollars' worth of railway stock by a simple signature, without seal or witness. Upon a sealed instrument you may bring suit within seventeen years; but if the seal is wanting you must sue within six years. Is it a reason why these anomalies should be retained in the valley of the Connecticut, because they come from the valley of the Thames?"

PROF. W. D. GUNNING, the brilliant writer and distinguished scientist, died on the 14th of March last, at Greeley, Colorado, where he had gone to take charge of the Unitarian Church. There was a fascinating boldness and brilliance in his writings, which is as rare as it is admirable. When the JOURNAL shall be enlarged, it may have room for extracts. Prof. Gunning was born in Ohio in 1830, and has held professorships in a few colleges. Geology was his chosen theme, and his work, "A Life History of the Planet," is one of great merit, worthy to rank with Prof. Denton's, but different in character and style. One would hardly suspect from Prof. Gunning's writings that he was ever pastor of a church.

THE DISS DEBAR TRIAL.—Mr. Townsend arose to plead for mercy. He called attention to the fact that Ann O'Delia had deeded back the property after she got into the Tombs; that she was large and fat, and not able to stand the pressure of confinement as well as some women, that the season of the year was unpropitious for a long term. As for "this gentleman," there had been no evidence, save the testimony of Mr. Bierstadt, connecting him with any conspiracy.

"I am innocent of conspiracy," said the General, hoarsely.

And then Judge Gildersleeve said: "As I have already told the jury, this is not a question of religion. Spiritualism was not in any sense on trial, and I took pains to instruct the jury that you stood on the same plane before the law as any other defendants. The jury convicted you because they were convinced by the evidence that in your art dealings with Mr. Marsh you were not honest. It satisfied them, as it did me. I have studied this case very carefully, and I must say that I can find in it nothing which calls for leniency. There is much to aggravate your offence. You

have dragged down in shame the sacred tie of marriage, with an open and brazen mockery of a high spiritual marriage that almost passes belief. Beyond her false pretences, the female defendant has added a denial of her mother with a brazen and unnatural hardihood which, in all my long experience with criminals, I have never seen equalled. I can find nothing to mitigate your punishment, save the very strong recommendation of the jury, which it is my duty to heed."

The judge said he would take into consideration the prisoners' two months in the Tombs. He would remit the \$500 fine, as they had no money, and he would sentence each to the penitentiary for six months.

When he had finished they turned away without a word, and were hurried to the Tombs. Wednesday afternoon they join the regular squad which sails for Blackwell's Island.

Mr. Marsh will pay the counsel fees, but have nothing more to do with the Diss Debars. He admits that Ann O'Delia is a great fraud, but holds to the belief that she is a great medium.—*N. Y. World*, June 17.

The incidents of this trial are a disgrace to New York civilization. The suppression and distortion of evidence in the press reports, the contemptuous or scurrilous reference to spiritualists, the imprisonment of Dr. Lawrence and his son, without a particle of evidence against them, in cells at the Tombs more offensive by far than the Black Hole of Calcutta, are disgraceful to the city. It is probable that the libel suits instituted by Dr. Lawrence may teach a lesson to reckless scribblers.

It is a curious illustration of the blind partizanship of mankind generally, that not a single spiritual paper gave its readers any correct idea of the infamous and criminal life of Ann O'Delia Salomon, while not a single paper, on the other side, gave its readers any just idea of the evidence of her wonderful mediumship.

BEECHER'S SUCCESSOR.—May 27, 1888. Rev Lyman Abbott, D. D., accepted the permanent pastorate of Plymouth Church today. At the close of the morning sermon he said that, when he took the temporary pastorate, he had no idea that he would be called to remain permanently. The nearly unanimous action of the church Friday night had determined him to accept a position which he as well as all others knew he was not completely fitted for."

MRS. F. O. HYZER, whose eloquent discourses have done so much to elevate and refine the sphere of the Spiritual rostrum, is now residing at Ravenna, Ohio, from whence she can respond to invitations to lectures which are not too remote.

War or Peace? Voice of Psychometry.

The German Emperor, the conciliatory Frederick, has passed away, according to the psychometric prediction of Mrs. Buchanan, four months ago, that he would not last beyond the early portion of the summer. How utterly worthless was the diagnosis of the fashionable English surgeon, Sir Morell Mackenzie, who receives a princely income for his blundering opinions.

The accession of Emperor William revives the European war scare. The brilliant quidnuncs who send dispatches across the Atlantic, the generals who look on the pessimistic and dangerous aspect of events, and the American politicians, guided by the newspapers mainly,

have repeatedly anticipated war in Europe, when the wiser voice of psychometry, through Mrs. Buchanan, pronounced it impossible; and the proclamation of the new Emperor has renewed their apprehensions.

To-day, June 20, the war scare has arisen in force, and to judge of its value, I submitted the new Emperor to the searching psychometric investigation of Mrs. B., who touches without seeing, and pronounces without knowing, the object described. The following were her expressions, accurately reported :

"This is a public character. It is not one I know much about. He seems a foreigner. There is something in the character that is stubborn. I cannot say I admire him. There is good deal of pomposity and love of power. He feels his dignity wonderfully. He has been looking forward to his position for a long while. I feel that this man has a great amount of self-importance, and would not take any insult or any dictation from anybody. He wants his own ideas and ways in everything. I can't help thinking this must be the new Emperor. [No matter; give his character]. He will endeavor to have the people feel that he is their friend, but there is a great deal of aristocracy about him. I think his policy is peace, but he will not stand any menacing talk from other nations. He has fight in him, and has a very peculiar, arrogant nature. He is not as good as the Prince of Wales. There will be a sputtering for a while, and a great deal of dissatisfaction with him; but I think it will be his policy to live amicably with all nations, though he may not be as conciliatory as his father. There is no intrigue about him; but he is proud, arrogant, and self-willed — though I do not think he will get into war. I think Bismarck will keep him from it.

"It does not look like war. He will be excited against the Russians, but I do not think it will produce war. There will be a great deal of agitation and dissatisfaction among the nations. They hardly know what they want. They are overflowing with bile, but not going into war. He will endeavor to keep up his dignity, and give his people a good ruler. I think he will in time favor education. I do not think he will be oppressive, for that would be bad policy. The general character of the government will not be changed. He may concede some things to the people, and respect the old Emperor's policy. I think he will keep on good terms with Bismarck, and his reign will be conciliatory. [Yet war is apprehended to-day.] I do not believe it.

"[But the despatch from Berlin published to-day says: 'They all predict war — the *Standard* asserting that the last barrier of peace was swept away by Frederick's death. Here, in Berlin, the talk is war. Every officer in the army is eager for it. In Paris, people worship a demagogue, because he is believed to awe the Germans. In Berlin, the talk is war, first, last and forever.' What do you say?]

"I don't see any war. Preparations and menacing talk will not amount to war. His wife is humane; but is not so much of a politician as his mother. He has a stubborn will, but would be influenced by able advisers."

College of Therapeutics.

The tenth session of the College of Therapeutics, which ended on the 12th of June, was a deeply interesting time to all concerned. Every day brought forth an additional revelation of rare and important knowledge concerning the mysteries of life and the true art of healing, which had been preceded by a clear, practical exposition of the anatomy of the brain, more complete and intelligible than the usual instruction in medical colleges. The entire class were successfully trained in the practice of psychometry, and successfully pronounced upon remarkable characters and remote localities — describing those who lived more than a thousand years ago as well as our contemporaries. A startling event occurred one evening, when the class with great unanimity described one of the most conspicuous political characters in this country, and then, in a prophetic spirit, announced that he would die suddenly within three years. This gentleman, who was most accurately described, is now in the full vigor of an energetic and successful life, and if this prophecy is fulfilled it will be a remarkable illustration of psychometry.

In the application of electricity, the class were made familiar with the proposition unknown and denied in medical colleges, that medical potencies can be conveyed by electricity. The class being arranged in a connected circle, the potencies of various medicines were sent through the entire company, and distinctly felt by each, thus demonstrating what will hereafter be a very important feature of medical practice — the control of disease by imponderable influences without the actual administration of drugs.

In the concluding exercises, the most interesting of all, there was an exposition of the basic philosophy of the universe and the laws of expression in oratory, heretofore partially revealed by Delsarte, without the knowledge of its scientific basis, which was especially interesting to students and teachers of the Delsarte system in attendance, one of whom has published a fine exposition of the Delsarte system, but readily recognized the superiority of a profound science over the best efforts of empirical genius. The class, assembled from distant regions, united heartily in the following expression:

SENTIMENTS OF THE CLASS.

“The undersigned, students of the College of Therapeutics, speaking in behalf of more than a hundred others who have attended the instructive and eloquent lectures of Professor Buchanan, with satisfaction and delight, feel it their duty to inform the intelligent public of the marvellous discoveries in the constitution of man, which have been not only lucidly presented, but positively demonstrated by experiments in our presence, in which we have actively participated. These discoveries, which have been presented only in medical colleges and before scientific committees and which have had as yet, a very limited publication, are regarded by the enlightened physicians and medical professors who have attended the demonstrations as by far the most important in the whole history of medical science, as they reveal the heretofore unknown laws of the brain and nervous system,

and introduce many new methods in medical and electric practice, which, we believe, will ere long be represented by a medical college of a high order.

"We make this publication to attest the fact that we, in common with all others who have had the pleasure of witnessing the demonstrations of Dr. Buchanan in therapeutic sarcognomy, psychometric diagnosis and electro-therapeutics, regard them as beyond the *shadow of doubt* and as surpassing, both in philosophic importance and practical utility any physiological discoveries of the present century, *and laying the foundation* for a truly scientific system of therapeutics.

"Boston, June 9th, 1888.

LESTER A. HULSE, Lowell, Mass.

EDMUND B. MYERS, York, Penn.

WM. E. WHELOCK, Moline, Illinois.

CHARLES H. SIMS, Boston, Mass.

A. J. SYMES, Cleveland, Ohio.

R. G. MAXWELL, Resaca, N. C.

H. A. CAMERON, Folkestone, England.

ALICE M. DENKINEJER, Boston, Mass.

ANNIE M. CLARKE, New London, Conn.

ADALINE E. COLT, 199 Main St., Hartford, Conn.

A. KNOBEL, Louisville, Kentucky.

J. P. CHAMBERLIN, S. Weymouth, Mass."

"Boston, June 9th, 1888.

"Presented to Dr. J. R. Buchanan, as the unanimous voice of the *class* of the above date."



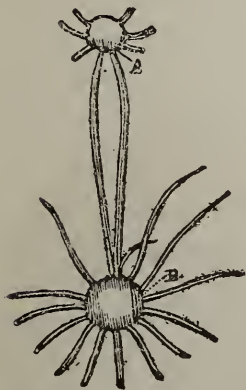
By reference to the above engravings, the reader will better understand the following chapter on the Intellectual Region of the Brain. The frontal organs give projection from the ear forward and extending over the face. The Deliberate region is indicated chiefly by breadth of the forehead and the sensitive region by the breadth behind the eyes, above the cheekbone, from the eye to ear.

Chap. XIII.—The Intellectual Region of the Brain.

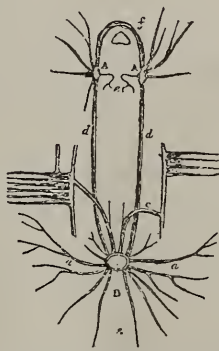
Fundamental plan of nervous system, illustrated by crab, oyster, slug, and insects — Power corresponds to development — Divisions of the sensitive and motor systems in man and animals — Dependence of the sensitive perceptive system on the anterior vital — Relation of the intellectual organs to the occipital — Doctrine of CORRELATION — Frontal development of Caucasian, Mongol and African — Contrast of beaver and fowl — Region of Perception, Intuition, Shade, Light, Form, Size, Distance, Weight, Color, Sense of Force, Order, Calculation, Tune, Hearing, Language — Sensibility and its numerous subdivisions, including impressibility — Influence of Sensibility on character.

The fundamental conception of a nervous system is that of an apparatus to receive impressions and another apparatus to produce action, the former guiding the latter. By means of the two the animal recognizes its environment and acts to adapt itself thereto or to improve it. In the simplest forms, as in the oyster and crab, the two structures are distinct and widely separated. In the crab, for example, the anterior (supra-oesophageal) ganglion, A, which corresponds to the intelligent brain and receives the sensitive nerves, is connected by two slender threads to the posterior or thoracic ganglion, B, which supplies the muscular system and is much longer, corresponding to its strong muscular system.

In the oyster, the posterior ganglion, B, enabling it to voluntarily close its shell by the adductor muscle, is relatively large, and its limited intelligence or sensibility belongs to its small anterior ganglia, A, A. It is said that the shadow of a passing boat will cause the oyster to close its shell.



Nervous system of the crab. A. Cerebral ganglia. B. Pedal ganglia, or spinal cord.



Nervous system of oyster. (Garner.) A. A. Anterior ganglia. B. Posterior or branchial ganglion. a. a. Branches to mouth. c. Duct to gills. d. d. Connecting trunks. e. Transverse filaments, uniting anterior ganglia. f. Arch over œsophagus.



Nervous system of the common slug. (Baly.) A. A. Cephalic ganglia. B. B. Branchial ganglion. c. Pedal. n. Pharyngeal.

In the common slug we find the two anterior cephalic ganglia, A, A, above the œsophagus and the inferior or sub-œsophageal ganglion, B, B, sending nerves from C through the locomotive muscular system, and from B to its limited respiratory system. (The small ganglia, marked D, supply the pharynx.)

From the small brains or ganglia of insects and mollusks we can learn but little of development, yet we see the superiority of their physical force to their intelligence in the superiority of the posterior ganglia, and we may also discover the increased development of the anterior ganglia when greater intelligence is developed. "It is (says Sir Samuel Solley) an important fact in relation to the function of nervine, that the brain of the perfect insect or imago is very much larger than that of the caterpillar. The butterfly is endowed with very perfect organs of sense

and locomotive powers, which enable it to roam from flower to flower, and perform the important office of reproduction: its organs of vision are large and complicated. The poor caterpillar has comparatively imperfect organs of sense, and has but one office to fulfil, namely, to procure food and convert it into nourishment for the development of larger nervous centres, and a more highly endowed animal. By reference to these woodcuts, the student will observe, in fig. 21, the two little

Fig. 21

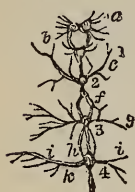
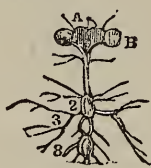


Fig. 22



Fig. 23



cerebral ganglia, scarcely larger than the œsophageal or respiratory." (Fig. 21 shows the larva full-grown, two days before changing to the pupa state. Fig. 22 shows also the head of its nervous system, thirty days after changing to the pupa state; and Fig. 23 shows the development of the perfect insect, *Sphinx Legustri* — the butterfly — (after New-

port). There are other important changes, but I present merely the superior extremity, to show the increase of the cephalic ganglia or brain in the change from caterpillar to butterfly.)

To quote from Mr. Newport: "In these inferior Myriapoda [many-footed crawlers] in which the power of locomotion is distributed equally to every segment of the body, the brain itself forms but a small proportion of the whole nervous system, and the faculties of sense are less perfect than in insects; while the nerves of organic life, and their ganglia, are nearly equal in volume, as in the *Julus* [resembling centipedes and sometimes called gallyworms] to the whole brain or organ of volition. The very reverse of this is the case in insects. In those in which the faculties of sense, more especially of vision and smell, and the power of voluntary motion are carried to their greatest extent as in volant insects, the gregarious Hymenoptera, Neuroptera, and Lepidoptera [such as bees, wasps, dragon flies and butterflies], the volume of brain bears a much larger proportion to the rest of the nervous system, and the ganglia of organic life a smaller. This is more especially the case in the perfect insect, in which the volume of brain is not merely relatively but actually increased in size during the changes from the larva to the perfect state; thus leading to the inference that the importance of the visceral nerves is gradually diminished in proportion as those of action, volition, and active existence become augmented."

Thus does the structure of insects and worms illustrate the law applied first by Gall, that the development of all parts of the nervous system corresponds in size and structure with the energy of its functions. The application of this law to the study of man carried him so far beyond the medical faculty that they could not keep pace with his powerful mind.

This separation of the sensitive from the muscular-active system can be traced throughout the animal kingdom, although they are not so simply and widely separated in the higher orders. In man, the cerebellum or physical organ is situated inferiorly and posteriorly, and the energetic or reactive portion of the brain, as shown already, is situated behind a vertical line erected from the cavity of the ear, while in the spinal cord the sensitive and motor faculties are in separate columns, although their demarcations are not yet absolutely ascertained. Their relative position is not the same as in the brain, the motor power being more anterior and the sensitive posterior. But if we recollect that the spinal column throughout the animal kingdom is nearly horizontal, we perceive that the motor function is inferior and the sensitive superior, as in the brain the strictly physical forces are inferior, while the emotional, including moral sensibility, are superior. We recognize the posterior part of the superior region in man as energetic, although it is not strictly muscular, because it sustains the energy of the brain, and is thus a source of power. Analogy would suggest that the posterior columns of the cord, though not really muscular, may have something to do with combining and regulating the movements.

The sensitive and active, or anterior and posterior regions of the brain in man, though distinct and even contrasted in function, are, nevertheless, so closely united in action, so uniformly co-operative and closely associated in all the affairs of life which require their harmonious and synchronous co-operation, that we cannot fully understand either in an isolated manner. On the contrary, the study of the cerebral organs gives us a clearer idea of the unity of the human constitution differing materially from the old phrenological scheme. Thus, for example, there can be no action of the frontal or intellectual half of the brain without the synchronous or prior action of the occipital half, for without the latter there is no vital force, circulation, muscularity or life.

As flower and leaf depend upon trunk and stem, so do intelligence, sensibility and refinement depend upon the vital energies which belong to the posterior half of the brain, which sustain the pulsating heart, the breathing lungs and the digestive viscera. As it is impossible to develop the dense foliage of the beech and the copious flowers of the apple-tree without a substantial trunk, so it is impossible to develop the mental energy of the forehead and the generous flow of benevolence and humor without the elements of the posterior brain, which originate physical power, strength of character, energy and will, giving power to every mental and physical endowment. A feeble, timid, vacillating, indolent and nerveless character cannot manifest any great intellectual power, or attain any success in intellectual studies. An act of the will is necessary to every intellectual effort, and without the concentrative power of will the mental faculties are helpless. Sir Isaac Newton claimed for himself no intellectual superiority but in the power of concentrated attention.

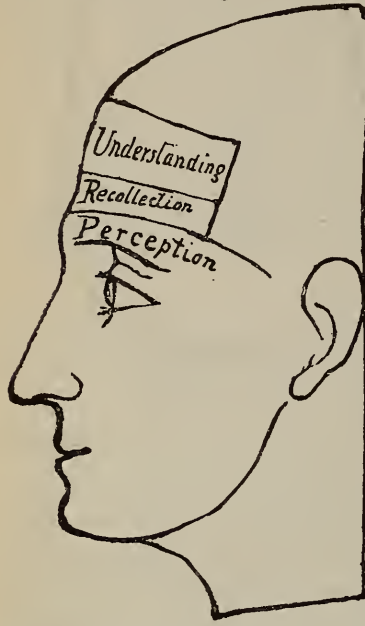
In addition to the general relation between the elements of character and the intellectual powers, there is a specific relation between each anterior and its corresponding or correlative posterior organ, and this antero-posterior CORRELATION OF ORGANS is one of the most important discoveries ever made in psychology, as it explains, not only the operation of our own minds through the correlation of faculties, but the correlations of different minds which determine the laws of social intercourse.

It is not possible, therefore, to determine the intellectual capacities of any individual by looking at his frontal development alone, as has been heretofore supposed by phrenologists. And, indeed, any close observer must have seen many examples of superior intellectual power with a forehead by no means remarkable or even apparently below mediocrity; and, on the other hand, persons with very conspicuous foreheads who were not at all remarkable for intellectual power.

Let us first look at the classification of the frontal organs of intellect, and then at their occipital correlations, upon which they depend for their energy of manifestation.

The intellectual organs may be divided horizontally into — 1, those of the brow at the base of the front lobe; 2, those of the middle of the forehead; and 3, those of its upper portion. The organs of the first group are devoted to physical perception by the

eye; but, if we extend the group back from the brow through the temples, the perceptions are also by the sense of hearing and the sense of feeling. The middle range of the forehead is that of Memory,

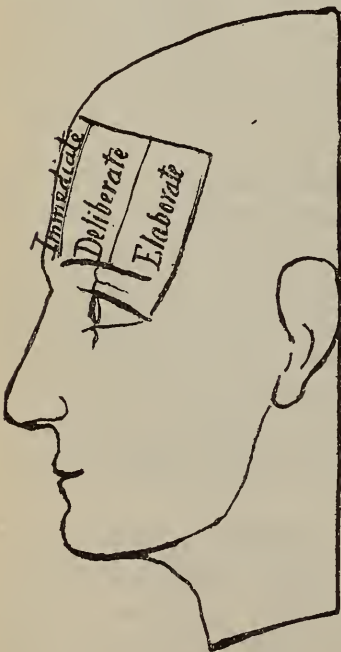


and continuing beyond the angle of the forehead we pass into a contemplative region of Meditation,—dreaming, composition, and invention,—all dependent on Memory.

The upper range of the forehead is the region of Understanding—of comprehensive views and reasoning capacity, based upon the perception and memory of the lower organs.

The intellectual region may also be divided by vertical lines into three groups. The horizontal division is based on the distinction between physical and supra-physical perception. The vertical is based on the distinction between the exterior and interior operations of the mind. The exterior relations of the mind to nature are those of immediate perception—not only of physical objects in the lower range, but of their nature and

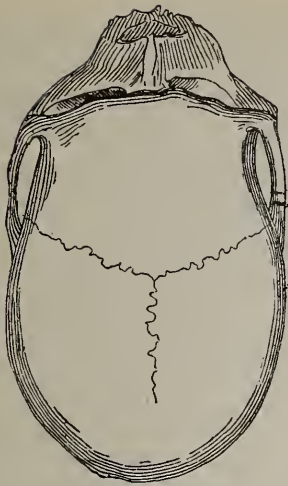
tendencies in the higher range. The interior relations of the mind, in which we reflect, combine, plan, invent, calculate, and produce the works of art and literature, belong to the external portion of the forehead, running into Ideality in the temples. The nearer an organ lies to the median line, the more external and immediate are its relations to nature; and when we pass from the median line to the internal aspect of the front lobe, we find the region of Intuition, which appears to be in the instantaneous possession of knowledge upon any subject that can be grasped. This faculty so thoroughly penetrates the nature of things as to perceive their potentialities,



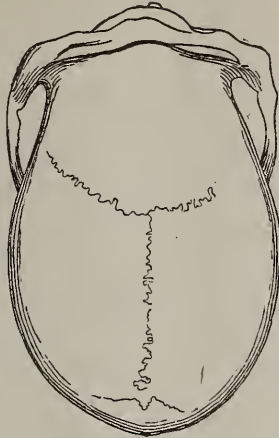
and the results of their properties and powers in the future. This internal region, therefore, relates to the actual, now and hereafter; while the external region of the forehead relates to the possible—the conceptions in the human mind which may become actualities by an effort, and the combination of multiform causes in nature, by which certain results may be produced.

The organs of the median line naturally precede the exterior organs, as belonging to a lower stage of development. Animal brains project at the median line of the forehead—man only having a broad front lobe. This breadth, which gives the creative power, is characteristic of the more civilized races, and Sir William Lawrence, in a work published early in this century, illustrated the difference of the Caucasian, Mongolian and

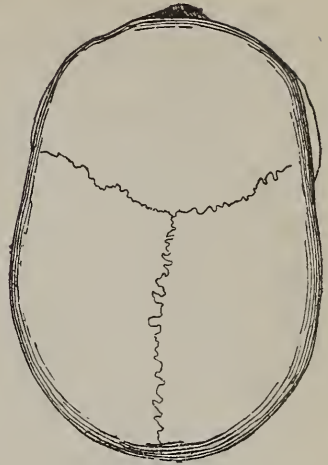
African varieties by a superior view of three characteristic skulls,



AFRICAN



MONGOL



CAUCASIAN

in which the Caucasian front lobe covers the bones of the face more completely than the Mongolian and African.

The same contrast may be observed when we compare in like manner the front lobe of the ingenious beaver with that of the common fowl, which is almost destitute of contrivance.



BEAVER



FOWL.

With these views of the divisions in the intellectual group, we may designate the three horizontal strata as the organs of Perception, Recollection and Understanding.

The vertical groups may be described as Immediate, Deliberate and Elaborate. The median group is thus perceptive, and the mental action becomes more deliberate, meditative, ingenious, systematic, constructive and profound, as we recede from the median line.

In the old Phrenology, the lower organs were considered perceptive and the upper reflective, which is not an exact statement, as the upper organs at the median line have quick perception (running into intuition), and take on the reflective, reasoning and meditative character as they approach the temples. The organs that give breadth to the forehead give a capacity for combination of ideas (which is a reflective process) in Order, System, Calculation, Invention, Composition, Ideality, Ingenuity and Scheming. The lower range along the brow may be called perceptive, as it relates chiefly to visual perceptions, but its perceptions become more complex externally and assume the character of Order, Calculation and Tune. Thus the lateral or exterior portion of the lower organs originates, not the simple perceptions of hasty observation, but the more complex ideas which require a more attentive consideration of the object.

Let us next consider the organs from within outward and from below upward. At the root of the nose, running in upon the median surfaces of the front lobes, we find the intuitive group of faculties manifested in psychometric perception or knowledge of character, and clairvoyance. This, a region of very spiritual intelligence, which

brightens and sustains all the perceptive faculties and mingling with the common phenomena of daily life gives a brightness, quickness and penetration to our perceptions, which is marvellous indeed. Hence come the quick appreciation of character at sight and the marvellous skill displayed in some cases by swordsmen, marksmen and walkers of the tight rope. All sudden, delicate and extreme powers of perception are sustained by this spiritual region. Its pathognomic line points outward and brings us into relation with all things around us. In this interior region lie the higher or intuitive intellectual powers of animals, which often display a knowledge of localities far superior to that of man. The dog, the cat, and the pig will find their way home when a man, under the same bewildering conditions, would be entirely lost. If there is anything in clairvoyance corresponding to common vision, it must be by means of the ultra violet or actinic ray, which has a sympathetic relation with the organs of the median line. The clairvoyant and psychometric faculties are more delicately and perfectly shown when they supersede those of common perception and act in connection with the co-operative organs of the somnolent and meditative region. The entranced subject usually displays a clairvoyant and psychometric power above his ordinary capacity.

Adjacent to this clear-seeing region at the inner angle of the eye is the organ of SHADE, which adapts the eye to perception in conditions of dim illumination or darkness, as clairvoyance is entirely independent of light, and for the exercise of the intuitive faculties it is best to darken the apartment, or to shut out the light by closing the eyes. The nocturnal vision of animals is due to this organ, and persons who are deficient in it have difficulty in travelling at night, or reading in a dim light. The faculty of Shade produces Nyctalopia, or night vision — the light of day being unsuited to it.

Adjacent to the organ of Shade, and vertically over the pupil of the eye, underneath the brow, lies the organ of LIGHT, which might be considered the essential organ of vision. This directs the mind to the bright, as the organ of Shade directs it to the dark, features of all objects; and by the two, Light and Shade, all objects are represented to the mind. The white paper and black ink may make a perfect picture of everything visible, except colors. Forms and magnitudes are determined by the arrangement of lights and shades; hence the organs perceptive of form and magnitude are adjacent to those of Light and Shade, from which their perceptions are derived. Light without Shade, produces Hemeralopia, or day vision alone. Immediately above the organ of Light the function is modified into a perception of color or quality of light.

The organ of FORM, at the inner end of the brow, conceives all ideas of forms and objects of every kind. It was originally recognized by Dr. Gall as a sense, or memory of persons — *Personen-sinn*; and as this part of the brain at the median line is lower in position than the other organs of the brow, which lie upon the arch of the eye socket, he believed that its development tended to force the eyes further apart, and to depress the inner angle of the eye, giving the

eyelids an oblique position. He admitted, however, that he had found the memory of persons very strong, when the eyes were neither far apart nor obliquely situated, which is the common form of the Chinese. The eyes of Germans are said to be so much wider than those of Americans as to require a different and wider arrangement of glasses for vision which is not, so far as I know, accompanied by any superior memory of persons or faculty of form. My own opinion is, that the width between the eyes depends, not upon the brain, but upon the breadth of the ethnoid bones, which lie exactly between the eyes, and that the oblique position of the eyelids is irrelevant. The organs of physical perception, lying on the supra-orbital plate of the eye socket, tend to grow directly downward, and thus depress the brow upon the eyes, their smaller development leaving a greater space between the brow and the eye. In accurate observers and good workmen I think we find the brow near the eye. The growth of the brain at the root of the nose would be more likely to affect the form of the brow than that of the eyelids. This growth is conspicuous in the head of Psyche, and the Greek form of head generally, and is an expression of the intuitive region.

The memory of persons recognized by Gall belongs to the internal portion of the organ of Form, being associated with the sense of character in the face perceived by the psychometric faculty. The sense of forms or objects generally, whether small or large, belongs to the blending of this organ with Size and Distance. Form and Distance make the geographical faculty, or knowledge of places and their bearings.

From the minute perceptions of the organ of SIZE we rise, in going up, to the grander perceptions of the organ of DISTANCE, which has heretofore been called Locality, or knowledge of places, a title which is not incorrect. While this organ gives a capacity for knowing and recollecting places, it does not produce the passion for travelling, which it guides, which is due to the restless locomotive impulses of the occipital base of the brain, which are not content in a quiet, settled life. The lower occiput gives an impulsive, inquisitive spirit, and the central base of the brain a turbulent restlessness. These make the traveller and hunter, while the breadth at Tranquillity, and the prominence of the organs of Understanding, give a more sedentary disposition.

Between the organs of Size and Distance, and those of Light and Color, comes the organ of WEIGHT, which gives a conception of external forces, the weight, momentum, strength and solidity of all objects, — conceptions which are intimately associated with that of magnitude, but essentially different. The faculty is essential in architecture and mechanism, to insure stability and firmness of construction. It gives an exterior perception of forces, while the organ of the SENSE OF FORCE, at the exterior angle of the brow, gives the conception of interior forces, exerted in our muscular system, and consequently produces dexterity in all we do, whether as to the stability of the body, or the dexterous use of the hands, without which one cannot attain much manual skill in any art. This is an

illustration of the general truth, that organs near the median line have a more exterior, and those at the side of the head more interior, operation.

The organ of the sense of Light, immediately above the middle of the eye, runs into that of COLOR, which appears in the brow. Its name expresses its function, the recognition of colors. Its deficiency produces the color-blindness which so often disqualifies railroad operatives, that they cannot distinguish the colors of signals. Some cannot even distinguish the contrasted colors, red and green. Many can recognize only two or three colors. The deficiency is much more common in males than in females. A small portion of the organ of Color at one side gives a more delicate perception of vital conditions. Passing upward, the sense of color changes into one of undulatory or vibratory action, passing into a conception of moments or of time, as measured by such undulations and ultimately into a conception of greater and unlimited time, reaching grandly into the past.

Next exterior to Color comes the organ of ORDER, which recognizes symmetry, equality and exactness or arrangement, objecting to confusion and disorder. It seeks mechanical and artistic perfection, and is tributary to Calculation, Invention and Ideality. It occupies the exterior end of the brow, at the origin of the external orbital process, and immediately behind this process comes the organ of CALCULATION or NUMBER which perceives numbers and their relations. The marvellous powers of this faculty in such as Zerah Colburn and George Bidder look almost like intuition. Colburn, when six years old, could answer promptly such questions as how many seconds in eleven years, or what is the square of any number of six figures; but the faculty declined as he attained manhood.

The organs of Shade, Light and Force are at the base of the perceptive group, adjacent to the eye, around which lie Form, Size, Distance, Weight, Color, Order, Number, TUNE, HEARING and LANGUAGE. The sense of Hearing, though not marked on my bust, is located at the junction of Tune and Language, to which it is tributary. The faculty of Tune gives the talent for music, in which it is aided by the faculty of Time, which gives rhythm, and the faculty of Sense of Force, which gives delicate execution.

The faculty of Language is marked behind the external angle of the eye, a position which corresponds to the posterior inferior convolution of the front lobe and the adjacent portion of the anterior extremity of the middle lobe. This is the location in which pathological anatomy has demonstrated the seat of the faculty of Language, as its disease interferes with the faculty of speech and writing and the memory of words. The general consent of the medical profession has been given to this truth, but medical authors have generally neglected to give due credit for the original discovery to Dr. Gall, who ascertained the fact among his first observations. Gall mentioned the prominence of the eyes as the chief indication of the development of the organ, thus locating it a little farther inward than I have marked it; but he also observed that breadth behind the eyes was an indication of the development. His observations were

correct, for the interior location has a function of intellectual character so analogous to Language that its inclusion was not deceptive.

From the organs of Language and Hearing, extending backward along the upper margin of the cheek bone, we locate the organ of SENSIBILITY, which is the seat of general feeling and touch.

The existence of cerebral seats of the external senses was overlooked by Gall and Spurzheim, yet is as certain as that of any other function. This defect early attracted my attention, and I endeavored to overcome it by the observations of craniology. In the first three years of my cranial studies, from 1835 to 1838, I thoroughly satisfied myself that the visual faculty was in the brow above the eye, the auditory faculty in the temples behind the brow, and the sense of feeling in the temples extending back from the sense of hearing. I have had no occasion since to change my conclusions from craniology, but have found them fully confirmed by experiments on the brain and by psychometric exploration.

The sense of Feeling may be considered an external as well as internal sense, since it gives us information of many objects, and in that portion of it which I have called Impressibility, it receives impressions from medicines, and from the vital forces of human beings or animals, which give a vast amount of knowledge, and constitute an important part of psychometry.

The investigation of the organ of the sense of Feeling requires delicate psychometric capacities, and in 1842 I made a very thorough investigation of the brain by means of a very delicate and acute psychometer, whose perceptions have been verified ever since. Behind the organ of Hearing, which recognizes atmospheric vibrations, we find the more delicate senses which recognize the imponderable elements (supposed to be also vibratory). Galvanism, magnetism, static electricity and caloric are perceived by fibres grouped together in semi-circular arrangement, in the midst of which is the optic sensibility which tends to make the eyes delicate, irritable and intolerant of light. This portion of the temples in producing photophobia is accompanied by a great increase of general sensibility and impressibility. The sensitive and inflamed eyes, when first affected, may be promptly relieved by dispersive passes over this region, or sponging it with warm water.

The most anterior portion of the sense of Feeling, below the sense of Hearing and the posterior part of Language, is occupied by the senses of Smell, Taste and Touch, at the upper margin of the cheek-bone — the latter being the most posterior behind the organ of Language, and the former the most anterior, below it. Between the senses of Taste, Touch and Temperature, lies the Hygrometric sense of moisture. The Electric, Thermal and Hygrometric faculties make us keenly sensitive to the conditions of the atmosphere. In morbidly sensitive conditions we are powerfully affected by variations of the temperature, moisture and electric conditions, so that we even anticipate changes of the weather. The hydrophobic sensitiveness to liquids is probably an exaltation of the hygrometric sense.

The most posterior portion of the sensitive tract is the seat of the

Respiratory sense, which recognizes the necessity of air and produces the most intense excitement when its claims are denied, as the region of Sensibility runs into that of Excitability. Inferiorly we find the sense of Fatigue at the lowest portion of Sensibility, at and below the cheek bone running into Disease, which may be regarded as an extreme form of sensibility tending to prostration and suffering, when unwholesome influences are present.

On the other hand, the highest form of Sensibility, located in the highest portion of the organ, behind the faculty of Tune, is the sensibility to the nervaura or emanations of the nervous system. This may be called IMPRESSIBILITY, as it enables us to be affected by another's presence or contact, and to feel all his mental and vital conditions. It is, therefore, a basis for the psychometric faculty as applied to persons or medicines, co-operating with the intuitional faculties of the interior of the front lobe, which perceive without any link of connection with the object. Impressibility passes upward into a dreamy somnolent region, the source of the phenomena of hypnotism and a great variety of psychic phenomena.

The faculty of Sensibility, when unduly predominant, produces a feeble, sensitive and rather timid character, easily deranged in health; but when duly controlled by the regions of Heroism and Health, it produces only the degree of sensibility necessary to warn and guide us in the preservation of health, and is a most important hygienic faculty to those who study and regard its admonitions as to food, clothing, exposure and habits.

The upper portion of the Sensitive region, adjacent to Modesty, produces a feeling of general sensitiveness to all mental impressions, and its upper posterior portion is concerned in all feelings of ardent voluptuous pleasure, while disturbing and painful impressions affect the posterior inferior portion of the organ. Thus there is a great variety of sensibilities in different portions of this organ, which need not be reckoned as distinct senses, since they are in one group, and have their common instrument in the sensitive nerves. A minute exploration might show other divisions than these, and relations to different parts of the body.

This review completes the survey of the perceptive region, which brings us into relation with all things around us, subjects us to their influence, and becomes the inlet of all influences and impressions by which human development is achieved, except those which come direct from the over-soul of the universe to the interior of the brain. By the exercise of these faculties, man continually increases the materials of knowledge; but without the higher intellectual faculties he fails to perceive relations and laws, to understand what he knows and increase his wisdom for the conduct of life. Mankind being on the animal plane, have a vast amount of knowledge or learning with a very small amount of wisdom. The age of wisdom has not yet arrived.

GULLIBILITY.—The gullibility mentioned in this number of the JOURNAL received a new illustration in the Boston Theatre, Sunday evening, June 24. A very large audience assembled to witness a contest between Kellar and a *professed medium*, named Bridge, not knowing that Bridge was himself but a mechanical trickster instead of a medium. Public intelligence on such subjects is of too low a grade to distinguish between mediums and impostors. The basest impostors can attract large audiences by flaming hand-bills. As a matter of course Bridge's trick machinery was exposed by Kellar, and it is probable the show was gotten up by collusion between them.

The Sanitarium or Health Palace of Dr. Flower, on Columbus Avenue, Boston, is undergoing such extensive changes in the building under the able superintendence of PROF. HUMISTON that it cannot probably be ready for use before September or October. The new arrangements, in the way of ventilation, baths and novel medical appliances, will present a model, which is to be hoped may stimulate imitation in other public institutions. We may anticipate in this institution practical illustrations of the value of SARCOGNOMY in the art and science of healing.

ANTHROPOLOGICAL BUST.—A handsome life-size bust, showing the organs of the brain and names of their functions, with a large card containing names and definitions of organs, may be obtained from Dr. Buchanan for five dollars.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Alcyone

Published monthly at Springfield, Mass., H. A. Budington, Editor. 50 cents a year. Single numbers five cents. Devoted to Spiritual Science.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOMY—21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodas Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

BOUND VOLUMES.—Volume 1st., of the JOURNAL OF MAN neatly bound, price \$2.00. May be obtained at this office only.

COLLEGE OF THERAPEUTICS.

ELEVENTH SESSION NOVEMBER 1888.

The eleventh session begins November 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,
6 James St., Boston.

THE GREAT TRIAL. BEFORE THE BAR OF ENLIGHTENED JUDGMENT! IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✱ MAGNETIC PLASTER. ✱

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**

\$1.25 to subscribers in Europe, India, and Japan.

\$1.50 to subscribers in Australia.

NEW SERIES.

Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II.

BOSTON, AUGUST, 1888.

No. 7.

CONTENTS.

	PAGE.
THE HEROISM OF WAR AND THE HEROISM OF PEACE, -	192-195
GLIMPSES OF RELIGIOUS CONDITIONS, - - - - -	195-203
PROGRESS IN PORTUGAL, Capital Punishment Abolished - -	203-205
INSPIRATION IN ART, AS SHOWN IN THE PAST, - - -	205-210
COMPOSITE PORTRAIT OF THE MORBID, - - - - -	210-211
REV. JAMES FREEMAN CLARKE, D. D. - - - - -	211-212
THE PRESIDENTIAL CANDIDATES OF 1888, AS SEEN BY PSY-	
CHOMETRY, - - - - -	213-214
MISCELLANEOUS—Harvard College—A Correct Intuition—Slow Pro-	
gress of the Faculty—Boston Health—Progress of Women—The Inter-	
national Council—Woman's Rights in Kansas and in Harvard University	
—Progress of Dr. McGlynn—Death of El Mahdi—War Matters, -	221-224

ON THE COVER—PAGE 2: The Journal Symposium. PAGE 3: Dr. Flower's Sanitarium or Health Palace—College of Therapeutics—Works of Prof. Buchanan—Bound Volumes—Psychometric Practice—Anthropological Bust.

The Journal Symposium.

The readers of the JOURNAL, if assembled in one congregation, would make a very interesting meeting, and some of them would have very interesting remarks to make, for which the JOURNAL has no space. Nevertheless, we may have a little symposium by giving about ten seconds on an average to each to express his greetings to the JOURNAL, so that each interested reader may see that there are many others who agree with him in sentiment. The most common expression of readers is that they cannot do without the JOURNAL, but that the surrounding community has too little enlightenment to appreciate it.

A correspondent from Australia may be allowed a few minutes to send his enlightened views first from the antipodes as follows:

"BALWARRAH, VICTORIA, AUSTRALIA.

"Your JOURNAL has come with regularity, and its visits are eagerly looked forward to, for its pages bear most important matter that I have been waiting impatiently for years to get.

No. 2 has just arrived, and it is simply grand to see how the bewildering multitude of organs fall in, rank and file, according to law. You are certainly one of the favored ones of earth to be selected as the instrument for making known to the world such important and far reaching discoveries. Your "Rectification of cerebral science, correcting the organology of Gall and Spurzheim," has already enabled me to understand some developments in my own head that always puzzled me before. I do earnestly hope that you will publish a large *chart of the head*, showing your new and far superior mapping; and also a life size bust. [The life size bust is published, and sold at \$5.00.]

I have brought your name and labors prominently before the public in the city of Ballarat, in addresses before the Science Society. I have aroused some interest in the subject of Psychometry.

I am much pleased at the prospect of the JOURNAL being doubled in size.

I think I told you something of our mediumistic powers as a family; and can now say that we have advanced considerably in development. Four of us are able to feel the symptoms of others; four of us have been written through; four of us are clairvoyant; six of us are clairaudient. I often speak by spirit inspiration; spirits can hold direct conversation with me; when reading your articles lately on the correctness of Gall and Spurzheim, I had a long conversation with Spurzheim himself, who says that he and Gall heartily approve of the work you are doing, and have both assisted you in it. He also believes that you will be spared to place the matter fully and properly before the public.

When the JOURNAL is enlarged, I hope that a much larger proportion of space will be devoted to *your own invaluable discoveries* than in Vol. I., as they seem to me of decidedly greater value to the world than some of the other articles therein; especially do I hope to see the subject of *Pathognomy*, mentioned in No. 2, fully worked out in the next volume, as that is virgin ground.

With great admiration for your noble work, and intensely longing to learn as much as I can from you.

W. H. W."

The following quotations, as brief as possible, show the prevalent sentiment of the readers of the JOURNAL, whose letters are kept on file. They are worth reading for their variety of expression:

"I appreciate the JOURNAL above all other publications. — W. D. I. of Texas. Its value is far beyond money considerations. — J. W., Illinois. I appreciate your noble efforts for humanity. — Mrs. E. T., Illinois. It is far in advance of all others. — S. J. W., Ohio. Your independent scientific truths are in advance of most thinkers, and deserve to be in the library of all honest people. — J. S. W., Ohio. I am with you at any price. — Dr. J. D. M., California. Your enterprise finds in every respect my highest admiration. — M. F., California. For vigorous, clear, robust thinking it takes the palm. — T. M. A., California. I am more than pleased with it; the first two articles are worth a year's subscription. — J. S. H., Indiana. I feel it to be a great success in being able to obtain a JOURNAL to read containing such a high realm of knowledge. — W. K., Canada. I value it above every other progressive publication I have ever seen. — Mrs. S. S. P., Louisiana. I feel to thank and bless you for efforts to elevate and bless mankind. Your lever will be felt through all the coming ages. — N. T. B., Michigan. I admire your thought and expression. — L. C., Kentucky.

In manliness, candor, and justice to all schools and systems of thought and religion, as well as in the grand science of which it is the exponent, your little magazine is far ahead of any other paper, either conservative or radical, with which I am familiar. — A. G. M., New York. The most valuable and truly interesting magazine within our knowledge. — J. N. & R. M. S. You have the keynote and I bid you God speed. — A. S. C., M.D., Illinois. The world grows slow but surely; may you be spared to see your teachings more appreciated. — S. M. R., New York. I would not miss a number; I consider them invaluable, and hope you may live long to send enlightenment to us hungering mortals. — Mrs. A. L. N., Utah. Your highly instructive and supremely edifying JOURNAL. — D. O., New South Wales. Your JOURNAL seems to be the only thing that will satisfy my mind. — L. C. J., California. It gives knowledge not obtainable elsewhere. — W. B. K., Rhode Island. I have been more than pleased with it so far. — J. C., M.D., Ohio. I hailed your system as a priceless treasure. — H. W. M., Pennsylvania. It is like a mine of gold to all. — Mrs. S. C. S., Vermont. Until I learned of the JOURNAL OF MAN I found no response to the aspiration and ambitions of my soul. Now I see the light. — J. E. P. C., Minnesota. I would like to know more of your soul-elevating teachings. — C. S. W., Penn. The JOURNAL OF MAN is more appreciated than anything I read. I consider it the most advanced and most instructive publication in the world. — E. L. D., Texas. Our prayers are that you may live long, and your light may shine. — L. C. R. Your star shall shine brighter and brighter as the years roll on. — L. G., Vermont. Your elucidation of the inspirational faculties is worth a year's subscription. — N. G. S., Minnesota. Your JOURNAL has a great deal of solid food for thought. — Mrs. J. A. J., M.D. In which I am much interested, as in all that comes from your talented pen. — G. Z., Odessa, Russia. Eagerly I look forward each month for the JOURNAL, and regret much that it was not enlarged this year. — A. E. B., California. I cannot do without the JOURNAL. — J. R., Ohio. We like and admire the JOURNAL immensely. — S. S., California. I regard it as the best and most useful, and calculated to do more for the uplifting of humanity than anything I have had the pleasure of reading. — J. H. S., California. I feel much grieved and disappointed that circumstances have prevented its enlargement. — J. E. McD., Missouri. I miss the anthropological article more than anything else. — N. C., M.D. It is worthy of being enlarged fourfold. — H. E. R., New Mexico. I will do all I can for it. — R. W. C., New York. I cannot well do without it. — W. E. H., California. Wishing you all the success your work merits, which is immeasurable. — Mrs. E. B. C., California. I have been a subscriber to your JOURNAL OF MAN as far back as 1849. You have taught me much; I am with you in thought. — G. B. N., Ohio. Your mental eye is singularly strong and clear. — D. E., M.D. A periodical so filled up with good things as the JOURNAL has been. — G. W. K., Ohio. It is well worth \$2.00. — T. M., California. I think the truths which it teaches are of the highest importance to mankind. — M. V. G., Canada. Humanity is much in need of the thoughts advanced by it. — H. F. R., Indiana. Great will be your reward hereafter. — L. B. S., New York. My brotherly appreciation for you, and my humble appreciation of your profound scientific character. — S. E., M.D., England. It is a great help to me. — H. A. A., Michigan. In drawing on my own experience, I find much to confirm the truth of which you have given a glimpse. — N. P., M.D., Pennsylvania. Representing the most advanced thought of the age. — C. C. S. This is the best thing I have found yet. — C. M. F., Wisconsin. I am much pleased with your manner of handling the subject. — H. A. C., Pennsylvania. I admire the magazine very much. — Mrs. O. F., New York. It is a JOURNAL of inestimable value to me, and has no peer. — Mrs. M. C. H. I esteem your efforts as a luxury, as well as a mental need, and rather than do without the periodical, I have concluded to drop off two other very good papers. — E. D. B. Your JOURNAL is the grandest and most profound exponent of the true philosophy of life ever presented to me. — W. B. F., M.D. It is a feast of fat things. — G. W. K. Be it yours to correct the errors. — L. L. S., Iowa. I would be glad if you could enlarge to double its present size, and weekly instead of monthly. — Mrs. L. A. D., Texas. My wife is more than gratified with the JOURNAL; she is delighted. — G. W. G., Connecticut. Sincere regret I felt about your decision to postpone the enlargement. That you may live long to bless humanity as heretofore is the earnest prayer of M. F., California. Your lecture on mind

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

AUGUST, 1888.

No. 7.

The Heroism of War and the Heroism of Peace.

War is not all brutality and ferocity. It involves a generous surrender of life and all that makes life attractive to the supposed demands of patriotic duty. "I see them on their winding way, Above their ranks the moonbeams play," is the language of the poet — but it is a way that leads to fatal diseases, wounds, suffering and death, for which there is no adequate return. Costly and terrible is the strife; desolation and poverty are its chief rewards, except when freedom demands the sacrifice, as in the American Revolution — then a sacred memory remains.

Their shivered swords are red with rust,
Their plumed heads are bowed,
Their haughty banner, trailed in dust,
Is now their martial shroud —
And plenteous funeral tears have washed
The red stains from each brow,
And the proud forms by battle gashed
Are free from anguish now.

Rest on, embalmed and sainted dead!
Dear is the blood you gave —
No impious footsteps here shall tread
The herbage of your grave.
Nor shall your glory be forgot
While Fame her record keeps,
Or Honor points the hallowed spot
Where Valor proudly sleeps. — *O'Hara.*

Why, alas, why is it, that when millions are willing to lay down their lives to satisfy the rivalry of nations, or sections of any great country or political parties, or to gratify national animosities, so few are willing to risk either life or comfort, or even the noxious superfluities used only for ostentation, for the achievement of far nobler purposes? How many are willing to peril their lives to conquer our country's greatest and most murderous foe, intemperance; or to conquer the brutality, poverty and crime, that result from the lack of a true education?

How many are willing to toss into the treasury of benevolence their useless superfluities, to aid in the establishment of "The New Education," which would place America far in advance of all the nations that have lived and died without advancing more than a snail's pace the progress of humanity.

"O, thinkers to-day! 'neath the light that is brought
From yonder fair highlands of bliss,
Ye stand by the wonderful ocean of thought,
On your brow is the Infinite kiss.

At your feet lie the gems that the tidewaves bestow,
 As onward they roll in their ebb and their flow—
 The pearls that are balm for humanity's woe—
 The joys that so many souls miss." — *Emma Train*.

In the "New Education" the pathway is plainly pointed out for the redemption and elevation of the race. Its statement is so clear that it wins the admiration of all who read it. But who in the quiet times of peace, when the almighty dollar is our god, is meditating seriously upon the redemption of humanity?

Not the millionaires—they are seeking additional millions; not the editors—they are seeking to magnify their journals, and sail before the breeze of popularity; not the legislators—they are seeking to *follow*, not to lead, the multitude; not the literati—they are obeying the primary impulses of a false education, and also endeavoring to float with the tide of popular opinion. The mighty magnets that draw mankind along, draw them downward, not upward. The greatest magnet is GOLD, which is an ever debasing power, to stimulate avarice and deaden every noble sentiment. The other magnet is the embodied stolidity of the multitude, politely called public opinion, or "*vox populi, vox Dei*," but more correctly called by Douglas Jerrold, "the average stupidity of mankind." Yes, the "average stupidity" is the proper word for that blind attachment to all that has been inherited from an ignorant past, and that sturdy opposition to new ideas, which, unable now to resist them by fire and sword, resists them by official scorn and the social cold shoulder.

The greatest change in the basis of philosophy, in the enlightenment of science, and in the renovation of religion and morals that has ever been suggested to mankind, is embodied in the new Anthropology, to which millions will hereafter look as the dawn of a new civilization; but who in society to-day has either sufficient amplitude of soul to realize its power to bless humanity, or sufficient moral courage and disinterestedness to devote life and all its means to the introduction of the new era?

War has its heroism, when the tiger elements of humanity are roused, and the battle-field of Gettysburg will long tell to future generations the wild heroism of the blue and the gray, when they rushed in mighty battalions to the carnival of Death. Their marble monuments will speak to a remote age; but where, alas, will be the monuments to the heroes of peace. They have not been erected, for the heroes have not appeared. The race of Apostles and martyrs, who could stand alone and die alone, without the whirlwind power of the multitude to bear them on, is a bygone race. The pulpit knows them not, the forum knows them not. College and church are on a lower level, and send forth their pupils, not to noble and heroic lives, but into the turmoil and swirl of ambition and avarice for selfish ends, to crown a life of rivalry and grasping accumulation with an old age of heartless ostentation, that insults the poverty and misery on which their lordly mansions look down.

The age is not *destitute* of peaceful heroism, but it is dormant and

unenlightened. It has been drugged into paralysis by the colleges, the theological seminaries, the atmosphere of trade and fashion, and the benumbing power of half-paid toil. There are women by thousands, who, if led into the work of social redemption, would be as heroic and self-sacrificing as ever were the Sisters of Charity in times of pestilence; and there are men, too, who need only to be enlightened, and if the JOURNAL OF MAN can reach these worthy souls, the truth shall be made clear to their apprehension.

"Therapeutic Sarcognomy," the "Manual of Psychometry," the "New Education" and the College of Therapeutics are sowing the seed for future harvests that shall cover the earth.

Lo! the world is rich in blessings:
 Earth and ocean, flame and wind
 Have unnumbered secrets still
 To be ransacked when you will
 For the service of mankind.
 Science is a child as yet,
 And her power and scope shall grow
 And her triumph in the future
 Shall diminish toil and woe;
 Shall extend the bounds of pleasure
 With an ever-widening ken,
 And of woods and wildernesses
 Make the homes of happy men.

Standing still is childish folly,
 Going backward is a crime;
 None should patiently endure
 Any ill that he can cure.
 Onward! keep the march of time.
 Onward! while a wrong remains
 To be conquered by the right,
 While oppression lifts a finger,
 To affront us by his might;
 While an error clouds the reason
 Of the universal heart,
 Or a slave awaits his freedom,
 Action is the wise man's part. — *Mackay.*

Glimpses of Religious Conditions.

The American people have to face the question whether public unsectarian education shall be maintained, or whether, by enlarging the power of sectarian Catholic schools, the future of this country shall be surrendered to the hereditary foes of every species of liberty. A Catholic University is founded at Washington, starting with \$300,000 and expecting to run to many millions, of endowment. Its founders feel the spirit of the age encompassing them around — an age in which the Pope has lost his power, is unable to make any one kneel in the streets or to punish a heretic — an age in which all Mexico has overthrown its church and France is in a semi-hostile attitude — and with their old Jesuitical skill they talk smoothly in the language of freedom. Bishop Spalding talks of freedom and tolerant co-operation, as if he were a Protestant — as if it were not the invariable rule of his Church, often proclaimed, to crush all heresy by force in blood wherever it has unrestrained power.

The power has departed. It dares not say to Dr. McGlynn, as of old, "May the Father who created man curse him! May the Son who suffered for us curse him! May the Holy Ghost who was given to us in baptism curse him! May all the angels, archangels, principalities and powers, and all the Heavenly armies, curse him! May the Son of the living God, with all the glory of his majesty, curse him! and may Heaven, with all the powers which move therein, rise up against him and *damn* him!" &c., &c., to the end of the long-drawn-out Anathema Maranatha. This is ended, but the same organization, unchanged in heart, retains its grip upon humanity, and the sectarian school is the bond to perpetuate that grip. In the address of the Rev. Father Chiniquy, the ex-priest, to an immense audience that crammed Music Hall in Boston, he said that Protestants were asleep on this question; but the Church of Rome never slept, and in ten years America will be ruled by Rome. But it cannot be. Catholicism decays in the sunshine of liberty, and the superstitions that are decaying even in Italy and Mexico cannot flourish here. The attempts that some priests have made to bully their congregations, and threaten or excommunicate members for not supporting the Catholic schools, will increase the spirit of rebellion, which sustains such men as McGlynn.

Even in Catholic Canada, the proposition to erect a colossal statue of the Virgin Mary, in Montreal, excited such a storm of opposition that the Archbishop has withdrawn the proposal. The Pope's interference in Irish politics against the policy of the League is doing much to weaken his hold on the Irish.

The agitation against Catholicism continues in Boston at the Tremont Temple. Rev. James M. Gray had the most enthusiastic applause of his large audience on the 8th of July. He said that the story of the Inquisition is never to be forgotten—that the *Western Watchman* advocated punishment for heresy and that the *Boston Pilot* had said there could be no good government without the Inquisition, wisely designed to guard the true faith!! Nevertheless, the church has tact enough to appear to conform to the spirit of the times, and the address of Bishop Spaulding at Washington, in reference to the Catholic University, contained sentiments of wonderful liberality for a Catholic.

As for coming changes, the Rev. H. O. Pentecost said, in an address at Boston: "Theology will never again be what it was before Charles Darwin lived and died. Orthodoxy will never again give birth to another Calvin, and theism will never raise another Parker. The new thought may retain the old name, but theologians will never be able to think again in the old ruts."

The sternest form of Orthodoxy, that maintained by the Presbyterian Church, feels the spirit of the age and is changing its aspect.

The drafting committee of the Presbyterian Church of England has revised the old cast iron Westminster Confession, reducing the thirty-three chapters to twenty-three, putting them into plainer and less ferocious expression. They do not now say that for total depravity mankind are "bound over to the wrath of God and curse of

the law, and so made subject to death, with all miseries, spiritual, temporal and eternal." That is all left out. The predestination to damnation is substantially abolished, as they say "God willeth that all men should be saved and come to a knowledge of the truth, and that the gospel of forgiveness and eternal life is freely offered to all men." They even say that Christ came to save the whole world. What a revolution in theology is this. They have even advanced towards evolution, changing their old six days phraseology to the following:

"God was pleased in the beginning to create the Heavens and earth, and through progressive stages to fashion and order this world, giving life to every creature." Verily, the world moves.

It is common to vaunt the superiority of Christian nations, and to refer to national character as an evidence of the merit or demerit of a system of religion. To some extent the theory may be true, but in reality, character depends far more on the hereditary organization and qualities of a nation, than upon its religious faith. The modern European is substantially the same as the barbarian Germans, Gauls, Goths, Angles and Picts, who had not heard of Christianity, and in many cases we find unnumbered millions, who, without Christianity, have led kinder, gentler, worthier lives, than the people of Christian nations. The native Americans of Mexico and South America were as lambs before the wolfish Spanish Catholic invaders. Japan and large portions of Asia present a more peaceful and harmonious population than Europe.

The moral code of ancient Egypt, judged from the "Book of Redemption," was superior to that of the Jews. The confession presented for the Spirit covers many virtues, such as: "I have not murdered"; "I have not committed adultery"; "I have not stolen"; "I have not blasphemed"; "I have not reviled the face of the King or my father"; "I have not told falsehoods in the tribunal of truth"; "I have not calumniated the slave to his master;" "I am pure"; "I have not privily done evil against mankind"; "I have not afflicted men"; "I have not caused fear"; "I have not told falsehoods"; "I have not withheld milk from the mouths of sucklings"; "I have not been idle"; "I have not played the hypocrite"; "I have not corrupted man or woman." Finally, the Egyptian code has a virtue never dreamed of in any other, and certainly not practised in Christian churches — "I have not multiplied words in speaking"! What a happy deliverance it would be, if all who speak and write in English, whether in sermons, prayers, books, essays, speeches or private gabble could be subjected to this law.

How were Christians once taught to hate Mahomet and the Moslems — to despise the "unspeakable Turk," and yet how do the characters of the two parties compare? An old traveller, A. Y. E., writing in the , *Golden Gate* says: "The truth is, the 'unspeakable Turk' is just as far ahead of his Christian surroundings in true civilization, as the ancient Greek was beyond the Goth. During many years in the Levant, I was never overreached by a Turk. Cheating and swindling were considered exclusively Christian or Jewish virtues, both obeying the divine injunction 'to spoil the

Egyptians,' — 'to spoil' being a strictly scriptural verb, is recognized throughout Christian Europe as divinely justifiable in its application to the 'unspeakable Turk,' who would be abandoned to Russia's rapacity in a moment, if it were not for the 'balance of power' problem.

"During years of commercial intercourse in the Levant, I always received the kindest courtesy. Hafiz Pasha, then Governor of Constantinople, the exigencies of my business requiring it, procured for me an imperial firman to pass the Bosphorus day or night, at any time when my ship was cleared at the custom house; and my clearance was always ready, even if the last bale was discharged at midnight, so that no detention might arise, but every facility be afforded for the successful prosecution of my infant enterprise, to wit: the conveyance of merchandize in our fleet of screw steamers between Mediterranean ports — these the first that had navigated those seas.

"Certainly European, and even Republican officials might advantageously take a lesson in commercial courtesy from effete Turkey. The 'unspeakable Turk' does not harass commerce. His simple *ad valorem* fiscal laws are readily understood; his officials are polite; his ports are free. Alexandria, Smyrna, Constantinople, Erzeroum, Sinope, and Trebijonde are (or were) absolutely free of port charges, except trifling light-house dues; without vexations, exactions, or arrogant seizures for trifling or technical fiscal violations; no red tape bandying from one insolent official to another; but, on the contrary, every courteous facility afforded for the encouragement of commerce.

"The 'unspeakable Turk' might also be advantageously considered in his treatment of women. Unmolested, they, with their children, troop through the bazaars of their cities, or enjoy their picnics on the Asiatic banks of the beautiful Bosphorus, on the 'sweet water' above Scutari, or on the European side towards Therapia; utterly safe — no hoodlum's life would be worth an hour's purchase that dared molest them — and, although they can not participate, except in a screened gallery, in the religious ceremonies of the Mosques, neither are they expected to spend their time and exertions in church fairs, for the benefit of a priesthood who afterwards, by a vote of 249 to 173, expel them from their Conference.

"The Turk is kind to his dependents, and polygamy, although legal, is not universal. Hafiz Pasha told me that he never had but one wife. He introduced his children to me, whom he appeared to regard with the tenderest affection. A welcome visitor at the palace, I had opportunities of seeing much of Mussulman life. The brother of my purser, Margosfian, was the Pasha's dragoman, who had instructions to furnish me with a Kavass, when I desired to visit the Mosques, or other institutions not otherwise accessible to the Giaour. On all sides I found courtesy; I saw no rowdyism; and certainly a Turkish city will compare favorably under any aspect with the Christian cities of Europe or America.

"To be sure they do not disturb non-communicants and sick people with the clanging of the Sunday bells; although the Muezzin, from the minaret, may call the faithful to their prayer, yet their civilization,

so far as I could observe, was infinitely superior to the wretched Greeks and Russians in their neighborhood. They do not persecute the inoffensive Jew that finds a safe asylum in their midst; they never burn heretics by the thousands; how then do they deserve the *soubriquet* bestowed by the 'G. O. M.' and his obsequious echoes? Simply this, that the 'unspeakable Turk' repudiates the Christian three Gods with innumerable prophets, finding each one sufficient. 'Allah il allah.' 'God is great; there is but on God, and Mahomet is his prophet.' He does not advocate, injustice as Christians do; he is not cruel; he is not discourteous and insolent to his inferiors and dependents; he is not a hypocrite.

"In conclusion, I will quote from the *Encyclopædia of commercial anecdotes* on 'Mohammedan Mercantile Morality:': 'In some of its phases Mohammedan mercantile morality exceeds in its scrupulousness that of any other people, whatever their religious character or creed. A mercantile firm in Salonica had bills to a large amount on the principal inhabitants and merchants of the place, which, with their books and papers, were destroyed by fire. On the day following a prominent Turk, who was largely in their debt, went in person and told them that, having heard their papers were destroyed, he had brought a copy of his account with them, and fresh bills for the amount due. This example was followed by all the Turkish debtors to them; and it does appear to be intimated that this course was one that they had ever learned from the Christian traders in their country.' Might not these Christians learn a good lesson from even the 'unspeakable Turk?'"

A manly race behaves well under any system of religion, but a weak, credulous, impressible and ignorant population are liable to every form of superstitious folly. There never was a better demonstration of this than the recent outbreak in Spain, which is thus described by a correspondent of the *London Chronicle*:

THE RELIGIOUS CRAZE AT MALAGA.—"Your readers may remember that some time ago I drew attention to a very remarkable phase of religious fanaticism in the little village of Torlox, in the province of Malaga, which led to a State prosecution. The devotees of the religion, I may call to mind, took it into their heads, or, rather were led to believe by their leader, a woman who declared herself a prophetess, that the highest form of religion was to conduct the mundane affairs of this life in the simple garb of Adam and Eve before the fall. This was bad enough, and led, as I have said, to the intervention of the Crown; but it was not their only divergence from the ways of ordinary mortals, another portion of their doctrine being to inflict upon themselves wounds in the hands, breast and feet, such as are shown in representations of the crucifixion. They also burnt all, or nearly all, their worldly possessions, in the belief that a higher power would provide them with food. Their behaviour, indeed, was such that, as stated, the Government felt called upon to interfere, and a day or two ago a number of leaders of this strange sect were put upon their trial. Already the most extraordinary revelations have been made, apart from what may be called the spiritual manifes-

tations which these misguided people declare have been made to them. The most interesting feature in connection with the trial has been the experiments in hypnotism which have been made on the defendants by medical specialists—this being the first time hypnotism has been resorted to in Spain in the interests of justice.

“In nearly every case the defendants proved to be ‘good’ subjects. Many of the experiments tried by the doctors were of the most extraordinary character. One of the accused, for instance, when in a state of hypnotism, on being ordered to perspire, broke out almost instantly in a state of profuse perspiration, while another, who was ordered to ascend a very high mountain, being the while in an ordinary room, behaved as if he were actually climbing, his breathing becoming difficult and his heart beating violently. When this man was told that he had reached the summit, and might rest awhile, the symptoms of exhaustion gradually disappeared. Others were pricked with long pins, and gave no evidence of feeling what was being done to them. The trial will last several days longer, and will probably result in merely nominal punishment being imposed upon the accused, who, for the most part, seem to be merely harmless, weak-minded people.”

The *Chronicle* says, editorially: “A few months ago a woman, a native of the village of Torlox, declared that the Virgin Mary had appeared to her and had ordered her to preach a new gospel for the salvation of mankind, as the end of the world was at hand. The woman’s story seems to have been believed without hesitation, and soon the whole village was in a state of religious frenzy. The woman preached in favor of the abandonment of earthly possessions, and advocated a return to the mode of life and habits of primitive man.

“During the height of the frenzy a large fire was lighted in the village, into which the converts to this fantastic superstition threw their valuables, furniture, and clothes; men, women, and children dancing and shouting around the fire in a state of nudity. Warned of what was going on, the local gendarmerie arrived only just in time to save the infants from being thrown into the fire by their frenzied mothers, and to prevent the houses of the villages from being set on fire.”

The ignorant and degraded peasantry of Russia have furnished material for a large number of crazy sects: “About twenty-five years ago a new mystical sect appeared in Russia, called the ‘Jumpers.’ The principal dogma of this sect is the descent of the Holy Spirit upon believers. This descent takes place only upon the elect during religious meetings, and takes place continually only upon two or three persons in each meeting. Habitually it occurs only at the end of a meeting, when all have been suitably prepared by prayer. The signs of His presence are chiefly an unusual pallor of the face, quickened breath, then a swaying of the whole body, then the persons begin to tap rhythmically with their feet, and then follow jumpings and violent contortions, and in the end they fall heavily to the ground. All this does not always follow in the same order. Some of the be-

lievers sway, and then, springing on the benches, begin to jump. Others fall from the benches to the floor, and there remain stretched out for a whole hour or more. Others march around the table with theatrical stride shaken by hysteric sobs. And while twirling in their places, throwing themselves about, falling on the ground, or raising themselves again, they retain a fixed look of great solemnity and seriousness imprinted on their faces. The meeting ends with a fraternal greeting, the teachers and apostles embracing each other and then retiring to the opposite sides of the room. Then the brothers and sisters come to them successively, throw themselves on the ground three times before them, and embrace them three times. This fraternal greeting lasts sometimes an hour or two, and the number of kisses each brother and sister receives reaches a hundred or more."

The ignorant population of Italy, Spain and Mexico supplies all the conditions for every species of imposture. Lately in Guadalajara, Mexico, a Spanish adventurer told the rich merchants that he could transform the baser metals into pure gold. He readily formed a stock company and got the money advanced, and having secured that, he left the city.

The European news states that "The priest of the village of Canicatti (Sicily) a Sunday or two ago preached a sermon upon the terrors of the Inferno, and in the midst of his discourse he suddenly stopped and exclaimed in tragical tones, 'Ecco il diavolo!' And there, sure enough, was seen standing near the pulpit a very fierce-looking demon, all black, with two great horns on his head and a long tail trailing upon the floor. In an instant there was a panic among the superstitious congregation, and in the struggle to reach the doors many women were injured, while others became ill from sheer fright. The judicial inquiry which at once followed plucked the heart out of the mystery. The priest, thinking to give 'actuality' to his sermon, had got up one of his acolytes in the semblance of the devil of tradition."

In the most enlightened communities the materials of fanaticism may be found. A despatch to the *N. Y. Herald* of May 17, from Atlanta, Ga. says: "The Salvation Army is playing sad havoc with family circles in Atlanta, and no end of divorce suits among respectable people have grown out of its presence here. Numbers of petitions have been sent to the chief of police and to the mayor, and even to the governor, to force the army out of town, but all to no effect, and the Salvationists march the streets nightly. W. S. Withers, a prominent business man, who owned large iron works in the city, has become so infatuated with the army that he has quit business entirely, having put out the fires in his furnace and closed his shops."

In a more enlightened population superstition shows itself in dogmatism. Thus, in England, Spurgeon, the leading preacher of London, says, in opposition to the Baptist Union, which is more liberal: "If God had intended progressive theology he would never have given us a book; or, if he had, he would have made an arrangement

for successive editions. The mouth of the Lord hath spoken it ; that settles it. They may speak about it as being stereotyped if they will. So it is ; but when you have reached perfection you cannot go beyond it. Moreover, the book which contains this gospel was sealed, sealed in the most solemn manner by this closing sentence, ' If any man shall add unto this book God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his name from the Book of Life, and from the holy city, and from the things which are written in this book.' I regard, therefore, the gospel of our Lord Jesus Christ to have come to us an absolutely perfect thing, and to abide like the God who gave it, without variableness or shadow of a turning till Christ himself shall come. I cannot perceive, as I search through Scripture, any hint given us that there would be further discoveries, and that we should improve upon the knowledge of the apostles ; but there is an intimation that there shall come in the last days mockers, walking after their lusts. I see plenty of intimations of a departure from the faith. There is not a hint of fresh doctrine having to spring up."

On the other hand, the Bishops of Manchester and Bedford are for progress. According to the *Manchester Sunday Chronicle*, the Bishop of Manchester, a few months ago, said : " The criticisms of scientists have induced Christians to examine more closely God's Word, with the result that they have discarded some old views." " The language of the Bible," added the Bishop of Bedford, in the same church on the same day, " was most evidently not intended to teach scientific truth or to help scientific discovery, but was the language of appearances, describing things not as they were but as they seemed." Yet another preacher, in the course of a sermon delivered in Manchester last Sunday, asked : " How had science served religion in regard to God?" Which question he forthwith proceeded to answer as follows : —

" It had shown them that there was no such God as man in his childhood imagined. The generalizations of science had been influential over theology, had profoundly modified its theories and conclusions until everyone of its old conceptions had become foreign to us, and impossible for us, and had fallen away. . . . Man was no more a fallen creature, laboring under an old inherited curse ; he was an ascending being, slowly working out his emancipation from the instinct of his position among the brutes."

It must be stated, however, in common fairness to these very reverend gentlemen, that their utterances of last Sunday were delivered under exceptional circumstances. Their churches were filled with members of the British Association for the Advancement of Science — men whose peculiar prejudices as to the reliability of the first chapter of Genesis had to be honored and catered for. And so, being afraid to argue the cause of Genesis against geology, the perplexed prelates adopted the desperate expedient of throwing the whole of their theological ballast overboard and of loading with the for this occasion, with a scientific cargo."

Is it any wonder, that in view of the persisting fanaticisms and the stubborn dogmatisms that are still called Christianity, though unworthy of the name, that the bold unbelievers of the *Westminster Review* say in a late issue, that the greatest obstacle now existing to the advancement of pure morality, freedom and social well-being in the United States" is "the popular religion"; and what the *Westminster Review* says expresses what many hundred thousands, if not millions, think and say, if we judge only from the language of the press. Yet, in this strife between belief and unbelief, as in most other contentions, neither party is destined to triumph, for neither party is entirely right. *Parties* are never absolutely right.

The probability is that in the coming time, the Church, having dropped overboard all its superstitions, will accept not the negations of physical scientists to which it is yielding now, but the new philosophy which comes with ANTHROPOLOGY, when, with a far more vivid faith in eternal things, a higher conception of all its duties, and a more absorbing love, it will become in reality what it has pretended to be. The doctrines of THE JOURNAL OF MAN are not the mere statements of abstract truths, but when fully developed will prove to be a guide to a noble life on earth and a glorious immortality. But cities are not built in days, and the full development of so grand a philosophy will require years.

Progress in Portugal. Capital Punishment Abolished.

(FOR THE JOURNAL OF MAN.)

The kingdom of Portugal attracts little attention from the world to-day, except as the eye of the student in glancing over the pages of history is arrested by her great achievements in the past. Yet at the present time Portugal is silently exerting a humanitarian influence which is certain in time to affect other nations, and is worthy of our attention.

The people of that country are pacific in disposition, intelligent, liberal and progressive. Their king, Don Luis, is a most liberal minded, kind hearted and extremely well educated person. He has accomplished the most difficult feat of translating Shakespeare into Portuguese. Don Pedro of Brazil, his uncle, is well known for his literary and scientific attainments, as well as the beneficent administration of the affairs of his empire.

While Spain and all countries settled by her are always in a state of ebullition, turmoil, and often bloodshed, Portugal and her great sister, Brazil, are always quiet, stable, and pacific.

When Brazil declared her independence, unlike the course England pursued towards her colonies, Portugal acquiesced, and the bond of friendship existing between the Brazilians and Portuguese is so close, that, despite all the efforts of the English to obtain an ascendancy in Brazil in commerce, the Portuguese hold their own without effort, and they are reported to have 70,000 commercial houses in the city of Rio de Janeiro alone.

Though the Portuguese use wine, a drunken person is a rarity. In the city of Lisbon, which is as large as Boston, in a year's time a drunken person is not seen, except it be some foreign sailor.

The government exercises a rigid censorship over the business in wines, and wherever adulterated or fortified wines are found, the barrels or pipes are promptly broken and the contents emptied into the streets or the sea. This, together with the fact that the people are accustomed to good wine from childhood, and thus have no inclination to abuse the use of it, accounts for their sobriety. Besides, they consider it a disgrace to take too much wine. There are nearly 8,500 Portuguese in Boston, yet there is no record in the courts of any charge against them of any grave offence, such as murder, arson, forgery, robbery, etc.

Creditable as the foregoing is to the Portuguese as a people, there is one other fact that does great honor to their humanitarian, progressive spirit, and marks a new era in the world's advancement in the path of true ethics and reform.

In 1867, the death penalty was abolished in Portugal.

It was not till the third year after, that any appreciable change occurred, and since then, year by year, murders have decreased in number till to-day they are not more than half of what they were, and are far below that of other countries, making allowance for difference in population. Switzerland followed the example of Portugal in a few years, and beneficial results followed; but we are not able to give figures. The method pursued by the Portuguese was to send the convicts to the penitentiary for three to five years, and besides attending to their religious training, instructing them in such branches of industry as would enable them to support themselves, and then sending them to their colonies in West and East Africa. This plan worked well, and in many instances these people became useful and respected members of the community in which they lived. In the Province of Angola, West Africa, there was one person of this class whom the governor-general consulted on several critical and important occasions.

In time, however, it was found that it was not for the best interests of the colonies to bear the name of being penal colonies, and the law abolishing capital punishment had worked so well, that a new law was enacted.

By this law, murderers are sentenced to twenty years in the penitentiary and are not employed upon public works, but are given a religious and industrial education.

At the expiration of the sentence they go free, with two-thirds of the proceeds of their labor to start life anew.

It is asserted that the instance is rare where one of these ever appears in court again, charged with any crime.

Portugal has succeeded so well in this matter, that recently the Italian government introduced a bill into their Parliament with the same object in view, the abolition of capital punishment.

Thus it may be seen, that in inaugurating such an important humanitarian improvement, and proving its practicability, Portugal has

solved a most important problem, and made it possible for the world to engage in a great reform, while the fact that so important a power as Italy is now moving in the same direction makes it probable that the movement may be taken up by more important European powers.

It shows what power for good may be exerted even by the smaller members of the great family of nations.

We are indebted for many of the foregoing details to the kindness of the Portuguese consul in Boston, Sr. Manuel, P. F. de Almeida, a gentleman of education, experience, and well informed in matters pertaining to his country and his people.

He claims that if one man has no right to take the life of another, neither have a number of men the right. That the shedding of blood begets the desire to shed blood, and stimulates the very crime that is to be stopped by capital punishment. Certainly the results of the abolition of capital punishment in Portugal prove the truth of his claims beyond a doubt.

BERTRAM SPARHAWK,

Late Consul at Zanzibar,

[The excellent character of the Portuguese nation is still further illustrated in the liberal legislation of Brazil, and its kindly treatment of its colored population, many of whom occupy honorable social positions. A law for gradual emancipation was passed in 1871, and in 1885 a more effective law was passed, freeing all on arriving at the age of twenty-one. Adult slaves were emancipated by purchase at a certain valuation, and societies were organized for their emancipation by purchase. But the Emperor insisted on more immediate emancipation, and during his tour in Europe, the present year, the bill for immediate emancipation was passed, under the influence of the regent, his daughter, Isabella, to whom much credit is due. The emancipated negroes are required to remain on the plantations under wages until the next crop is gathered, but no compensation is allowed to the owners. Thus 1,500,000 have been emancipated without any disorder. Slavery, as managed in Brazil, has been more humane than in other slave-holding countries.—Ed. JOURNAL.]

Inspiration in Art, as Shown in the Past.

BY A. G. MARSHALL.

It may be safely assumed that the clairvoyant and intuitional faculties are more or less active and potential elements in the accomplishment of everything requiring the use of the psychic powers, whether consciously exercised or not. And it may also be held as self-evident that these faculties are manifested chiefly on the line of each individual's most prominent mental characteristics, rising, in favored cases, to inspiration, and in others assisting the mental operations to a greater or less degree. Everyone is familiar with examples which will illustrate these statements. "Social instinct," "tact," "good judgment" of persons, characters and things, "business talent," "mechanical, musical, literary, scientific or artistic genius," are among the terms used to denote such instances by people whose materialistic way of regarding things robs the words to them of the best half of their meaning.

It is in the sphere of Art that the writer would call attention to a few facts which he has discovered through the study of its history; and he does this simply to indicate a field where minds more versed in the science of man and with better opportunities for research may bring to light much of interest and perhaps of value to the future anthropologist.

The life and character of all races and nations have been more or less perfectly reflected by their architectural, plastic and graphic arts; in some cases better portrayed and better preserved to us than by their literature. Certain nations have produced sculptors and painters whose genius has been such that the world, by common consent, has called them "inspired." This paper is in the nature of a query, partly answered by the study of one phase of the subject only, what claim some of these artists have to the appellation in its higher sense, and what benefit the anthropologist may derive from the study of their works. The point which the writer considers one of the chief evidences of inspiration in the representation of humanity* in art, and *divinity* in art as well, is one which has only been demonstrated scientifically in the present century, by Dr. J. R. Buchanan, and thus could only have been known through some intuitional faculty or special revelation to the artists who made use of it. This is, together with a lofty type of head and countenance, the truthful representation of the external appearance of highly developed organs of intuition and clairvoyance in works embodying the artists' conceptions of divine and heroic personages. The writer believes that many examples will also show, in the light of anthropological examination, a complete cerebral representation so far as is possible in marble or paint of the psychic qualities appropriate to the characters portrayed, with a perfect correspondence between the psychic and the physical attributes, though from his own limited knowledge of sarcognomy and lack of opportunity as well, he must leave the verification of this point to others. But he has been strongly impressed with the evident knowledge displayed in the correct location of the above named faculties, and does not hesitate to call this knowledge inspirational, especially when the portraits of the artists themselves are brought into evidence.

The most ancient representation of the human face and form which have sufficient artistic and scientific value to be considered in this connection are Egyptian; and it is remarkable that the earliest examples known are the truest to nature, the art of that people, after its attainment to a certain freedom and a surprising skill in superficial portraiture, being moulded and bound by priestly canon into a lifeless form, inflexible as a mummy, in which it continued for perhaps 3,000 years, until it was lost in the debasement of the Ptolemaic period. The heads of the portrait statues show but little of the higher faculties. They are calm, contented, practical, unimaginative, with, however, a breadth of temple indicative of impressibility, but as shown by the softly sensual forms of the lower face, it was an impressibility mainly in the earthward direction. The gods are either deified monarchs, or but little elevated above national type, their unsurpassed grandeur of magnitude and expression of eternal repose constituting their only claim to ideality. It would be an interesting

* Besides the arts which reproduce the human form instances in other branches, particularly in modern landscape and ancient and mediæval architecture, will afford to certain minds evidences of inspiration. But in these cases the connection is too subtle, requiring a double translation through the poetic and imaginative faculties, to be demonstrable to popular understanding.

study to compare scientifically the recently unearthed mummies of the Pharaohs with their colossal stone portraits, and to turn the light of Psychometry both upon their lives and into the mysteries of the pyramids, the titanic temples and the "eternal dwellings" where the mummies awaited resurrection. The art of the Assyrians and Persians is less worthy of research for our present purpose, being, so far as the human form is concerned, occupied chiefly with brutal characteristics and cast in too conventional a mould. The Hebrews might have left something worthy of profound study had not their religion forbade all development of Art to preserve the people from idolatry, and so turned the native genius into literature which abounds in inspired and artistic imagery.

The earliest manifestation of higher inspiration in art seems to have been on Greek soil; where later was a culmination of spiritual influx in this particular form, not again to be equalled for nearly 2,000 years, and then in a different medium of art and on Italian soil; but under the influence, however, of newly discovered Greek remains. No nation can claim to have given the world all the knowledge it has. One has contributed one branch one another. And prominent perhaps among the things with which Greek civilization may be justly credited, is an art impulse which has not yet expended its energy after twenty-three centuries, and which will doubtless continue potential so long as art endures. Who shall say that such developments as this are not directed by Divine power through ministering spirits, as much as the more directly spiritual revelations which form the basis of the world's great religions?

Of all types of the human countenance none have ever exceeded in beauty the so-called Greek. Its distinguishing characteristics are fullness and breadth of brow, delicacy of the lower part of the face, and particularly the continuance of the profile outline of the straight nose with the forehead, occasioned, not by a levelling down of the brow but by a filling up of the notch found at the root of the nose in most types, and thinness of the osseous structure of that organ and of the brow. Such a face expresses the highest intellectuality with good clairvoyant and intuitional development. That this type was not, however, constant, nor even the commonest, among the Greeks is proven by nearly all of their archaic sculptors and by many portrait busts and reliefs upon coins of later date. It seems rather to have been an ideal type, developed from the best natural models, as all of their art in its best period was ideal. One of the oldest sculptures in which prominence of the clairvoyant and intuitional organs appears as a seal of godlike character is the "Apollo of Thera," a late archaic work, in which the face has not yet attained the pure "Greek type," and in which the body, though imperfectly modelled, is yet much better understood than it ever was in Egypt or Assyria, and due prominence is given to the chest, the general form showing a dawning of understanding of true psychic expression. In the "Apollo of Canochus," known by a small copy in the British Museum, these points are more emphasized, with better modelling of the body and a much nobler type of head and feature. Passing over

other examples of progress towards the ideal, we come to the works of Pheidias, the sculptor in whom culminated the Greek genius, whose mutilated marbles, unrivalled even in their ruin, excite the profoundest admiration of modern artists and most impatient regret at the vandalism of Romans, barbarians, Moslems and Christians, which has in turn been wreaked upon these divine embodiments. Unfortunately, the heads of the principal figures in his great groups from the pediments of the Parthenon have been destroyed, but those remaining are of a most exalted type, while the headless and often handless trunks are still beautiful beyond compare. Pheidias' most celebrated works were the chryselephantine statues of Athene Parthenos and of the Olympian Zeus. These have perished, but something is known of each besides description, a poor marble statuette of the Athene having been discovered in Athens, and a coin found at Elis bearing the head and full figure of the Zeus in its obverse and reverse. The Athene shows that the original must have truly expressed the divine attributes appropriate to the conception of Minerva; while the Zeus has, even in the poor little coin relief, perhaps the grandest brow ever chiselled by sculptors' hand. The junction of nose and brow curves somewhat outward, thus transcending the Greek ideal itself, and expressing with the most majestic beauty of feature the all knowing powers of the Supreme God. It may be noted, also, that the cranium forms a nearly perfect circle in profile, its slight prominence being in the superior portion. Another discovery of great interest in this connection is the portrait of Pheidias, on a fragment of a copy of the shield of his Athene. The sacrilege of thus immortalizing his face cost the artist his liberty during the remainder of his life; but, allowing for the imperfections of the copy, it has preserved to us a valuable witness of what the great man was like. The face is distorted with the violence of the action, he being represented as taking part in the battle of the Amazons. But it is a most powerful head, with gigantic intellect, the region of ideality and all near it being very full, the perceptive region also, the clairvoyant organ marked by a fold of flesh, and all dominated by high spiritual faculties and sustained by a massive upper back brain. A grand man, truly! Who can doubt his inspiration?

Many examples in lesser degree might be given from later Greek art, though it was in a long decadence after the golden age of Pericles and Pheidias. But we pass these, and Roman art which sunk ideality and itself expired in a nightmare of realism; its last works being the portrait busts of the Roman Emperors, which in every way bear out their generally debased characters. Christian art, until the dawn preceding the renaissance, was a struggle of ideality with a pitiful poverty of skill in the means of expression. Then, indeed, was there a reincarnation of the true art principle. Among the many noted names of this bright period, let us consider briefly a few of the greatest. In sculpture we find Andrea Sansovino exhibiting in his beautiful figures of Christ and John the Baptist the gift of the divine attributes. Michael Angelo's Moses proves that he knew the true form of a prophet's head. In painting the greatly endowed masters are Leonardo da Vinci, Michael Angelo, Raphael, Titian and Murillo.

Titian's portrait shows him to have been gifted with fine clairvoyant-power, which is traceable in many of his pictures. Correggio shows little of this and its sister faculty, and his "religious" pictures, though instinct with the most refined and lovely sensuous beauty yet lack the higher qualities of psychic revelation. Rubens, also, is a master of form and color, but not of soul, and his most successful figures are of a voluptuous and overfed type. The heads of Michael Angelo's figures are very grand, notably in his holy families and the Almighty in the Creation series. The exaggeration of physical attributes, by which he expressed his stern and awful conceptions of power, will probably, however, greatly impair the value of his figures to the anthropologist. His portrait shows fine clairvoyant and probably psychometric powers. The Madonnas, Christs, saints and, in fact, all the works of Raphael are worthy of the most earnest study in connection with the portrait which his own hand has left us, which represents a seer, and almost a spirit as well as a "divine artist." Leonardo also (with less of that flame of supernatural sweetness and purity which perhaps too early burned out the younger artist's life) was remarkably endowed with inspirational faculties, as shown both in his portraits and his works. His was a wonderful brain and wonderfully well used. In regarding his world-renowned picture of the "Last Supper" we cannot escape the conviction that the perfect characterization of each disciple is the result of something more than mere anatomical knowledge and technical skill. Note the vehemence of Peter, the cowardice of Judas and the depth of feeling of John, with his brow already formed for the clairvoyant visions his soul was to enjoy at Patmos. How did Leonardo know what a seer's brow was like? Then look at the Christ. The godlike brow instantly recalls the Zeus of Pheidias, though this is a front view and the Zeus on the coin is a profile. But the formation is the same, though in the Christ superhuman knowledge and power are bowed in the depths of human sadness. How did Leonardo know what a god's brow was like? He could not have seen the Zeus. That had perished ages before, and the only copy known was found but yesterday. There is a legend that the artist was unable to paint the head of Christ because he had permitted himself to take revenge for the meanness of an evil monk by giving his features to Judas in the great picture. The night before the day appointed for the completion of the picture the artist stood helpless and despairing alone before the unfinished work. He cast himself on the ground and lay in a trance until morning. When he awoke the priests and judges were already entering the great hall; and he appeared before them in confusion, expecting to be sent away in disgrace. But, behold, while he lay as dead, the angels had come from heaven and painted the head of Christ. Perhaps his own skilled hand did the work while unconsciously controlled by the spirits who ministered to his genius.

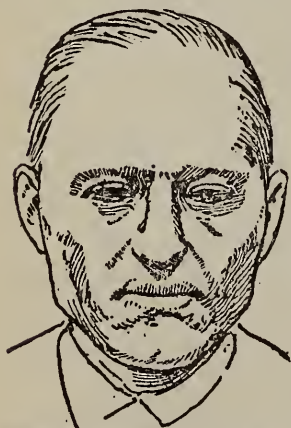
Works of the class we have just been considering are in a realm apart from the ordinary conventional conceptions of divine and sibylline beings. The lower type of art shows not the perfection of cephalic grandeur discoverable in these, but indicates the one char-

acter by a symmetrical formality, and the other by strained facial expression and weird gesture, while making both largely dependent upon accessory attributes and symbols. But the great masters seem to have come into rapport with the soul of things, and revealed the divinity they felt in forms impressive alike to the devotee, the connoisseur and the scientist. The ancients were perfectly schooled in the appearance of the finest forms of physical development in every action, from their familiarity with athletic exercises always performed nude; though, so far as we know, they had no knowledge of internal anatomy. The old masters understood anatomy but knew little of physiology. It is inconceivable that any of them knew aught of the functions of the brain, which were located, in popular belief (from sympathetic sensation explained by Sarcognomy), in various organs of the body. Whence, then, came the knowledge which enabled these men in past ages thus to give true psychic expression in their works to faculties but newly demonstrated in this day? If their works express only the qualities we have discovered, must not their authors have inbreathed something of that purer ether which is the breath of the gods?

Why should not the artists of the future cultivate their clairvoyant and intuitive perceptions, as well as those organs which judge of externals merely. These faculties all belong in one group, and the development of the central portion should strengthen the understanding of form, light, shade, color and composition, and give direction to ideality, and soul, the most sadly lacking element, to modern art.* What revelations of divine beauty might be given the world were the hand, skilled in the resources of modern technique, united with the clairvoyant and psychometric eye, under the control of a lofty ideal?

Composite Portrait of the Morbid.

The accompanying cuts made by the Notman Photographic Company of Boston, from negatives taken by Dr. William Noyes, of New York, and first published in the "Journal of Nervous and Mental Disease," represent a new application of the art of composite photography, and a first attempt, so far as is known, to secure composite portraits of different types of insanity.



COMPOSITE OF SOFTENING
OF THE BRAIN.

The composite of general paresis, or softening of the brain, is made, according to Dr. Noyes, from the portraits of eight patients — three males and five females; and the patients making up this composite were all in the second stage of the disease, when it was beginning to destroy the finer lines of facial expression.

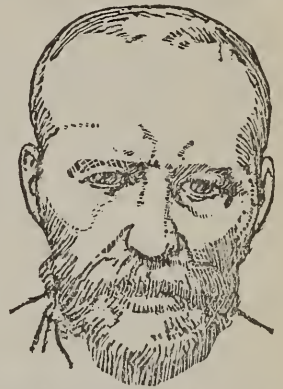
A comparison of the composite of paresis with that of melancholia — eight subjects, all

* Among the few exceptions to this general estimate of modern art, one of the most notable is St. Gauden's statue of Lincoln, recently unveiled in Chicago, which is generally pronounced by competent judges to be the finest piece of monumental sculpture in America. The impress of the intuitive and clairvoyant faculties which his history shows to have been active, is emphasized, and forms an essential part of the expression of that remarkable face.

men — will show the characteristic differences between the two diseases. The eyes of the composite of paresis have a fixed and staring look, showing clearly a diminution of intelligence, and differing entirely from the expression of the other composite, where the expression is sad and thoughtful but by no means lacking in intelligence. Of the patients suffering from paresis one of the women and three of the men had had apoplectic seizures; and the average duration of the disease at the time of photographing was, in the women, two and one-third years, and in the men one and three-fourths years.

Of the patients making up the composite of paresis, all with the exception of one woman, were in good general physical condition and able to go out walking, and join in the usual round of asylum life; and this one woman was still able to go out walking on pleasant days, but was not so vigorous as the others. — *Chicago Express*.

In these portraits that of Melancholia shows a brain capable of steady and concentrated thought, with a very morbid tendency and a great deficiency of the vital forces and digestive organs. That of Paresis shows a fulness of the animal forces, with less vigor and soundness of brain, indicated by the narrower upper region of the head.



COMPOSITE OF MELANCHOLIA.

Rev. James Freeman Clarke, D. D.,

WHO departed to the higher life on the 8th of June, has long been eminent as an author and Unitarian divine. He was the grandson of James Freeman, the first Unitarian preacher in New England. I became acquainted with Mr. Clarke at Louisville, in 1835. In Boston he has, for forty-seven years, been the minister of a liberal Unitarian society established by himself, and its creed, he said, was faith in Jesus as a teacher and master. His writings have been numerous, including "The Campaign of 1812," "The Great Religions of the World," "Orthodoxy: its Truths and Errors," "Events and Epochs of Religious History," "Essentials and Non-essentials in Religion," "Exotics: Attempts to Domesticate Them," "How to Find the Stars," besides a number of valuable essays and addresses, and the preparation of the hymn book of his church.

Mr. Clarke had a practical and utilitarian tendency, well adapted to the public mind, combined with a strong poetic and philosophic quality and a great love of freedom and justice, which made him a strong opponent of slavery and friend to the progress of woman, and occasionally an active participator in political movements. He was the firm friend of Theodore Parker, of Ralph Waldo Emerson and of Margaret Fuller, but not of the sturdier radicalism of Wendell Phillips. Not brilliant, but impressive and clear, he was trusted and esteemed and loved, and no man in his denomination had a wider

influence, or has done more good by his writings, which will long continue to be esteemed. His book on Self-culture is valuable for the young.

And yet, with all his fine qualities of benevolence and intelligence, which were largely indicated in his brain, he had not the qualities which might be expected in his position, for nature had not given them. The development of reverence and spirituality was very imperfect, and the loftier qualities which they inspire were not conspicuous in his creed and character. His religion was a refined, benevolent moralism and sense of justice; but to the spiritual, which is commonly but erroneously called supernatural, he was almost blind. He saw little or nothing of this in religious history, and was voluntarily blind to the spiritual science of the day, expressing his contentedness that he knew nothing of the future life. The revelation of the future which comes by Psychometry he neglected also, although I urged it upon his attention. It was enough for him to be the beloved moral teacher of a large society, without attempting to carry them beyond the settled convictions of the day. He had not the fearless and advancing spirit of the Apostles, for, although familiar with the truth of Psychometry, and sufficiently appreciative to express to myself his surprise at its slow progress to general recognition, he never lifted a finger to promote its progress, but expressed the opinion that Bostonians might in time become interested, and then their interest would be very great.

That Psychometry is a greater revolutionary agency for human progress than anything (or, indeed, all) that is now taught to the educated, did not inspire Mr. Clarke to give it the least aid, though no one here could have rendered it greater service. He is now in a world where he can realize his great error, and I shall appeal to him there to rectify the great error of his earth life, an error which suggests the grave question, Has a public teacher, who is trusted by the people, a moral right to withhold from them any great vital truth which he may possess, when its presentation involves neither danger nor disgrace? A suggestion from Mr. Clarke would have been sufficient to secure the respectful consideration of the subject by Harvard University; but his lips were closed. In this the learned scholar, Clarke, was a different man from the moral hero, Pierpont. No doubt he did well the task that he assumed; but how much nobler a record has he lost by that which he has left undone.

It is this moral apathy in the very conservative East which paralyzes the propagation of many a truth. Of what use is it to convince the social leaders of any truth, if they neglect or abandon it as soon as convinced. There is, I trust, a different spirit in the free West and in many of the rising generation.

The assertion is often made in reference to this class of semi-progressive—but, in fact, timidly conservative men—that they “maintained intellectual and spiritual hospitality toward all who came;” but it is not true. Men like Pierpont and Parker are very rare.

The Presidential Candidates of 1888,

AS SEEN BY PSYCHOMETRY.

The *Manual of Psychometry* has sufficiently demonstrated the reliability of Psychometry as a guide in the choice of public officials, physicians, teachers, friends and companions for life. The time must come, in the progressive enlightenment of the age, when the voice of Psychometry will be listened to by the people of the United States. For the present, it addresses only the advanced thinkers, who are readers of the JOURNAL OF MAN.

Of Mr. Cleveland and Mr. Blaine, it is not necessary to say anything more at present. They were psychometrically described in the *Manual of Psychometry*, and, in accordance with that description, I would say that the election of Mr. Cleveland over Mr. Blaine, by a small majority, was as fortunate an escape for our country, as the election of Thomas Jefferson over Aaron Burr. Of course, Mr. Cleveland is not the equal of Jefferson, except in integrity and firmness; but I believe that Burr would have made a safer and more desirable President than Blaine. The popular enthusiasm for the latter is but an additional evidence of the fallibility of popular opinion, which preferred as commonplace men as Zachary Taylor and Gen. Harrison, to the unrivalled statesmen, Clay and Webster.

Of the candidates before the people at present, I have obtained the psychometric descriptions which follow. The reader will bear in mind that the psychometer is entirely in the dark as to what she is describing — not even knowing, in most experiments, whether it is a person, an animal, a thing, or a place, until her own intuitions reveal the truth.

PSYCHOMETRIC DESCRIPTIONS.

No. 1. — “This is a male. I guess he’s a politician. I guess he’s an honest man, well meaning; but he does not seem very great or high-toned; seems rather an ordinary man — nothing extraordinary — but a man of great decision of character.

He seems like a person that has not the genius in him that he should have. He has had some kind of a military career. I think he is past the middle age, — past fifty. I think he has borne a good character. He has had his ups and downs, but is in a good position now.

[What are his views of politics?]

I think he is a strong party man. He would go a good ways to carry out a party principle. If he were President he would turn things over. He is hard to suit; would take pains to suit himself. I think he is a Republican.

He has good powers as a speaker. His career has not produced much blame. He understands himself very well. I think he must be a candidate for the Presidency, for he is looking forward to it, and expects it, and I think he is a friend to Blaine. If elected, he would be a tool for his party. I do not think he will be elected, but

it will be a close race. He will not be as good a President as Cleveland; not as careful in his administration. He is not so hard a worker."

Thinking that possibly the portrait might not do *full* justice to the subject, I made another experiment, which resulted as follows:

"I think this is a political character. He is tolerably efficient, but I do not feel any greatness about him. But he has considerable strength of character in some directions. He has a great deal of fidelity to his party and his opinions. It seems to me that he was in the war. He has been a military man and was probably a very good commander and efficient officer; but he would not be as firm and successful in a political career. I do not think his career could be censured, but there is something wanting in his character. I do not think he is much of a statesman. [What of his politics?] He seems a Republican. He could make a good speech that would read well, but could not throw much magnetism into it. [How does he compare with your impressions of Sherman? (This was after she had described Sherman.)] He is not as ambitious as Sherman, and has more integrity. He is a reliable man — free from trickery."

This was Gen. HARRISON. The expression as to not being elected could hardly be considered prophetic, as it was not the result of any care or deliberation.

The psychometric opinion of Gen. Harrison coincides well with that expressed by Gov. St. John, himself the former temperance candidate. To a reporter of the *Herald*, Gov. St. John said: "I think Gen. Harrison is a very respectable man. I don't think he is the equal in ability of Gresham, or Allison, or Sherman. I know nothing to indicate that he is not an honest man, and I have no doubt that he will be a faithful servant of his party."

The *Herald* editorially says: "Gen. Harrison may be relied upon to act with his party, not grudgingly but willingly, on all occasions."

No. 2. — "This is a different kind of man. I think he is a politician. He is a smooth kind of man; a smooth talker. He has pretty good ability, and some good ideas. But he is rather a selfish man. He is ambitious; does not aim to be second to any one. He has good ideas of management, and of foreign affairs. He is independent financially, and has a good deal of money. He is a strong partizan and Republican. He is very hopeful. He is confident of being elected to high office. He has decision and good management. He aims at the highest position. He is a good speaker, and has pleasant manners.

[How does he compare with Gen. Harrison?]

I think he is preferable as a social man. He is more agreeable than Harrison. He is very well self-satisfied as to his own abilities, and they are equal to Harrison's. He aspires to the Presidency."

This is L. P. Morton, candidate for the Vice-Presidency. Its correctness will be generally recognized.

No. 3. — "I suppose this is a person. It seems a public character. There is a good deal of intellectuality and force, but it does not seem an altogether stable mind. He seems doubting, and reaching

out for information. [What has been his career.] He has had a career that has not given him much satisfaction,—rather a stormy career. He seems like one who has spent his life in grasping after something, and many of his ideas or plans have proved shadowy, and faded away from his grasp. He has not had the success that he demands and considers himself entitled to. [Why not?] Perhaps his enemies or rivals interfered with him. He has held governmental positions, and seems like a statesman. [Of which party?] Republican. He is an aspiring man, and wants to have all possible controlling influence. But I don't think he has the ability for a very high office, which would make great demands upon him. I don't think he has been a governor. I think he is patriotic, and as to integrity, he would probably compare with other prominent politicians. [How does he compare with your description of Harrison?] I think he has a little more talent. He can make a very good speech. [How does he regard Blaine?] I think he is antagonistic to Blaine, but conceals his sentiments. There is a restless ambition about him which I don't understand, unless he is very anxious about something. I don't think he feels satisfied. [What would be his views on financial questions?] I think he would lean toward the money power or banks; but he has peculiar views of his own, which I don't entirely understand; they are too intricate."

This was senator John Sherman, lately defeated as a candidate for the Republican nomination, partly by the friends of Blaine, and partly by the Michigan candidate.

To illustrate the accuracy of this opinion, I might quote from the Boston *Herald*, which is in a good position to give an impartial opinion, and fully illustrates his grasping ambition, and his *instability*:

"Why, then, is not Mr. Sherman popular? Is it because he is too good a man for his party? We do not think any one claims this. Neither is he injured by being great to eminence, as some think were Webster and Clay. . . . The reason for this is not far to seek. He is not true to himself. He does not act out the best that is in him. He is more concerned to promote his personal ambition than to do justice to his talents for public service. . . . He cannot command the nomination of his party, as did Mr. Clay, and as Mr. Blaine has commanded it later, by invoking its enthusiasm. He works for it, therefore. We doubt if anything is to be gained by working for a nomination to the Presidency. . . . His fatal error is that if at first, when he came to their consideration, he favored what was right and what was for the benefit of the country, the longing to be President has later beset him, and has led him to change his attitude in the hope of catching votes for the nomination. He has injured himself with patriotic men by his inconsistency, and he has gained no support that compensates for it. It is the progressive men who succeed, and Sherman has refused to be progressive. Working for the Presidency seems to be incompatible with progress."

No 4.—"This seems a man. I don't know whether he's a professional man or not. He seems something like a physician, but he is not one. I guess he's a politician,—thoroughly a politician. I

think he's a writer. His ideas would be acceptable to the masses. He is rather ultra and vigorous. His ideas on governmental matters would be acceptable to many. I don't know where to put him. He may be a New Yorker. I can't place him among the Democrats or the Republicans; he seems independent. He has very humanitarian sentiments, and would favor measures to suppress evil, and help the working classes, and promote education.

He has a great deal of ruling power, and would show his independence by taking a stand against persons in high rank, — against anything he considered an infringement of right principles. He is a fine speaker, makes a telling speech. He is well read and cultivated. He has a political ambition, but he would not feel disappointed if his ambition was not attained.

I think he has lived in various places, and is acquainted with business matters. He is a splendid financier, and is, or has been, largely interested in important business matters and corporations.

[What are his views as to the currency?]

I think he is in favor of the Greenback party.

[What capacity has he for occupying an important office?]

He has fine capacity. He understands financial matters thoroughly, and would conduct them with a great deal of ability. I think he is acquainted with manufacturing operations. I think he feels hopeful, — feels that his party is increasing. He goes with a party, but is a seeker of the truth.

[What do you think of his capacities as a Presidential candidate?]

I think he would make a very good President. He is of a positive and decided nature. He would sustain those who would discharge their duties, and I think he would support the Tariff, and put some check on immigration. He wouldn't favor the banks; his policy would differ widely from Sherman's, and would favor an abundant currency. He is a well balanced man.

[How does he compare with Gen. Harrison?]

I should prefer him to Harrison. He has a more democratic feeling; is more reformatory.

This is A. J. Streeter, the chosen candidate of the Union Labor Party. His name and principles are so little known to the majority of American citizens, that the best service I can render the reader will be to quote brief passages from one of his recent addresses, delivered at Hopkins, Missouri, as follows: "The late President Lincoln, a man who came up from the people, in his strength said: 'There is one thing to which I wish to call the attention of Congress and the people, and that is the attempt to put capital above labor in the government. Labor was prior to capital. Capital could not exist if labor had not first existed; and, hence, labor is entitled to the higher consideration by the government.' This is a true principle, spoken by a true man of the people; and upon that principle as the corner-stone of our faith we propose to build another reform party. We call it the Union Labor party.

"What the lamented President Lincoln then foresaw is to-day an accomplished fact. I say to you distinctly that both old parties are

owned and controlled by the money power, and it makes no difference which one you support or is in power, the robbery will go on as before. The industrial classes must learn that they can accomplish nothing until they stop wrangling and are united as one. We now come with the olive branch and the remedy, and tell you that you have no hope save through a new party of reform.

“‘Reforms,’ said the late Henry Wilson of Massachusetts, who stood high in the councils of the Republican party, ‘do not come through the iustrumentality of an old political party, but through a new party organized purposely to accomplish them.’ Is there not something wrong, when the great agricultural interest of the country, and upon which all other industries are based, is struggling with debt and mortgages that are sinking the farmers deeper and deeper in debt as the years roll on, and until thousands are no longer able to make themselves comfortable nor their families happy?

“I believe that when neither you, nor this old gray-headed farmer, with all past experience in farming and stock raising in Missouri and Illinois, can make a dollar in the business, there is something wrong, and the conditions should be investigated.

“We demand that there shall be more money in circulation, cheaper rates for transportation, cheaper rates for use of money, and that corporate monopolies and trusts, which have been robbing us without hindrance from either of the old political parties, shall be taken by the throat and choked to death. Should not this be done? Have not both old parties failed to do it? My good Christian friends, men and women, let me ask you a few questions, you who worship Jesus of Nazareth, the son of a carpenter. If He whom you worship was on earth to-day, which side of this question do you think He would be on? Would He be on the side of the moneyed aristocracy and trusts or on the side of the industrial people? If you, in your heart, think He would be with the people then you should also be with us, or you need to be born again.

“Our platform says, ‘Arbitration should take the place of strikes.’ Is not that right? Labor strikes are unprofitable and often a failure, and disturbers of business; hence we want arbitration to take their places. Employers and employes should be compelled to arbitrate their difference by penal law.”

No. 5. — This is a man of solidity of character — of mental stamina. I think he is dignified in bearing and scholarly. He would like mental occupation. He is not a working man, but has good business accumen. I think he is philanthropic — would do a great deal if he could — would favor philanthropic schemes on a large scale. He does not seem much of a politician in the sense that many are. [How is he generally regarded?] He is looked upon with much satisfaction — is a popular man. He is better adapted to professional life than business — would make a good physician. He would make a good lawyer — a *splendid judge*. He is a man of exquisite judgment — would be good in any capacity. I think most probably he is a judge. He is a man that would take a high rank and his opinions would be received with great respect. He has had a good career, free

from censure. He knows his worth, but does not over-rate himself. [What do you say of his politics?] I think he is Republican. [How would you like him for President?] He would make a good President—very thorough; he would fill the place very creditably. [How does he compare with Sherman and Harrison?] He would make a better President than either. [How with Streeter?] He may be more astute and scholarly. He is a good man. His religious views are liberal. He would scorn intrigue or any offer of it. He is about the right age to fill a high office."

This was Judge GRESHAM, and the opinion expressed coincides with that of the public generally. There has been no mistake in public opinion in reference to him.

The manuscript of the foregoing opinion having been mislaid, another experiment was requisite to secure an opinion, and on the 21st of June the following impressions were given after the entire seven had been described. It corresponds with the previous opinion, but adds an expression of his sentiments at the time. Of this we have no knowledge, but I presume it is true as usual.

"I feel great activity and stir—a man full of nervous energy. Something is animating him very much. He is in doubt about something.

I would place him high in the political field. He has great responsibilities. He is not afraid to assume them—would take any amount of labor. He is faithful to his party. [What party?] The Republican; but he does not feel entirely satisfied in his secret thoughts. Some movement or change in the party does not please him. It brings a feeling of vagueness to me. He is a true man, but he is fixed in the party so that he may not change.

He does not feel like a soldier, but has some rank or office. He would administer any office with integrity and nobility of purpose. He would rank among the best lawyers of the country, and would make a good judge. His decisions would be fair.

[What capacity has he for a high office?] He has a fine capacity. His methods are clear and concise—no mystifying. He acts with precision and justice. He is very cool. His friends think he is competent for the Presidency. I think so too.

[How does he compare with other aspirants?] He compares well with Cleveland—has a great deal of application. He is superior to Harrison—has more integrity than Sherman. He would not be entirely controlled by party. He knows his own worth and power. He feels competent to the Presidency if chosen, and has many friends who are warm and earnest in their praises. He is liberal in his sentiments on religion and all other matters."

GRESHAM was certainly the best man before the Chicago Convention, and it was the influence of the Blaine party that prevented his nomination.

No. 6.—This is an executive man. He is not a military man. He seems a man gifted with a great deal of energy and business capacity. A fearless man and has strong points of character. I think he has political ambition. He is an intelligent man and has occupied some promi-

ment positions in government. He does not seem a great talker or speaker, though he has talent for it. He is quite a talented man. He seems to be a great ways off from here, though in this country — that is his home. I do not know where he is now. He seems to have large interests, I do not know where, and superintends a great deal. He is not in literary labors, but practical.

[Is he much in politics?] He is in politics, but not a common politician; has not the tricks or intrigues that men use in politics — nothing of the sort. He makes his reputation and money legitimately. He has an excellent reputation, wins the esteem of men, and his subordinates like him. I think he is a Republican in politics and stands high in his party. He is liked.

[What of his capacity for the Presidency?] I do not think he has had quite enough experience. [How does he compare with those you have examined?] He is far better than Blaine, equal to Sherman in talent and better in character. He has more talent than Harrison, more executive and financial ability. He compares well with Gresham, though I rather prefer the latter. He will sustain himself before the people with increasing popularity.

This was Senator ALLISON, and the description corresponds well with the general expression of the press in reference to his public career. The psychometer being almost entirely unacquainted with politics and seldom reading any political news could not have had any preconceptions of character to mingle with the impressions. Her knowledge of public men has been derived entirely from psychometric impressions, and I have never found it mistaken.

No. 7. — I think this is a public man and a public spirited man — one who has been very much honored and respected — a man of good principles, steady and sure. I think he is a statesman. He has a good deal of political influence — is popular — has had a correct career — nothing against him. He seems mature, past the middle age and through with ambition. I don't think he aspires to any office, though he might accept it if offered. He is in independent circumstances. He is a party man, but a conscientious one. He is a good talker — can make a very able political speech on any political question. He is not dictatorial or one sided, but ever ready to listen to advice or opinions; not dogmatic, though he has fixed opinions. I think he is benevolent and genial. He is brave and courteous. He would make a very good public officer, a splendid President, a fine judge. He has legal knowledge — a judicial mind. I think he is a Democrat. I think he lives to the West. He is not young, but in full vigor, and likely to live many years. He would take care of himself and not indulge in any excess.

[How does he estimate other public men?]

He would approve of Cleveland and his acts. He does not like Blaine's principles. I think he is a candidate for high office and expects to be elected.

This is ALLEN G. THURMAN, the Democratic nominee for Vice-President, whose friends would cordially recognize the correctness of the description. Mr. Thurman has expressed a high opinion of President

Cleveland, and warm approval of his administration. The Democratic party has a decided advantage in the character of its nominees. Their opponents might have presented a ticket of equal personal merit, but have failed to do so.

Aside from personal considerations, there is not a great deal to interest one deeply in the contest. The differences of the two parties are too small to justify a fierce struggle. To reduce the national excess of hoarded taxes by lowering the tariff from 47 per cent. to 43, is a cautious measure, and the cry of free trade raised against it is a part of the usual unfairness of politicians. To take off the whiskey and tobacco taxes is a measure which the Republican party, in the days of Lincoln and Sumner, would not have tolerated—they would have called it Democratic corruption. The party has degenerated under the leadership of Blaine, and shows little radical difference from its opponent, while neither of the two great parties has taken any decisive and reformatory position on the really great questions of currency, monopoly, temperance and woman suffrage, which they have left for more progressive parties. The most surprising feature of the contest is the reversed attitude of the Republican party, heretofore opposed to whiskey, opposed to the free coinage of silver, and warmly in favor of national banks, even to the extent of Sherman's policy—but now in favor of free whiskey, in favor of silver money and opposed to favoring national banks. Such may be the platform, but that the entire party has suddenly changed is incredible.

Perhaps the nomination of Gen. Harrison may be partly explained by reference to an exceedingly frank letter written by Senator Ingalls, dated "Vice-President's Chamber, Washington, June 16, 1888," in which he says: "It does not make much difference who is nominated in my judgment. The candidates will cut but a small figure in the fight. We can elect anybody or we shall fail. The least conspicuous and therefore the least complicated may well be the best."

The *Chicago News* said: "That the nomination of Gen. Harrison had for the nonce a depressing effect on the Republicans no one will deny."

Harper's *Weekly* says: "General Harrison appears in the canvass as the representative of high and higher protection, and of free whiskey and tobacco, rather than a lighter duty upon any class of articles produced in this country. In other words, he is for an average of 47 per cent. instead of 40 per cent, and for a profuse and consequently demoralizing expenditure of a surplus, instead of leaving it in the pockets of the tax-payers." The tariff reduction proposed is less than the *Weekly* states. Chairman Mills states the average to be not 40 but 42.99 per cent.

ANTHROPOLOGY.

The 14th Chapter of Anthropology—on the Recollective Region, could not be prepared in time for this number. It will appear in September.

Miscellaneous.

HARVARD COLLEGE. — *A spirit of improvement.* — At the "class day" ceremonies of Harvard, June 22, the oration was delivered handsomely by Herman Page of Boston. Several expressions in it indicated that Harvard is beginning to be at least conscious, if not ashamed of its well known clannish exclusiveness and cold indifference to the pursuit of truth and the cultivation of the nobler qualities of the soul. Possibly Harvard is capable of slow improvement; at least, the following expressions point that way:

"'Harvard Indifference!' How often have those words sounded in our ears, till sick at the reproach we have wished them blotted from the language. What do they mean? Are we less earnest in the pursuit of truth than our fathers were? We can honestly reply that Harvard's sons never sought the truth more earnestly than now." From this it seems that the young gentleman considers the past history of Harvard his model; if so there is no hope of improvement. Again he adds: "Yet certain it is, that the world looks upon us as thinkers rather than doers of the right." The world understands you, then. Again, "How far the opinion is wrong is not for us to consider. *We know, alas too well, how far it is right.*" Again, "The danger of our growth, however, has been . . . that the evil should be accentuated by the *increase of cliques and habits of exclusiveness.*" "These faults are the curse of society at large, as much as they are *the curse of the college.* *There, as here,* men sneer at those who are more useful and honorable than themselves, because they are of a different set. *There, as here,* the work of men who are of our social position is contemptuously set aside or quietly disregarded by those who consider themselves of a higher grade. Because these evils are in the world, so much more strenuous should be our efforts to drive them from the college." "Classmates, if we have shown any individuality as a class it has been in this, — that we have made a stand against snobbishness." "*It will take years* to eradicate the spirit of exclusiveness from an institution where it exists, not only through circumstances, but also by tradition. If the ideals which we have held before our eyes are now thrown aside, our work will have amounted to little; but if we have infused into the students in college a greater desire and determination for a more democratic spirit than exists here to-day . . . our efforts have not been in vain." "We should go forth into life, not only to think, but to be, with all that enthusiasm which springs from a keen brotherly sympathy with all who seek the truth, with a determination to cast aside all false standards and honor every one who leads a manly life."

This is emphatically a new departure for Harvard, for which Mr. Page deserves credit. When I shall discover that it amounts to something more than an oratorical flourish, I shall not hesitate to mention the fact. Heretofore I have observed only the intense bigotry of the medical graduates of Harvard, and the very frigid indifference of Harvard to the most important scientific discoveries in its vicinity, — an indifference of such an iceberg quality as to make it useless to offer truth where it is not wanted. The wonder is that such an expression as "brotherly sympathy with all who seek the truth" should appear in a Harvard oration.

A leading member of the Harvard corporation was for many years aware of the truth and practicability of Psychometry. Did he ever mention the subject to his associates? I think not. Such truths are stifled in the Harvard atmosphere. Would a Harvard professor to-day desire to bring

before his colleagues any new truths far outside of their circle of ready formed opinions? or even to propose that they should listen to its exposition? Their orator truthfully says that such things are "contemptuously set aside or quietly disregarded."

A CORRECT INTUITION. — A very intelligent correspondent in Nebraska writes: "A year ago I got the 'Book of Life' by 'Sivvartha' and in some things was much pleased with it. Now, since reading your exposition, I feel confident it was the parts taken from your writings that I liked. All the time I was reading the book I had the impression the author was an impostor, and am glad to know the truth concerning it."

SLOW PROGRESS OF THE FACULTY. — The French have been making experiments on the effects of medicines on sensitives, somewhat similar to what I have been doing for forty-five years, and the transmission of medical potencies by electricity, which I have been teaching so many years, while denied by the colleges is beginning to be realized in Europe. "In *Progrés Médical*, Professor Adamkiewicz claims to have obtained remarkable results from the combined action of chloroform and the constant electric current, in facial and other forms of neuralgia. The electrode is made of hollow charcoal, into which the chloroform is introduced, and from which the current sends it into the tissues.

"That this power of penetration may be thus obtained, is thought to be shown in the fact that when chloroform is colored with gentian violet, and applied as described to the ear of a rabbit, the tissue becomes dyed.

"In the human subject, the action of the constant current and the chloroform produced a burning sensation, followed by local anæsthesia, except where the nerves are deep-seated, as in sciatica."

This, however, asserts only the transmission of substance. The transmission of potencies without substance is yet far beyond the limits of collegiate science.

Another specimen of slow progress is seen in the steady refusal of the old colleges to look into the Eclectic and Homœopathic systems of practice. The Homœopathic League Tract says: "Dr. Kellog, physician to the Homœopathic Mutual Insurance Company of New York, collected the statistics of the deaths certified to by the allopathic and homœopathic practitioners of five cities, viz., New York, Boston, Philadelphia, Newark, and Brooklyn. From these it appears that 4,071 allopathic practitioners reported 72,802 deaths, while 810 homœopathic practitioners reported 8,116 deaths. It thus appears that while the allopath loses by death annually on an average more than 17 patients, the homœopathic loses only 10. Dr. Kellog concludes: 'Had all these 80,918 cases been treated homœopathically, upward of 32,000 lives might have been saved to their families and the world.' A startling commentary this on the practice of that school of medicine which arrogates to itself the titles of 'scientific,' 'regular' and 'rational,' which affects to regard the practitioner of the homœopathic school as unscientific, irregular, and irrational, which excludes him from its societies, refuses to hold professional intercourse with him, and brands him as an ignorant charlatan or a dishonest quack."

BOSTON HEALTH. — The Boston climate is unfriendly to the lungs, as shown in the mortality from pneumonia and consumption. In the year ending July 1st the mortality from pneumonia was 706, having been 459 the year before. The mortality from consumption was 754, that from bronchitis 308, having been 250 the year previous. The harshest part of the year for the lungs is the months of March and April, which were peculiarly harsh this year.

The writer having an attack of influenza at that time which would have passed off speedily in ordinary weather, found his recovery tedious and difficult, in consequence of the depressing atmosphere. One-eighth of the mortality of the past year was due to what are called preventible diseases — diseases which show an ignorance and neglect of the laws of hygiene and sanitation, which an enlightened education may remove in the future. Meantime we must bear the penalties of ignorance.

PROGRESS OF WOMEN. — Baroness Gripenberg said in Chicago that the *women of Finland* have been enjoying municipal suffrage since 1879. There is certainly enlightened progress in that country — they are advanced in industrial education and teach carpentry and sewing to all the pupils. In the United States the last census reports 2,432 woman physicians and surgeons, seventeen architects, and forty-eight chemists, assayers and metallurgists. The WOMEN'S COLLEGE in Baltimore re-opens next September. It has bright prospects and the property is worth \$340,000. Dr. Hopkins is president. The *King's Daughters* are said to number 20,000 in the United States. *Gabrielle Desmontil* has distinguished herself in France, gaining the first prize and diploma of honor in the examination in medicine and surgery under the auspices of the Woman's Union of France. She is accomplished as a linguist, artist and musician. "*Miss Cornelia Sorabji*, who recently was graduated as bachelor of arts at the Bombay University with marked distinction, has been appointed a fellow of the Ahmedabad Arts College and has entered upon her duties as a college tutor. The Bombay newspapers notice as remarkable the fact that at a time when municipal school committees will not intrust the education of even little girls to women, a young lady is thus set to teach young men." "A New York dealer in laces is exhibiting a *specimen of lace* of an extremely delicate pattern, and so light that it can almost be blown away by a breath of air. This lace is made of steel rolled as fine as the point of a cambric needle. It is not woven, but stamped out of a sheet of low-grade steel, so that it should not be brittle. It was turned out of a small Pittsburgh mill, and sent to the dealer to show what could be done in that line. In the course of time other patterns will be made, heavier, perhaps, but certainly more tenacious than this piece. There is said to be no question as to its durability, and its cheapness would make it the most salable of all laces on the market. It may create a revolution in the lace market if rust can be guarded against."

THE INTERNATIONAL COUNCIL. — Moncure D. Conway says of this gathering: "Although the press has fairly reported the proceedings of the eight days' Council of Women which has just closed its sessions at Washington, the significance of that congress, its picturesqueness, its impressiveness, have not been fully reported in any account I have seen. Although for more than a generation I have been an interested and tolerably close observer of what is called the Woman's Movement, I have for the first time become aware, while attending these sessions, of the immeasurable work for human benefit which women have achieved during that time.

Emerson used to say that eloquence was cheap at anti-slavery meetings. The same is true of this woman's congress. I remember days passed in the Capitol listening to the eloquence of Webster, Clay, Corwin, Seward, Benjamin: since those times I have never heard speeches so impressive, eloquent, statesmanlike, as those in Albaugh's Opera House. They were free from rant, and, if sometimes touched with fanaticism, were always quiet and candid."

WOMEN'S RIGHTS IN KANSAS. — Oskaloosa, Kansas. is under petticoat government. At the last election, Mrs. Mary D. Lowman was elected Mayor and five ladies were elected to the council. There are no men in authority at all. The women are all married, highly respected and sensible. They are opposed to granting any liquor licenses or establishing billiard rooms. This is the first experiment of feminine government and will no doubts who better results than New York, Philadelphia and Boston.

IN HARVARD UNIVERSITY the highest prize (\$100) for an English essay was awarded by the judges to E. B. Pearson, and then it was discovered there was no such student on their rolls. E. B. Pearson was a young lady in the Annex provided for women. Hence she could not receive the prize. but got one of \$30 in the Annex. \$70 was the penalty for being a woman.

PROGRESS OF DR. MCGLYNN — At a large and enthusiastic meeting of the Anti-Poverty Society in New York, Dr. McGlynn said : "The worst enemies of religion were the false teachers of religion, who under the guise of their holy vestments were in reality only stealing the livery of heaven to serve the devil.

"It is the rotten, brutal, temporal power of the Pope which has been standing in the way of Italian unity and makes the better class of Italians hate the mother Church with a hate which we can only faintly feel, and small blame to them.

"In this country we have seen how the Church can stand in the way of any one who will stand out for the people."

The death of EL MAHDI, the prophet hero of the Soudan, has left no one competent to fill his place and the movement he led will probably collapse. His successor, Abdullah, calls upon the faithful to follow his lead against the infidels; but the people have suffered so much from military tyranny and taxation that it is not probable he will be able to accomplish much. The country, will be utterly ruined if the war policy is prolonged.

WAR MATTERS have been discussed in Congress. There is no occasion for alarm, although Senator Hawley wants our entire coast protected by fortifications. It will not take many dynamite guns to demolish all the navies and armies that the world can send to our coast. We are presenting a noble example to Europe, and if we had statesmen of the highest order we might use some influence in favor of universal disarmament. European nations are running the Devil's race in developing powers of destruction. England has just built the fastest warships in the world, two of which have been able to make 23 miles an hour. One of them measures 2,800 tons and her hull is made of steel. The French have got a new rifle, the Lebel rifle, which fires without smoke and outshoots anything known. At 1,200 metres it shot through a poplar tree.

America is making equal progress. The new explosive called Emmensite, invented by Dr. Stephen H. Emmens, although perfectly safe to handle, surpasses all known explosives. Three pounds of Emmensite broke off and crushed thirty-five tons of rock from a hillside. With a Springfield rifle, 15 grains of Emmensite powder drove a ball through five boards an inch and quarter thick and flattened it against an iron plate, while *seventy* grains of gunpowder drove the bullet through but four boards. Dr. Emmens thinks that with a forty foot gun he could fire *twenty-seven miles*. He has also invented a torpedo gun to fire explosives. With such weapons all theories of foreign attacks on this country are delusions.

cure and its delusions was the noblest exposure of the works of some of these latter day reformers that I have ever seen.—W. R., California. I hope that you will be able to carry out all your plans to benefit the human race.—J. A. T., Florida. I have long considered you as standing at the head of teachers of Anthropology. I am deeply interested in the topics discussed in the JOURNAL OF MAN.—A. G. H., New York. It is not half large enough.—Mrs. P. E., Michigan. It is just what liberal and progressive people need.—C. C. I., Virginia. You ought to have more space in which to expound the grand themes which engage your attention.—A. E. N., Massachusetts. Anxiously awaiting the announcement of the new Therapeutic Sarcognomy.—E. D., New York. It is a beacon light on a high tableland.—D. H., M.D., Michigan. I have been greatly pleased and edified.—G. P. B. M.D., Pennsylvania. I was a subscriber to the JOURNAL OF MAN in 1849, and would not be without it if it cost five times its present price.—M. W. B., Ohio. I am more and more impressed with the value of the JOURNAL OF MAN.—Rev. J. W., Michigan. I wish the JOURNAL were five times as large.—J. T. C., Canada.”

The Sanitarium or Health Palace of Dr. Flower, on Columbus Avenue, Boston, is undergoing such extensive changes in the building under the able superintendence of PROF. HUMISTON that it cannot probably be ready for use before September or October. The new arrangements, in the way of ventilation, baths and novel medical appliances, will present a model, which is to be hoped may stimulate imitation in other public institutions. We may anticipate in this institution practical illustrations of the value of SARCOGNOMY in the art and science of healing.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

ANTHROPOLOGICAL BUST.—A handsome life-size bust, showing the organs of the brain and names of their functions, with a large card containing names and definitions of organs, may be obtained from Dr. Buchanan for five dollars.

COLLEGE OF THERAPEUTICS.

ELEVENTH SESSION NOVEMBER 1888.

The eleventh session begins November 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Works of Prof. Buchanan.

“MANUAL OF PSYCHOMETRY”—The dawn of a new civilization—Explaining the discovery by which mankind may acquire the command of all knowledge.—“The like of this work is not to be found in the whole literature of the past.”—*Home Journal*, New York—“A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought”—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: “We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education.” Address the author.

CHART OF SARCOGNOMY—21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodas Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

BOUND VOLUMES.—Volume 1st., of the JOURNAL OF MAN neatly bound, price \$2.00. May be obtained at this office only.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the “highest living authority” on “the psychic functions of the brain” which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,
6 James St., Boston.

THE GREAT TRIAL: BEFORE THE BAR OF ENLIGHTENED JUDGMENT! IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✧ MAGNETIC PLASTER. ✧

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**

\$1.25 to subscribers in Europe, India, and Japan.

\$1.50 to subscribers in Australia.

NEW SERIES.

Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II.

BOSTON, SEPTEMBER, 1888,

No. 8.

CONTENTS.

	PAGE.
THE GREAT PROBLEMS—The Labor Question, the Catholic Question, and the Treatment of Criminals, - - - - -	225-233
PROGRESS OF CREDULITY AND CRANKERY, - - - - -	233-245
MISCELLANEOUS—Prophecy Fulfilled—The Psychometric Opinion of Candidates—Arbitration—Imperfection of Mediumship—Intuition—Position of the Reformer—Pan-Presbyterian Council—Churches and Religions—Progress of Temperance—Developing Female Muscle—Aztec Mummies—Crankery and Credulity—African Slave Trade—Economy—Voodooism in Hayti, - - -	245-250
ANTHROPOLOGY—Chap. XIV.—Recollective Region of the Brain,	251-256
ON THE COVER—PAGE 2: Works of Prof. Buchanan—Works of Denton—Mayo's Anæsthetic. PAGE 3: Therapeutic Sarcognomy—Psychometric Practice—Anthropological Bust—Bound Volumes—Dr. Flower's Sanitarium or Health Palace.—College of Therapeutics.	

Works of Prof. Buchanan.

"**MANUAL OF PSYCHOMETRY**"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge. — "The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOMY—21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnosis, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no

DENTON'S WORKS.

BOOKS AND PAMPHLETS for sale by MRS. E. M. F. DENTON, Wellesley, Mass.

OUR PLANET: its Past and Future, or Lectures on Geology, by William Denton. Illustrated. 344 pages. 12mo. Price \$1.50.

THE SOUL OF THINGS, or Psychometric Researches and Discoveries, in three volumes, by William and Elizabeth M. F. Denton. 1182 pages, 12mo. \$1.50 per volume.

WHAT WAS HE, or Jesus in the light of the 19th century, by William Denton. 259 pages. 12mo. In paper \$1.00, in cloth, \$1.25.

RADICAL RHYMES: by William Denton, 150 pages; 12mo. \$1.50.

THE INRECONCILABLE RECORDS, OR GENESIS AND GEOLOGY, by William Denton. 80 pages. cloth 40 cts., paper 25 cts.

IS DARWIN RIGHT, or the Origin of Man, by William Denton. Illustrated, 187 pages. \$1.00.

RADICAL DISCOURSES: Ten Lectures on the Deluge, Orthodoxy false; The God Proposed; Man's True Saviours; Who are Christians; Be Thyself; What is Right? Is Spiritualism True? Christianity No Finality; Sermon from Shakespeare's text; in one volume, \$1.25. Each of these lectures is also published in a pamphlet at ten cents. Also in pamphlets, the Pocasset Tragedy, Garrison in Heaven, a dream.

MAN'S RIGHTS, by Annie Denton Cridge, 10 cents.

FALLACIES OF THE FREE LOVE THEORY: by J. W. Pike, 20 cents.

The above will be sent postpaid on receipt of price. Address, ELIZABETH M. F. DENTON, Wellesley, Mass.

irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for chloroform, ether, nitrous oxide gas, and all other anæsthetics. Discovered by Dr. U. K. Mayo, April, 1883, and since administered by him and others in over 300,000 cases successfully. The youngest child, the most sensitive lady, and those having heart disease, and lung complaint, inhale this vapor with impunity. It stimulates the circulation of the blood and builds up the tissues. Indorsed by the highest authority in the professions, recommended in midwifery and all cases of nervous prostration. Physicians, surgeons, dentists and private families supplied with this vapor, liquified, in cylinders of various capacities. It should be administered the same as Nitrous Oxide, but it does not produce headache and nausea as that sometimes does. For further information, pamphlets, testimonials, etc., apply to

DR. U. K. MAYO, Dentist,
378 Tremont St., Boston, Mass.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

SEPTEMBER, 1888.

No. 8.

The Great Problems — The Labor Question, the Catholic Question, and the Treatment of Criminals.

THE *Christian Union* says that "strikes date back almost to the very beginning of the wage system. In England the first great strike occurred at the time of the plague of the black death, in the middle of the fourteenth century. During this plague nearly one-third of the population perished, and, as a consequence, it was almost impossible for the landlords to obtain the hired labor necessary for getting in their crops. The price of labor immediately doubled, and the landlords, in order to secure it at the old terms, had recourse to Acts of Parliament. Heavy penalties were laid upon 'abbots, priors, barons, crown tenants,' etc., if they paid more than the rates customary before the plague. Laborers refusing to work at these rates were thrown into prison. 'Nevertheless,' says Thorold Rogers, 'all this severity proved unavailing.'

"The laborers, then as now, resorted to combinations, subscribed money, and supported each other in resisting the law. Their agents in effecting these organizations were the first Protestant preachers in England — John Wiclif's order of poor priests. The peasants themselves could have done almost nothing. Any conference among them would have been forbidden. But Wiclif's priests had the right to go where they would; and these men, barefoot and clothed in russet, were stirring the souls of the common people with the doctrines of equality which they found in their newly opened Bibles. To use Thorold Rogers' phrase, these priests 'honeycombed the minds of the upland folk with what may be called religious socialism.' They sympathized entirely with the wrongs and suffering and hopes of the serfs; and they became the trusted leaders in the resistance of the laws. Each new Parliament imposed penalties more severe; but the peasants finally vindicated their claims.

"Unfortunately, the new Protestantism, which came in through the court of Henry VIII., was not permeated with the spirit of the Lollards. The destruction of the monasteries and the confiscation of their property, and the destruction of the mediæval guilds and the confiscation of their property, left the working classes in England vastly worse off than they had been for two centuries. These acts were followed by the Statute of Laborers, passed in 1563, which made any association of workmen for the purpose of raising wages, a criminal conspiracy. This Act remained in force until 1824, and during

this entire period legislation, often heartlessly cruel, was directed toward reducing the working classes into practical slavery, compelling them to accept, not what they earned, but what barely sufficed to keep them in existence. Until the very close of the period this legislation was successful. When, at the end of the last century, the factory system received its remarkable extension, and the labor of children came in demand, it seemed as if the entire life of the working family had become one of hopeless servitude. The natural result was something worse than the brutalization of the class, since it was accompanied by its physical deterioration. For a considerable period this was the real result. Yet, in the end, the same factory system which seemed to have accomplished the enslavement of the laborer brought about his emancipation.

“Under the factory system the workmen were no longer isolated. Secret organization became possible. Such organizations, made conspiracies by the law, often became such in fact. The strikes which became prevalent were characterized by the utmost savagery. The more hopeless men were of improving their condition, the more bent did they become upon injuring that of their employers. These earlier strikes were rarely successful; yet they were characterized by a mad heroism which more than equalled their mad fury. A new spirit had permeated the laboring class, and its members were willing to submit to almost any amount of privation, and even starvation, rather than submit to what they considered oppression. By this stubborn spirit they attracted the attention of the country to their condition, and made their employers anxious to maintain peace. In 1824 the Unions won their right to exist, and the old law allowing the magistrates to fix wages was repealed. This regulation was followed in Parliament by the enactment of the factory laws, and among the manufacturers it was followed by an increased willingness to treat with the Unions. These Unions spread everywhere. For a considerable period strikes became more frequent, but less destructive. Gradually the mutual losses which they inflicted became more and more deeply impressed upon both masters and men. The masters became willing to meet with the men and talk over the difficulties. This led to arbitration; and in England some kind of arbitration is to-day the rule, and strikes are the exception.

“In our own country, for a very obvious reason, strikes were unknown during our earlier history. The laborers were separated from each other, and not widely separated from their employers. The first strike occurred in 1802, among the sailors in New York. As described by Professor Ely, in his ‘History of the Labor Movement in America,’ the striking sailors extemporized a band and marched in a body along the docks, telling all the sailors to drop their work and join them. Their demand was for \$14 a month instead of \$10. For a while they seemed to be carrying everything before them. But the shipmasters appealed to the constables, who promptly came to their aid. The leaders of the strike were arrested and lodged in jail, and thus the whole affair collapsed.

“The rise of the factory system in this country was accompanied

by evils similar in kind to those in England, though far less atrocious. The day's labor was from twelve to fifteen hours. Women and children were sometimes urged on by the cowhide. At Paterson, N. J., the regulations required them to be at work at 4.30 in the morning. The men were subjected to any number of petty extortions — one of the least serious of which, though one of the most irritating, was the tax for the support of religion. When strikes occurred they were met in a spirit less conciliatory than they are to-day. In 1831 a combination of merchants in Boston pledged themselves to drive the striking ship-wrights, caulkers, and gravers into submission or starvation, and subscribed \$20,000 for that purpose. Though the law against trades-unions was by this time repealed in England, it was still in force in Massachusetts. It was not till 1842 that the decision of the journeymen bootmakers' case gave legality to workingmen's associations.

"Since that date, and more especially since our civil war, these unions have received a remarkable development; and though the avowed wish of them all is arbitration, their chief weapon is the strike. How many of these strikes are successful, it is impossible to say with certainty. A long-continued strike almost inevitably ends in defeat. The employers measure their own strength far more accurately than do the men. If they intend to yield at all, they yield immediately. The last annual labor report in Wisconsin stated that thirty-seven out of seventy-five strikes in that State were in part successful. The recent New York report states that of the sixteen hundred strikes in that State forty-three per cent. were successful. These figures may not be reliable. But one thing certainly is true: the laborers, through their combinations, have gained the power to make better terms with their employers. During our civil war the profits of the employers sometimes rose to double the wages of the laborers. To-day, in the same industries, they are only about one-third as great. With the present organization of labor, a repetition of the war experience would be impossible. When profits increase, the laborers have power to obtain a share in that increase.

"With respect to one class of strikes, the gains of the laborers have not involved any corresponding loss to the employers, and practically no loss at all to the community at large. These are the strikes for shorter hours. In England the hours of labor have been reduced from thirteen, and even eighteen, at the beginning of the century, to less than ten and often only eight a day. Yet authorities are agreed that, taking the year through, the men now do more work and better work in the short hours than they formerly did in the long. The importance of this gain cannot easily be overestimated. But with respect to all other strikes, the gain to the one side involves a loss almost equal to the other. In the case of every strike, so long as it is in progress both sides, and the community along with them, are losing heavily. At the best a strike is litigation, at the worst it is war. The fear of either of these events may be wholesome; but the presence of either of them is an unmitigated curse." The historical statement of the *Union* is reinforced by our recent experience.

Fifteen months' strikes, from the beginning of 1887, amount to about a thousand, involving about 400,000 men. More than 30,000 were engaged in January, 1887, in the strike of the New Jersey coal handlers, and after \$2,500,000 had been lost in wages, it was given up in February.

"In the spring came the great strike of the Pennsylvania coke workers, involving 13,000 men, but Mr. Powderly refusing to sustain it, it ended disastrously, after having run for ten weeks and cost the workers about \$1,000,000 in wages. Early in the summer the 4,000 operatives of the Harmony Mills at Cohoos went out on a strike, which was continued for two months, and then came to an unsuccessful end.

"But during the first six months of 1887 the Philadelphia brewers were able, after a long strike, to force a compromise from their employers, by which they gained something. The Boston street-car drivers and conductors succeeded in a strike which lasted for only one day, and in which they had the sympathy of the public. The shoemakers in Worcester county in Massachusetts also won by a compromise a part of the demands which they had struck to enforce. So, also, the Cincinnati boot manufacturers were able to settle by a compromise their strike of a month's duration. Yet, as a whole, more than two-thirds of the strikes between January and July, 1887, were fruitless, and brought only loss and suffering to those engaged in them.

"Such an experience was discouraging, and it probably led to the diminution in the number of strikes which occurred during the remainder of the year, though among such as took place were some of great magnitude, as, for instance, the widespread strike in September in the coal districts of Pennsylvania and the strike in December of employees of the Reading Railroad because of the employment of non-union men at Port Richmond. Of successful strikes in the latter half of 1887 were those of the iron workers of Pittsburgh and of Youngstown, and of the Hocking Valley miners, while in other cases compromises with their employers were brought about by the striking workmen.

"As a whole, about 38 per cent., or something more than one-third, of the strikers in 1887 succeeded in getting their demands, or a compromise, as against about 20 per cent. in 1886. But nearly 10,000,000 days' work and wages were lost on account of strikes, and therefore the debit side of the account is probably greater than that which records the profit won. Meantime counter combinations among employers to resist the force of organized labor have become a new feature of the situation, and the present year does not, so far, give encouragement to strikers.

"The lesson of so sad a record is the wastefulness of strikes; but that they are a bungling and most extravagant way of enforcing the claims of labor is well known and readily admitted by intelligent working men."

Mr. Powderly, the head of the Knights of Labor, has repudiated the policy of strikes. "Go to the coal fields of Pennsylvania and count the victims." He says that education is now the principal duty. A copy of "The New Education" was long since sent to Mr. Powderly, and I hope he will study the subject, so as to realize the supreme importance of industrial education. If the Knights would take up that question, they would be the greatest reformers of the age.

Politicians are beguiling workingmen with intricate questions and sophistical discussions concerning the tariff, which are of relatively small importance, ignoring the vital questions of industrial education, abundant currency, and low interest, and overlooking entirely the gigantic question of immigration. No amount of prohibitory tariff legislation can maintain the wages of the American labore

against the competition of the hordes that are poured into this country to escape starvation in Europe.

The consular reports of our State Department from Germany for 1887 say: "The wages of the working people remain about the same; in fact, they are so low that they could not well be much lower. As it is, the laboring population of the empire have a constant battle to wage against want and misery. Hardly a man is able to earn enough to support his family in the simplest manner without being aided by his wife in some way. They eat the plainest food, and dwell in forbidding-looking, overcrowded tenements, and oftentimes a whole family dwell together in one room. Meat in some parts of the empire is a luxury obtained but once or twice a week. Long hours of labor, scanty food, and poor compensation is the rule among them. Black bread and potatoes make up the cheap diet of many of them. They cannot live with any decency on the wages they get."

Surgeon-General Hamilton says that he was disgusted with the class of immigrants now arriving, and said that if the people at large understood the real character of the hordes who are being dumped on the Battery by the foreign steamship companies there would be no immigration whatever.

Thousands of English laborers have been driven from the mines in Pennsylvania by the importation of cheap Hungarians and Italians. Evidently a tariff on pauper labor has become necessary.

There is something more to be looked for in the coming century. The world is becoming by railroads and steam one large family, in which each participates in the prosperity or adversity of all. The down-trodden, tax-vampyred laborers of Europe and Asia are coming into closer relation and competition with the workmen of America, and nothing but INDUSTRIAL EDUCATION can sustain the Americans in this competition. Eight hundred millions of dormant population, isolated in Asia, are waking up to their industrial and military capabilities. With a labor available at from five to twenty cents a day, and with a large majority of the population of the globe, they may deluge the world with their products, when transportation becomes cheap. India will compete with America not only in wheat but in manufactures. Asia abounds in coal and iron, in every requisite for manufactures, and in the last fifty years the exports of India have increased tenfold. Has any American statesman thought of these things, or realized that our only salvation will be found in INDUSTRIAL EDUCATION?

RELIGIOUS EDUCATION.

Sectarian clamor on this subject has produced an embarrassing problem. "The New Education" settles the question by showing that *ethical* education is indispensable, and showing just how it can be given without involving any debatable questions. The clergy generally think religious education necessary, and in the proper sense of the word "religious" it is necessary. But they confound religion or duty with *theological opinions*, on which mankind always have been and always will be divided, until a millennium arrives.

The obvious rule of common sense is that public schools should teach all those things on which mankind generally are agreed, and none of those things which are debated as matters of opinion, for they cannot be brought into schools without doing violence to the rights and feelings of all who are not in the majority. The rotundity of the earth is not a matter for debate and therefore may be taught, but future life and a ruling Deity are not matters upon which all are agreed at present.

The state should not relinquish its right to insure that all children shall be educated in the knowledge and virtue that are necessary to safe and reliable citizenship, and the enforcement of this right does not in the least interfere with the right of parents to give such additional instruction as they deem proper.

It is highly important that neither Catholics nor any other sect shall be allowed to force any debatable theological instruction into public schools. There is Protestant bigotry as well as Catholic bigotry to be guarded against, and the best way for the state to maintain its exclusive control of secular education is to make its schools superior to anything that can be set up in opposition, especially by establishing *Industrial Education* of so superior a quality that every parent would desire his children to enjoy its advantages.

There has been some unnecessary excitement on this question in Boston, and it would be wiser not to indulge in any excitement that could rouse sectarian jealousy. We have a large Catholic population outnumbering any other sect; they are gradually leaving the traditions and bigotries of the past, and the time may be anticipated when Papal rule and Papal bigotry will disappear. It is true the past history of the Roman Catholic church is criminal and horrible beyond our power to realize, but so is the past history of the majority of the Protestant church. But these crimes belong to a lower state of civilization, and can never be repeated. The claim of the Catholic church to dominate over mankind may not be renounced, but it will become entirely obsolete by becoming impracticable. Mankind cling to the church in which they are educated, without regard to its past history. Protestant denominations have been civilized out of their old spirit of persecution, and why may not Catholics also?

The Presbyterian church is going through a new reformation better by far than that of Calvin. The entire church everywhere is advancing to a condition in which religious wars and tyrannies will become impossible, and many Catholics to-day are opposed to the Jesuit war on our common schools.

THE CRIMINAL QUESTION.

What shall we do with criminals? A well-balanced mind easily answers the question. According to the system of ethics called Christian, because one Christian among fifty thousand attempts to realize it in his life, the criminal is our unfortunate brother, the victim of unfortunate heredity and unfortunate education. It is our duty to save him as we would endeavor to save the drowning man, or the victim of small-pox, or of insanity. It is sometimes necessary

for an assailed individual to kill the criminal assailant in self-defence, but there is no excuse for society taking revenge on its captive prisoner, and thereby making itself another criminal. Its duty is to place the criminal in a moral hospital, where under the influence of *Industrial Education* he may acquire that moral capacity which he should have acquired in childhood. That he did not acquire it — that he was left a victim of circumstances — is *the crime of society*, and his cruel punishment by that negligent society is another social crime. The possibility of his redemption is shown in "The New Education," and these views are beginning now to be entertained by all advanced thinkers.

Col. Ingersoll, in a recent interview, said: "Most people regard those who violate the law with hatred. They do not take into consideration the circumstances. They do not believe that man is perpetually acted upon. They throw out of consideration the effect of poverty, of necessity, and, above all, of opportunity. For these reasons they regard criminals with feelings of revenge. They wish to see them punished. They want them imprisoned or hanged. They do not think the law has been vindicated unless somebody has been outraged. I look at these things from an entirely different point of view. I regard these people who are in the clutches of the law not only as unfortunates, but, for the most part, as victims. You may call them victims of nature, or of nations, or of governments; it makes no difference, they are victims. Under the same circumstances, the very persons who punish them would be punished. Society has no right to take revenge; no right to torture a convict; no right to do wrong because some individual has done wrong. I am opposed to all corporeal punishment in penitentiaries. I am opposed to anything that degrades a criminal, or leaves upon him any unnecessary stain, or puts upon him any stain that he did not put upon himself. Most people defend capital punishment on the ground that the man ought to be killed because he has killed another. The only real ground for killing him, even if that be good, is not that he has killed, but that he may kill. To what extent does it harden the community for the government to take life? Don't people reason in this way: That man ought to be killed; the government, under the same circumstances would kill him, therefore I will kill him. Does not the government feed the mob spirit — the lynch spirit? Does not the mob follow the example set by the government? The government certainly cannot say that it hangs a man for the purpose of reforming him. Its feelings towards that man are only feelings of revenge and hatred. These are the same feelings that animate the lowest and basest mob. Let me give you an example. In the city of Bloomington, in the state of Illinois, a man confined in the jail, in his efforts to escape, shot, and I believe killed, the jailer. He was pursued, recaptured, brought back, and hanged by a mob. The man who put the rope around his neck was then under indictment for an assault to kill, and was out on bail, and after the poor wretch was hanged another man climbed the tree and, in a kind of derision, put a piece of cigar between the lips of the dead man. The man who did this had also been indicted for a penitentiary offence and was

then out on bail. A man in the city of Washington went to Alexandria, Va., for the purpose of seeing a man hanged who had murdered an old man and a woman for the purpose of getting their money. On his return from that execution he came through what is called the Smithsonian grounds. This was on the same day, late in the evening. There he met a pedler, whom he proceeded to murder for his money. He was arrested in a few hours, in a little while was tried and convicted, and in a little while was hanged. Another man, present at this second execution, went home on that same day, and in passing by a butcher shop near his house, went in, took from the shop a cleaver, went into his house and chopped his wife's head off. This, I say, throws a little light upon the effect of public executions. The probability is that society raises its own criminals. It ploughs the land, sows the seed, and harvests the crop. I believe that the shadow of the gibbet will not always fall upon the earth. I believe the time will come when we will know too much to raise criminals — know too much to crowd those who labor into the dens and dungeons that we call tenements, while the idle live in palaces. The time will come when men will know that real progress means the enfranchisement of the whole human race, and that our interests are so united, so interwoven, that the few cannot be happy while the many suffer; so that the many cannot be happy while the few suffer; so that none can be happy while one suffers. In other words, it will be found that the human race is interested in each individual. When that time comes we will stop producing criminals; we will stop producing failures; we will not leave the next generation to chance; we will not regard the gutter as a proper nursery for posterity.

“Another view of the subject is this: I have read that out of fifty criminals who had been executed it was found, I believe, in nearly all the cases that the shape of the skull was abnormal. Whether this is true or not, I don't know; but that some men have a tendency towards what we call crime, I believe. Where this has been ascertained, then, it seems to me such men should be placed where they cannot multiply their kind. Women who have a criminal tendency should be placed where they cannot increase their kind. For hardened criminals — that is to say, for the people who make crime a business — it would probably be better to separate the sexes; to send the men to one island, the women to another. Let them be kept apart, to the end that people with criminal tendencies may fade from the earth. This is not prompted by revenge. This would not be done for the purpose of punishing these people, but for the protection of society — for the peace and happiness of the future.”

Col. Ingersoll here just stopped short of what he should have said. One additional remark would have been of much value. What he did not say is this: the criminal population have no right to propagate their species. The hangman's rope and the confinement for life practically end their propagation. But there are thousands whose crimes are of a lower grade, who make a self-perpetuating cancer on society, for they are neither reformed nor emasculated. One or the other should be done. Propagation should never be allowed

unless the parties are clearly above the criminal grade. The extermination of weeds is necessary to the cultivation of flowers. But no one will say that extermination is necessary with the human race, who understands the power of Industrial and Ethical Education.

At the Prison Reform Convention held in Boston last July, presided over by ex-President Hayes, similar views to the foregoing were presented, and I regret that space does not permit a report of the proceedings.

Progress of Credulity and Crankery.

THE world is so full of feeble or unsound minds, and there is so large a number of the ignorant who have an exaggerated idea of the value of their own crude ideas, largely due to their ignorance of what is known by intelligent and well-educated people, that we have everywhere, especially in this free country, in literature as well as in society, a rank growth of intellectual weeds interfering greatly with the proper diffusion of correct knowledge.

Even in mechanical matters we have a daily development of folly in the shape of visionary inventions, flying machines that demonstrate the ignorance of the inventors, and schemes of perpetual motion devised by persons who do not understand the plainest principles of mechanics. A man and his son recently walked from Illinois to Washington to offer a perpetual motion model at the patent office, and were heart-broken on finding that another fool had preceded them with the same invention and made a failure. Not long ago a perpetual motion machine in Ohio revealed the ignorance of an Associated Press reporter who telegraphed the news of the great discovery to the leading newspapers. "The father of judge West, the noted blind orator who nominated Blaine at the last convention, spent half of his lifetime in making perpetual-motion experiments, and the relics of his machines are scattered throughout Knox county, Ohio."

But it is in psychic science and philosophy that crankery flourishes like a field of sunflowers.

The reincarnated Buddha, *alias* "the oriental orator and philosopher," *alias* Sivvartha, has left Chicago for Jerusalem, where he is to carry out his mission by the help of such contributions as he can raise from the credulous.

Meantime Chicago has cranks enough to eclipse even Boston, which is saying a great deal. The *Religio-Philosophical Journal* says:

"It was a red letter day for one Philbrook when he stranded in Chicago, rich only in pretensions to close intimacy with God, and direct psychophone connection with B. Franklin, A. Lincoln, S. A. Douglas, and the galaxy of statesmen who, at different times, have helped to mold the destinies of the nation. He is a 'bigger man than Grant' now, manufactures a more powerful kind of spiritualistic gas than even that of Cyrus Romulus Teed, who is his only dangerous rival in Chicago. Both hail from New York. Teed owes his success to tickling a few old women with the idea that by

becoming his disciples they would never experience the pangs of death, but become so spiritualized that finally they would enter the next life without travelling the usual road. He has been content to inspire these amiable women to the task of washing dishes and waiting on table, at a restaurant where he beguiles the hungry with cheap and savory dishes, and thus gets them within earshot of his rostrum, where, while they eat, he lectures. But Philbrook was a lawyer—a third cousin, it is said, of ‘Marks the lawyer.’ He didn’t come here to cajole old women, not he; he just went to work like any other lawyer of his sort, and psychologized a man with money. Now, over on Dearborn street, that man sits and foots the bills, and Philbrook furnishes fun for the daily press with his pseudo-science and alleged spirit connections.”

This Philbrook, who has thus far kept out of the insane asylum, advertises himself extensively as the “Modern Aristotle.” He has discovered that God is electricity, and that mankind, as automata, are run by spirits, and he readily tells who is the controlling spirit that manages any distinguished author as well as ordinary mortals.

For example he says: “Herbert Spencer is but a demented person, and as void of capacity to write or speak with ability of his own will, as a dead briar. His health was destroyed when a child by a parent and doctor’s indiscretions, and every word given people by the person’s pen or tongue is an offering of a spirit who is controlling the person. The work of Spencer is the same in substance as that performed by Ingersoll in this country. The difference consists in the amount of culture the person controlling possesses. The object of each work was the same, and both are completed.”

Cyrus Romulus Teed is considerably more ambitious and imposing than Sivvartha. He is superseding all current knowledge by something that he calls *Koreshan* science, the merits of which may be judged from his leading theory that we are living, not on the outside of the globe, as common people believe, but *on the inside*, and that there are only twelve real stars; the others being merely reflections.

Another apostle of the mysterious, who has gone through the diversified experience of holding forth as Methodist, Unitarian, Infidel, Spiritualist, and Theosophist orator, is budding forth at Cleveland in an indefinable way, with the doctrine that the real original and proper man was a woman as much as a man, and that the calamitous origin of human sin and depravity was not eating an apple, but subdividing and having two different sexes. The apostle of this androgynous or hermaphrodite theory bears the name of George L. Chainey. But, as the apple theory is much older, it will be a long time before the androgynous theory can compete with it.

The vagaries of credulity in all spiritual and religious matters are too numerous to be regularly recorded. I have not heard lately of the women at Cincinnati who have been worshipped as embodiments of the Holy Ghost and of Jesus, but a correspondent in California describes something as remarkable. He says (dating from Hillsdale, Santa Clara county): “We are living in a community that claim that no such person as Jesus ever lived; that the New Testa-

ment was written by the angels on stone, and is only allegorical; and that no such persons as the Apostles ever lived. Their leader is a woman; her name is Mary, and her father's name was Abraham. She claims that she is the first person on earth through whom God has ever manifested himself in the flesh, as predicted in the New Testament. She claims to have accomplished all that Jesus claimed to have done, and to have received the Holy Ghost, which has led her into all truth. She is the leader of quite a number of people; has made extensive discoveries in the mines, which have brought them a large amount of wealth. She takes the Bible as a spiritual book which is not understood by the churches."

Boston cannot exactly equal this; but it has an old lady who is very high in the spiritual world. David, Solomon, Hiram Aliff, and any quantity of the most exalted spirits, are in constant communication with her, so that she cannot possibly be instructed in anything by mortals. The ancient spirits come and plough with oxen to show her how they lived. It is not surprising, therefore, that Jesus, St. John, and Michael Angelo visited her together, on which occasion Jesus most affectionately painted her portrait, and fastened it on the frame with hammer and tacks. She invited her friends to visit and see it, at that common reservoir of delusions, the costly Spiritual Temple. Of course, she was as usual the victim of a pair of knaves, who had discovered her credulity.

But there is some hope that the carnival of knavery, ignorance, and credulity, in which a large number of credulous fools have enriched a small number of knaves and cranks, may be brought to an end. San Francisco has the honor of originating the movement of purification, which it is to be hoped may extend to Boston. The following appears in *The Golden Gate* of July 14:—

EDITOR OF GOLDEN GATE:

On last Wednesday evening a very interesting and extended meeting of the Society for Spiritual Phenomena and Psychical Research took place in their parlors, 442 Twentieth street, San Francisco.

After the usual routine business had been attended to, forty new names were added to the roll of membership, making in all four hundred and eighty-five members—all Spiritualists and firm believers in spirit manifestations, and also in genuine mediumship.

Most of the time was occupied in examining evidence that the various committees had collected since the last meeting. The first committee to report was the committee on materialization.

Some time ago, the Society was notified that a certain Jesuit influence was at work endeavoring to undermine and expose so-called "materialization." After a long and careful and adroit investigation, the committee made the following report:—

We find, after the most searching inquiry, that the rumor concerning the "Jesuit influence" has not the least foundation, and we have run it down and traced it to its source. We can prove that it emanated from the hand of a visiting writing medium, and is a most unwarranted attack upon one of the most untiring private and public workers in the cause of modern Spiritualism.

We further find that much of the publicly advertised materializing seances are bare-faced and bare-armed deceptions; that trap doors, movable mop-boards, and sliding panels have been discovered by us; that we have also the names of the carpenters who put in these traps, etc., and even the cost of the same; we have also in our possession the diagrams of the seance rooms, and present them to the Society.

We have also the names, the addresses, and the confessions of a number of persons who have been, and who are, regularly employed to play spirit, or to "spook" for the different pretending mediums; we have also found that many of these fraudulent materializing mediums are not Spiritualists; that they know nothing of our beautiful philosophy; that they do not even believe in the possession or the immortality of the soul.

We have in our possession the recipe to make the illuminated liquid in which lace or cloth can be dipped, and can be made to shine in the darkness. We have also the names of the hair stores where these false prophets and pretending mediums hire and buy their wigs and other useful articles.

We have also to tell you of little children that are regularly employed to play spirit, and of young misses, ranging from ten to twelve years of age, who come out of cabinets and pretend to be angel guides and controls of parties sitting in the circle; generally going to elderly men, some of whom are well known, and sitting in their laps, and hugging and kissing them, and telling them they are their controls or angelic affinities. We are ashamed to relate that many of these poor old "souls" and honest old gents, who regularly attend these seance rooms, and most of whom have neglected wives at home, are so completely befogged in the delusion that they are past saving.

Some of these old men have grown so fussy and fastidious of late years, that they will not look upon an ordinary earth woman, but hie themselves away to a seance room, where they can hug and kiss a real angel spirit.

Our sympathies go out to these little girls and boys, who, owing to poverty, are compelled to earn a living. We would earnestly recommend, for the sake of decent Spiritualism, that the names of these children be given to another committee, and said committee consult with the proper authorities, and remove them from these dens of vice and licentiousness.

As for the larger spirits, we have found many of them to be women of questionable reputation, whose principal trait seems to be that of professional lying, intoxication, and exacting presents from goodhearted and honest believers.

We now come to the principal part of our report: Our chairman was notified that a so-called materializing medium, a Mrs. Josie Hoffman, of 1330 Howard street, of this city and county, was ready to denounce her calling, and anxious to appear before the society and confess openly the *art* (?) of materialization, as she learned it from her master and teacher, Mrs. Reynolds. A time was appointed, and

the committee met Mrs. Hoffman and received her confession and admissions, and minute explanations in full. Her statements are so sweeping and voluminous that we have concluded to make a separate report of them at our next regular meeting.

In conclusion we would say, that since our labors have been so incessant and laborious, we advise that the committee be increased to double its size, and that both sexes be equally represented.

After the reading of the above report, and its acceptance, the Chairman admonished the committee and members present not to give any evidence to the daily press, but to keep their own counsel, and to try, during the coming week, to spread the light, and rescue those persons who are unwittingly aiding and assisting these soul-less, mediumistic-less, and fraudulent materializing impostors.

After a long debate, during which time many members advocated immediate arrest on the existing evidence, while some, for the sake of truth and Spiritualism, advised that these mediums be notified of the action of the society and warned to desist, the following resolution was then adopted.

Resolved, That the sum of one hundred dollars be taken from the treasury, and be made a standing offer to any public materializing medium, for one full-form materialization, the seance to be held in the parlors of the Society, or in the rooms of the medium, under reasonable and proper conditions."

As the hour was late, the Committee on Spirit Photography did not report, but will at next meeting.

J. H. SLATER, *Cor. Sec.*

M. PALMER, *Pres't.*

The following is the official statement of the purposes of the San Francisco Psychical Research Society:—

1. The purposes of the Society for Psychical Research are religious, educational and scientific.

2. The principal purpose of this society is to investigate modern spiritual phenomena, and more particularly spirit materialization.

3. In the investigation of the marvellous phenomena of spirit materialization, this society will use all the latest and most approved methods that are known to date.

4. To search as far as possible into the causation of this wonderful phenomena.

5. To foster, encourage, and aid the repetition of all these occult manifestations.

6. To assist all persons actually possessed of so-called mediumistic power.

7. To encourage and to recognize all *true* phases of mediumship and individual spiritual development, to the welfare of all entitled thereto.

8. To search for truth in every channel presented to this society, and to establish in this city and county an organization that will give all the aid possible to such persons, male or female, whom the society find to be genuine mediums.

9. This society is not to allow itself to denounce any person claiming to be a spiritual medium, or any other individual calling himself or herself by any name whatsoever, who claims to have this occult power, unless the society positively and absolutely proves to their executive committee that such persons practice deception in their mediumship; and then the society may proclaim such persons detected in fraudulent practices or manifestations, and furnish such evidence to persons who may desire to know the same.

10. One of the chief objects of this organization is to establish the truth of all true phenomena and to ascertain and prove phases of mediumship.

11. It shall be the duty of all members of this society to discourage the patronage and support of all pretenders who are proven to their satisfaction to practice deception and untruth upon their investigators.

12. One of the objects of this society is to educate its members to protect themselves against frauds of various kinds in their researches.

13. This society asks the aid of all persons who are desirous of obtaining truth in every way.

The progress of this movement is shown by the following quotations from the *Golden Gate*:—

“GOING FORWARD.—The work of purging spiritual phenomena in San Francisco — of which, thank the good angels, we have much in all its varied phases that is clean and genuine, and above suspicion — is going quietly but surely forward. Numbers of persons who have played confederates at various materializing seances, carpenters who have prepared modes of ingress to materializing cabinets, alleged mediums who have ‘spooked’ for their co-workers in this nefarious business, are now known, and the evidence is simply overwhelming against these dishonest people. It has not been left for sceptics to unearth these abominations; but it has been accomplished by Spiritualists, who are believers in the very phenomena they are endeavoring to lift out of the slums. When they get through their work, we apprehend there will be but very few Spiritualists in this city who will any longer pay their money to be deceived.”— *Golden Gate*, July 14.

“There is no longer any reasonable question of the fact that several of the alleged materializing mediums, who for the last few years have plied their nefarious practices in this city, were shameless frauds. Spiritualists have no desire to prosecute these people provided they will discontinue their unholy business, and this, we are glad to know, they have promised to do. This much good has been accomplished by the Society for Psychical Research, and for which they are entitled to the thanks of every honest Spiritualist.”

“We have talked with two carpenters—one who made the secret entrance to Mrs. Patterson’s cabinet, and the other for Mrs. Hoffman’s — both of whom say they are willing to go before a proper officer and make oath to the same. That ought to settle the matter as regards those alleged mediums, especially when said secret modes of entrance have been found by others.”— *Golden Gate*, Aug. 4.

Boston is greatly in need of a similar committee of five hundred to put an end to its carnival of fraud and credulity. If Spiritualists neglect their duty others may perform it. Since the exposure of the Cowans, mentioned in the *Journal*, the nest which they last occupied at 219A Tremont street has been examined and their methods explained. A female confederate confessed their trap-door arrangement, and the *Herald* of August 8th says : —

“The consent of the owner of the estate was sought and obtained, and an investigating committee, composed of the owner’s agent, a city inspector of buildings, and several other well-known gentlemen and business men, visited the apartments. They were accompanied by a carpenter, with his kit of tools, and had permission to take up floors, if necessary, in the prosecution of their search. The first suspicious circumstance noted was the fact that the nails in the flooring inside the space originally occupied by the cabinet were nearly new and not at all rusted as were those in the balance of the floor. They were also of a different pattern. The boards had also been cut off at short lengths. This section of flooring was taken up. On the bottom of each board was a letter; and when the boards were laid together in proper order these letters spelled the word SLUMBERING-S-S-S, evidently a private mark — perhaps that which Cowan formerly used in his business as a plumber. A portion of the floor timbers had been sawed off, making a trap door or opening some seventeen or eighteen inches square. In the adjoining room, which Cowan took pains to mention as not in use by his family, was found a corresponding trap, and these two holes were connected by a cavity in the brick wall just below the flooring line. The secret of the confederates in the cabinet was thus easily explained, and as the carpet was a thick one and partially hidden at this point by the black drapery, the temporary fastenings used to keep it in place easily escaped detection. The trap was skilfully made and carefully concealed, paint, mortar, and putty having been deftly used.

“A comprehensive description of this device was reported to the owner by the agent of the building as follows: ‘After Mr. Cowan had ceased to occupy his apartments, as it was suggested to me that alterations had been made during his occupancy, I made a careful examination of the premises. There were signs that a part of the floor in one of the rooms had been recently disturbed. Upon taking up this part of the floor it was found that the boards of the floor had been sawed, so as easily to be removed, and that a portion of one of the floor timbers had been cut away, and that a hole nearly two feet square had been broken through the brick wall which separated this room from the adjoining one, below the level of the floor. Upon removing the floor, in the adjoining room, directly opposite the hole, it was found that the same operation had been performed, namely, the floor boards had been sawed, and one of the floor timbers cut off and a new timber inserted, leaving a wider space between the floor timbers than before. All these changes had been done with skill, so as to avoid any weakening of the building. The hole through the wall had been filled in with brick and mortar, and the brick and the new

mortar had been painted. The floor boards had been restored to their former position, having been lettered so that their places could be more easily found.'

"The agent, in his report, omits to state that the cutting of the traps necessitated sawing through three layers of flooring, and that the marks of the tools were freshly made.

"The young girl to whom the investigating party were indebted for the hint which developed in so interesting a manner, has been interviewed within a few days. Her story, while reluctantly given, was to the effect that she and her orphan sister had been in Cowan's service for a long time, her sister, the organist, receiving \$1 per seance for her services. She tried, however, to convey the impression that she (the spook) went there rather as a spectator than a participant. In an unguarded moment she practically admitted that Cowan's brother — who is said to resemble him very closely — was also utilized as a 'spook.' To the lady with whom she had previously talked she described not only the trap, but pictured, with evidence of amusement, the ungraceful attitudes of the 'spooks' as on their hands and knees they crept through the hole and played their parts in the little drama of materialization which the Cowans for a long time found to be such a drawing card. 'The whole business,' she added, 'is a humbug, and I don't see how anybody but a fool could believe in it.'"

Such revelations as these make it the imperative duty of honorable Spiritualists to refuse to attend any such exhibitions unless the conditions are such as to exclude the possibility of fraud. He who patronizes one of these deceptive exhibitions becomes himself accessory to a crime.

To conclude for the present the exposition of credulity and crankery, the reader is offered the following interesting remarks by Wm. Emmette Coleman in the *Carrier Dove*, upon re-incarnation:—

"At a re-incarnation seance held at Naples, among those spirits manifesting themselves were Cleopatra, Richard Cœur de Lion, Dionysius of Syracuse, Abraham, Melchizedek, Jacob, Moses, David, Sennacherib, Daniel, Mary Magdalene, Paul, John, Jesus Christ, and, most marvellous of all, *Aladdin*, the hero of the 'Wonderful Lamp.' Truly a wondrous company! and all in the 'fluidic' region too! Strange, passing strange! No doubt the unsubstantiality of the purported spirits was as complete in every case as in that of *Aladdin*, the mythical boy-magician.

"A fervid re-incarnationist, and a devoted disciple of Kardec's, has published a volume purporting to be written by the twelve apostles of Jesus, and entitled 'The Flambeau (or Torch) of Spiritism;' its subject being the life of Christ. The following extracts therefrom indicate the kind of communications from the apostles that our re-incarnation friends are favored with:—

"'We always took a small boy with us, to clean our shoes. The Master liked us all to look well, and He was very particular that our shoes should be nicely blacked.'"

"'How can you call me an impostor?' said the Master, turning round. 'Don't you see my curly yellow hair, and my nice blue

boots? Would I have such things, do you think, if I were an impostor? ”

“ ‘We were very poor, and we sold little pamphlets of the life and doings of Jesus to bring us money. We made a great haste to get to Jerusalem, for fear that the newspapers should get hold of our coming and announce it.’ ”

“ ‘The Master, after supper, joins in a round dance with His apostles and Mary Magdalene.’ ”

“M. Roustaing, desirous of out-Kardecking Kardec, has published an extensive work, in three volumes, entitled ‘The Four Evangelists,’ claiming to have been dictated, at the command of Jesus, by the evangelists themselves, assisted by the apostles and John the Baptist. This book, be it understood, forms the chief basis of Anna Blackwell’s ‘Philosophy of Re-incarnation;’ and it is regarded by her and other Spiritists as being in part supplementary to, and in part as superseding, the works of Kardec. We thus perceive that Jesus and the twelve apostles are the boon companions of our re-incarnation brethren and sisters, and are the fountain head of their teaching and dogmas.

“Speaking of John the Baptist, Miss Blackwell would have us believe that Moses, Elijah, and John the Baptist are all the same spirit, as manifested in three different incarnations; this idea being borrowed by her from Roustaing’s ‘Four Evangelists.’ Inasmuch as, according to the Bible, Moses and Elias — after the death of John the Baptist — appeared to Jesus on the Mount of Transfiguration as two separate individualities, which statement Miss Blackwell accepts as true, it appears a trifle curious how this triplicate spirit was enabled to show himself in duplicate only to four living men. How did John-Moses-Elias contrive to divide himself into two distinct personalities, with two *perisprits*, though in spirit-life he had but one *perisprit*? And again, as he was as much John — if not more so, that being his last personality — as he was the other two, why did he not, instead of manifesting two-thirds of himself, exhibit himself as he really was, in triplicate unity, in three distinct individualities rolled in one? and in this manner furnish a striking confirmation of that inscrutable and awe-inspiring mystery of godliness, the Trinity?

“It is a remarkable fact, that all those persons claiming any knowledge of their own re-incarnation almost invariably assume to have been some one or more illustrious characters during their former lives. The mystery deepens, however, when we find living on earth at the same time a number of different persons all laying claim to be re-incarnations of some one noted individual; and such cases are common. ‘The souls of famous men and women,’ remarks a distinguished medium, who has had quite a varied acquaintance with re-incarnationists, ‘would appear to cut up into more fragments than the wood of the true cross. I have had the pleasure of meeting at least twelve “Marie Antoinettes,” six or seven “Marys of Scotland,” a whole host of “Louis” and other kings, about twenty “Great Alexanders,” but none as plain “John Smith.” I would indeed like to cage the latter curiosity.’

“Kardec’s last incarnation, we are told, was John Huss, the religious reformer; a leading Spiritualist in England imagines himself to be Adam re-incarnated; a well-known Boston physician alleges that he is Jesus Christ re-incarnated, and several others have put forward similar claims, each one asserting himself to be a re-embodiment of the crucified Nazarene. Three amiable ladies can be named, now living in as many different cities, each of whom is confident that she is the Virgin Mary. A pleasant little lady, recently deceased, and widely known in Spiritualistic circles during her earth-life, was convinced that she was once the wife of George Washington in some ancient re-incarnation; and she claims two very prominent Spiritualist lecturers and a well-known railroad man as children by that early marriage. As these children have been favored by witnessing purported materializations of the “Father of his Country” within a few years, it would be interesting to know if they recognized their long-lost parent, and if the meeting re-kindled recollections of those childish days away down the centuries before America was known.

“These American ladies, being ignorant, it seems, of the law of alternation in sex during our respective re-incarnations, as laid down by Kardec and Blackwell, confine their former existences to feminine incarnations. However, as we are in fact first male then female, it behooves our sisters to look up their male *alter egos*, to complement their female other-selves. Or possibly our American re-incarnationists prefer to follow Mrs. Richmond’s authority, she teaching, in the most positive manner, that there is no change of sex during the numerous re-incarnations. The system as ‘improved’ is so elastic, that each follower can fit himself out to his own satisfaction.

“As French Spiritism teaches that all human souls pass through the three ‘reigns’ (as they are called), of mineral, vegetable, and animal life, before entering the human, we have reminiscences by some re-incarnationists of their former *mineral* life. One of these sapient philosophers is fully convinced that in past ages he ‘slept in the bosom of the earth as the mineral sulphur.’ To this unfortunate circumstance, and the having been subsequently incarnated as a tiger, he attributed the fiery temperament he possessed. Still another remembers ‘having been of old a piece of steel,’ and to keep these company we have the washerwoman who spoke of ‘the faint recollection she had of having been a queen.’ Not long since I read in the *Better Way* an account of a man, living in Tennessee, I think, who has a remembrance of the time when he lived on earth as an old work-horse. Thanks again, however, to American genius, Mrs. Richmond has filed a caveat for a new and vast improvement over the vulgar three ‘reigns’ plan of the French Spiritists. She has so arranged the re-incarnation machinery that the spirit starts on its round of earthly embodiments—she objects to saying re-incarnations—from the Deific sphere where it has always been a spirit.

“‘The first expression of the soul in matter,’ says Mrs. Richmond, ‘is in the form of man and woman. No lower type of existence could express that which humanity reveals’ (*The Soul in Human Embodiments*, page 33).

“A feminine re-incarnationist has given us a history of ‘the monstrous intertwinement of two completed souls. These souls pass a confused series of existences in various planets. They change from sex to sex. After a series of perplexities, always absurd, and often disgusting, the soul which happened at that precise moment to be a woman, is summoned to earth. In her previous existences she has sometimes been married to her fellow-Tiresias, but oftener has dispensed with the hymeneal knot. However, she continues to forget her much-reincarnated lover, and weds with an ordinary mortal. A child is born; confusion madder than the maddest intricacy of an insane mind ensues. The discarded lover, watching his opportunity of revenge, has appeared on earth in the form of said child. Through the carelessness of a nurse, however, he is killed while still young. His mother-wife is reported to have married again, very recently, and to remain at present in an agreeable state of doubt as to whether she has not literally wedded her grandmother.’ Another feminine disciple of Kardec has elaborated a theory of emanations as follows: ‘Disincarnated beings who wait their turn of material life are made up, we learn, of numerous souls, fitting one within another, like the ivory balls of China. Should one of this strange race of beings wish to communicate with mankind, he throws forth a soul, which throws forth another, which continues the emanating process until earth is reached. Then these curious links hand up and down the electric chain; they have formed their own communications and those of the human beings with whom they are in sympathy. The task finished, they unveil, and creep once more the one within the other.’

“Miss Anna Blackwell, we learn, claims to be both Semiramis and Jezebel re-incarnated; she also tells of communications received from the spirit of one of her fathers, who was king of Abyssinia 3543 years before Christ, she being, at that time, his daughter, a wicked, ugly princess. Miss B. can scarcely be accused of modesty in her claims as regards her pre-existent states: two queens and a princess, besides a number of other incarnations — royal, no doubt, some female, some male — of which we are not told. Judging from the character of her female incarnations she must have been, as a male, Nero or Heliogabalus, Henry VIII. or Pope Alexander VI., Jenghis Khan or Judge Jeffreys. With regard to Semiramis, we are sorry to say, one little drawback exists: it is now definitely established, and it is universally accepted by Assyriologists, that Semiramis is not a historic character, but a pure myth; as are also her husband, Ninus, and her son, Ninyas. ‘Her mythical character is clear at every step from her birth to her apotheosis,’ says the eminent Oriental historian, Phillip Smith. ‘She is the ideal of a female demi-god, according to the Oriental standard, which is reproduced in Astarte, Derceto, Ceto, and Dido.’ In other words, she is the Assyrian Juno or Venus, and as mythical in character as those famous divinities. (See also the works of Rawlinson, Oppert, George Smith, Sayce, and Lenormant.) Miss Blackwell’s greatest re-incarnation being shown to be that of a myth, all her other ones may safely be regarded as fully as mythical.

“We are told a marvellous story of a French lady, whose only

daughter dies when quite a child; another is born to her, who is named similarly to the first one; and the mother explains, that one day while holding the baby on her knee it suddenly spoke and said, 'Mamma, do you know who I am? I am little Mimi, and I have come back to you. Look at me, dear mamma, and you will see that I am really your Mimi.' The mother, recovering from the surprise at hearing the infant speak, looked and saw that the features were, indeed, those of her lost daughter. Let those credulous enough to swallow such Munchausen stories do so to their heart's content. I decline to be one of the number.

"Miss Blackwell informs us of a young married lady, whose mother, a very superior woman, who had reared her admirably, died a few years ago. Through a spirit (?) communication the young lady was informed that her mother would be born to her as her daughter in a short time. She has since given birth to a child whom she is convinced is her own mother re-incarnated. Certainly it would have been better, it would seem, for the mother to have remained in spirit-land and watched over her daughter's welfare than to have become a helpless infant and be in subordination to her own child. Suppose the lady, who loved her mother very dearly, had failed to receive the spirit-communication informing her of her mother's re-incarnation as her child, it is natural that, upon her passage to the spirit-world, more or less confusion in the matter of identity would ensue when she discovered that her mother and child, whom she looked upon as two distinct individualities, were suddenly rolled into one! A grandmother, we perceive, is liable at any time to be her own grandson, and the young lady may eventually find that she has been her own grandfather.

"We are, in addition, favored with a curious story of a wife-murderer and his victim. The wife would not have been murdered, so Anna Blackwell asserts, had she not incurred that penalty for having herself been guilty of murder in a former life; and probably, says she, her husband who now murders her is the one whom she murdered then! That is, if A kills B in one incarnation, fate and divine justice demand that in their next incarnation B must kill A; and this, to a superficial mind, might look as if the matter had been equitably settled. But no; if it is the law of nature that one who commits a murder is destined to be in turn killed in the next incarnation, as Blackwell seems to hold, then as B kills A in the second incarnation, A must kill B in the third, B must kill A in the fourth; and so on *ad infinitum*. It is truly an extraordinary statement that persons murdered are so because they have been murderers in former lives! If this is a universal law, what produced the first murder? The first person killed could never have killed any one in a previous life, and the first murderer, certainly, did not destroy his victim to get even with him for having previously been killed by him. And so of the last murder. the last person murdered will be deprived of an opportunity to return in the flesh and kill his murderer, and the last murderer will not be liable to be killed in a subsequent re-incarnation. The *lex talionis* murdersome

scheme of Miss Blackwell is, therefore, seen to be as weak and as ridiculous as the other extravagant and far-fetched stories of re-incarnational dogmatists.

"I desire to express my indebtedness for a considerable portion of the facts and data contained in this article to that very excellent work by the famous medium D. D. Home, *Lights and Shadows of Spiritualism*."

Miscellaneous.

PROPHECY FULFILLED.—The war alarms which occupied the press until the 12th of March, when I finished the report on the psychometric predictions of peace, soon subsided. Bismarck said that the peace of Europe is assured, and the London correspondent of the *Herald* (April 2) said: "While Great Britain and Ireland are in a state of breathless agitation over domestic politics, comparative tranquillity seems to reign over the remainder of Europe. Both the public and private advices of the past week have been unusually free from the disturbing rumors of a war which were so prevalent only a short time ago."

The Emperor Frederick having passed away, as predicted early in summer, the war scare was clamorously revived in June. Psychometry was again appealed to, and announced that there would be no war, and that the new Emperor would keep on good terms with Bismarck and have a conciliatory policy. This has already been verified and the war talk forgotten. Evidently the excitable quidnuncs of the press are not very reliable in their opinions of coming events, neither are the distinguished soldiers and politicians who utter their pessimistic predictions.

THE PSYCHOMETRIC OPINION of the Presidential candidates has been illustrated by the enthusiasm with which Mr Streeter has been received in his addresses at the West, by the prominence of Senator Allison in guiding the action of his party in the Senate, and by the moderate progress of Gen. Harrison, who has made seventy-three speeches in reply to delegations, of which the *Sun* says: "Not in any one of these seventy-three addresses has there been a really glowing passage, or an overwhelming thought, or a novel political suggestion, or a piercing sentence, or a single phrase calculated to stimulate the popular mind or to arouse the spirit of his party. They have all been of the humdrum variety, and dry. How different it was in the case of the first successful Republican candidate for President, Mr. Lincoln, and in the case of the last Republican candidate, Mr. Blaine." Mr. Blaine stimulates his followers by his usual style of demagoguery and bold but skilful misrepresentation. His existence has been a misfortune to the Republican party. Gresham would have been a blessing.

ARBITRATION. — W. R. Cremer, M. P., was in Paris the last of July, and, accompanied by a number of members of the French Chamber of Deputies, called on M. Goblet, the Minister of Foreign Affairs. "He explained to M. Goblet the proceedings of the English arbitration deputation which went to America, and said that the deputation had found in the United States a strong feeling in favor of a Franco-American treaty. M. Goblet expressed himself as deeply interested in the subject of arbitration. He said it would afford his Government pleasure to enter into such a treaty, but the peculiar position in which France was now placed made it difficult for her to take the initiative in the matter. One hundred and twenty deputies

signed the peace memorial. A meeting of French deputies and English members of Parliament has been arranged for Oct. 22, to stimulate public opinion in favor of French, English, and American arbitration. The meeting will be held in Paris. M. Clemenceau supports the movement."

IMPERFECTION OF MEDIUMSHIP.—The difficulty of distinguishing between genuine spiritual messages and the entranced operations of the mind of a medium has been the great drawback in popular Spiritual Science. Hundreds of supposed messages are received and sometimes published, which bear intrinsic evidence of originating solely in the mind of the medium. Those who attempt to test the genuineness of a supposed message through one medium by appealing to the same spirit through another, are generally disappointed. Popular Spiritualism is not controlled by the caution of the scientific investigator, but accepts a great deal without proof. A very good illustration has been reported in connection with the late Courtlandt Palmer, in a dispatch from New York to the *Boston Herald*: "Courtlandt Palmer and Stephen Pearl Andrews had an agreement that the one who died first was, if possible, to communicate from the spirit land with the survivor. A year was to be allowed for the phenomenon to take place, and in case it did not the conclusion was to be that the theory of spiritualistic intercourse was false. Andrews was a Spiritualist. Palmer was an unbelieving investigator. The two men were anxious to settle the question, while at least one lived, whether the spirit of the dead communicated with the living. So they made the agreement described. Each memorized a sentence, and this was, if feasible, to be sent by the one who died to the one who yet lived through some medium hundreds of miles away. Nobody else was to know the words. Andrews died last autumn, and Palmer, although without faith, waited for the promised message. It did not come. The Pantarch was frequently represented as speaking through various mediums here and there, but he did not mention Palmer or the compact.

"Not long before Courtlandt Palmer's death he talked with several friends about the unkept promise of Andrews, and declared that, if the expiration of the year did not bring the proof to the contrary, he should set down Spiritualism as a sure delusion. He died before the end of the year, and without, so far as known, disclosing the test sentence to anybody."

It is probable, however, that Mr. Palmer would have succeeded if he had undertaken an investigation himself, for such tests are often given. But the great majority of the messages published from distinguished men contain intrinsic evidence that the spirits have had little or nothing to do with them, as they correspond with the intellectual capacities, peculiarities, knowledge, and ignorance of the medium, and do not represent either the intellect or the character of the deceased.

INTUITION.—Thousands possess the intuitive capacity who do not understand or cultivate it, and they are kept in ignorance by the orthodox medical schools and churches. A correspondent, who was prejudiced against Spiritualism and therefore led into mental healing, writes as follows: "This morning I awakened, feeling I had overslept myself, and wished that I knew the time. The room was darkened and my eyes were closed, yet, no sooner had I felt the desire to know the time than I saw the face of the clock, and the hands indicated twenty minutes to seven. The noise from the street made me think it was much later than that, so I opened my eyes to look at the time; but the dim light prevented my seeing the clock. My husband came in then and I asked him the time. He looked and said 'Twenty

minutes to seven.' Persons come to me for treatment. Sometimes I can locate the trouble before they tell me. I do not see the diseased organs. It just comes intuitively where the inharmony is. I suppose, if I had not been so opposed to Spiritualism, I would have made greater progress."

THE POSITION OF THE REFORMER. — At the banquet of the original Free-soilers in Boston, June 28, which assembled many distinguished men, Col. Higginson said of the leaders of the party in former times: "How many of them had a popular following in the public prints? How great were the services of John G. Palfrey, yet I remember speaking to him on his own doorstep, when he said to me, 'The hard thing is not to encounter the denunciations of the newspapers or of public opinion; the hard thing to bear is the attitude of men who have loved you and whom you have loved all your life, and who pass you by in the street without speaking to you.'" This boycotting hostility is always the policy of bigoted conservatism. Col. Higginson himself has practised it in these matters, for he has an ample stock of Boston bigotry. It pervades the entire medical profession under old-school policy. When I took a stand for an independent college, Prof. Harrison, who had unsuccessfully attended my father's last illness, said to me: "I have been your friend; I am your friend no longer," — and that ended our intercourse.

THE PAN-PRESBYTERIAN COUNCIL recently held in London represented the Presbyterians of all the world, supposed to be about 3,600,000. *There were no women* in the body, but they took measures to establish the order of deaconesses. There was a spirit of progress displayed. The opening sermon was preached by the Rev. J. Oswald Dykes, who is chairman of the Committee on the Revision of the Westminster Confession of Faith mentioned in our last Journal, and his sermon was an earnest plea for liberty of conscience and breadth of Christian spirit. Fifty years ago the ideas of Dr. Dykes and his committee would have provoked charges of heresy. So the world moves.

The most progressive speaker was the Rev. Dr. Marcus Dods of Glasgow, who said that it was a great stumbling-block to maintain that all parts of the Bible are equally inspired; and that we should not insist on infallibility for all the horrible things in the Old Testament, which he sharply contrasted with the New. But this was too much for many of the leaders, who rebuked him, and contended that to admit that anything in the Bible was not divinely inspired would destroy the whole book. The next Pan-Presbyterian council will be held at Toronto, Canada, in 1892.

CHURCHES AND RELIGIONS. — In New York the Episcopal is the fashionable church and takes the lead with about 36,000 members; the Presbyterian comes next, with 23,000; Baptists and Methodists have not over thirteen thousand each, and there are not a hundred thousand Protestants in a city of a million and a half. A new and rather mystical conception of religion is now propagated by Mr. Laurence Oliphant, once a member of Parliament, then a follower of the ambitious spiritual enthusiast, Thos. L. Harris, and afterwards a recluse with his wife in Syria at the foot of Mt. Carmel. There he was one in spirit with his wife, and since her death in 1886 he has been writing under her inspiration. His association with Mr. Harris authorizes the expectation that his book will have more of the transcendental and mysterious than of practical religion. All forms of religion in the city of New York are feeble in comparison with the Catholic, which now claims 800,000 followers.

PROGRESS OF TEMPERANCE. — L. J. Beauchamp, in a recent effective address, said: “The general impression of Kentucky was that it was the home of whisky, that the source of all her streams were stills, but such was not the case. Three-fifths of that State to-day is under prohibition.

“To-day four-fifths of Tennessee is under prohibition laws. In that State no saloon or grog shop can be maintained within four miles of a school-house. Whenever a saloon is opened in any portion of the State a farmer who has regard for his boys builds a log cabin school-house, hires a teacher, and if there is but one scholar that saloon has to go.

“In Arkansas a saloon cannot be maintained within three miles of a church or school-house, without the consent of a majority of the citizens of the community, and the laws of that State construe the word citizen to mean men and women. No community of mothers and sisters will ever allow a grog shop to be established in the neighborhood of their loved ones, when they can prevent it.”

DR. FELIX L. OSWALD, in *Popular Science Monthly*, says: “It is, indeed, a remarkable circumstance that in the home of the best wine-grapes, in Greece and Southern Spain, drunkenness is far less prevalent than in Scotland, or Russia and Poland, where Bacchus can tempt his votaries only with nauseous vodka.”

DEVELOPING FEMALE MUSCLE.— *The Brooklyn Eagle* of recent date says: The graduating exercises of the Ladies’ Normal Class for Physical Culture took place last evening at the Adelphi Academy, where its work has been conducted for two years. The programme consisted of *broadsword fencing*, wand, club, and bell exercises, marching, etc., such work as is usually brought out by the advanced classes of the Adelphi Academy. It was executed with remarkable grace and skill. The evolutions and exhibitions of the class took place in a cleared space in the lecture room. About four hundred spectators sat around the arena and applauded liberally.

This branch of instruction was formulated and put upon the educational boards two years ago by Dr. William G. Anderson. It has proved a success beyond his expectations. Last year’s graduates are all teaching this science in private schools, and several of the present class have positions for the coming year. The old regime of gymnastic work, which included merely a round of exercises regardless of the pupil’s physical defects and tendencies to ill health, regardless of nervous temperament, digestive condition, and a thousand and one other ills, is fast becoming replaced by this physical culture, which includes anatomy, physiology, hygiene, emergencies and first aid to the injured, anthropometry, voice culture, etc., beside theory and practice for the correction of all bodily imperfections and for the correct and proportionate development of the muscular and nervous system. No student can be admitted into the class until she has passed a thorough physical examination, the object being to have as perfect types of physical ability as possible, in order that the year’s training may not prove too severe. Physical ability after this is but a secondary consideration, as it increases daily with the daily drill the instructions in practice bring.

The graduating class began its work in October last and ended it yesterday. During that time the following progress has been made in the average measurement of the class:

	In October.	In June.
Girth of upper arm.....	9 8-10	10 4-10
Girth of empty chest.....	28 5-10	29 5-20
Girth of full chest.....	30 8-10	32 3-10
Weight.....	107	110

The average height of the class is 61 7-9 inches. The normal lung capacity of girls of this height is 143 cubic inches; the class last October averaged 141, now it averages 157.

AZTEC MUMMIES.—Sig. S. Marghieri, the well-known archæologist, discovered and explored a hermetically sealed cave, at an elevation of nearly 4,000 feet on the eastern side of the Sierra Madre Mountains in Mexico, about 200 miles south of Deming, between Coralitos and Casa Grande, about two years ago. The floor was nearly smooth, the sides rough and rugged, and the vault covered with stalactites. In the far end of the cavern were found four desiccated human bodies.

The bodies were in a sitting posture, with the hands crossed on the breast, and the knees approaching the chin, with the head inclined forward. They were carefully shrouded in their burial garments, and placed facing the rising sun. The male and female were seated side by side. The elder child, a boy, was at the right of the father, and the younger child, a girl, at the left of the mother. In addition to the funeral shrouds, the little girl was enveloped in the skin of an animal, similar to the method used in the island of Fuerte Ventura, the better to preserve its tender frame.

The floor of the cavern and the remains were covered with a fine dust, but no footprints of man or beast could be found. The bodies were carried to San Francisco by Signor Marghieri, and were purchased by J. Z. Davis, President of the Board of Trustees of the State Mining Bureau, and by him presented to the bureau.

No embalming process was used in the preservation of these bodies. They were dried by the air alone. The bodies are not like those of the Indians of the present day, because the fingers and hands and feet are smaller than the average, and the woman's hair is brown and silken and of the Caucasian type. The body of the man must have weighed in life from 180 to 200 pounds, but it now weighs only 14 pounds, while the body of the woman weighs only 12 pounds. In the lobe of each of the small and well-proportioned ears is a piece of hollow bamboo or reed as an ornament. The woman had a large forehead and well-developed reasoning powers.

The little boy weighs but three pounds and the girl only four and a half pounds.

The burial shrouds on the bodies are composed chiefly of cotton, hair, hide, grasses, and the bark of willows. — *San Francisco Examiner*.

CRANKERY AND CREDULITY.—The brief sketch of credulous follies among the eccentric will be supplemented in our next by something of the same sort in more orthodox spheres.

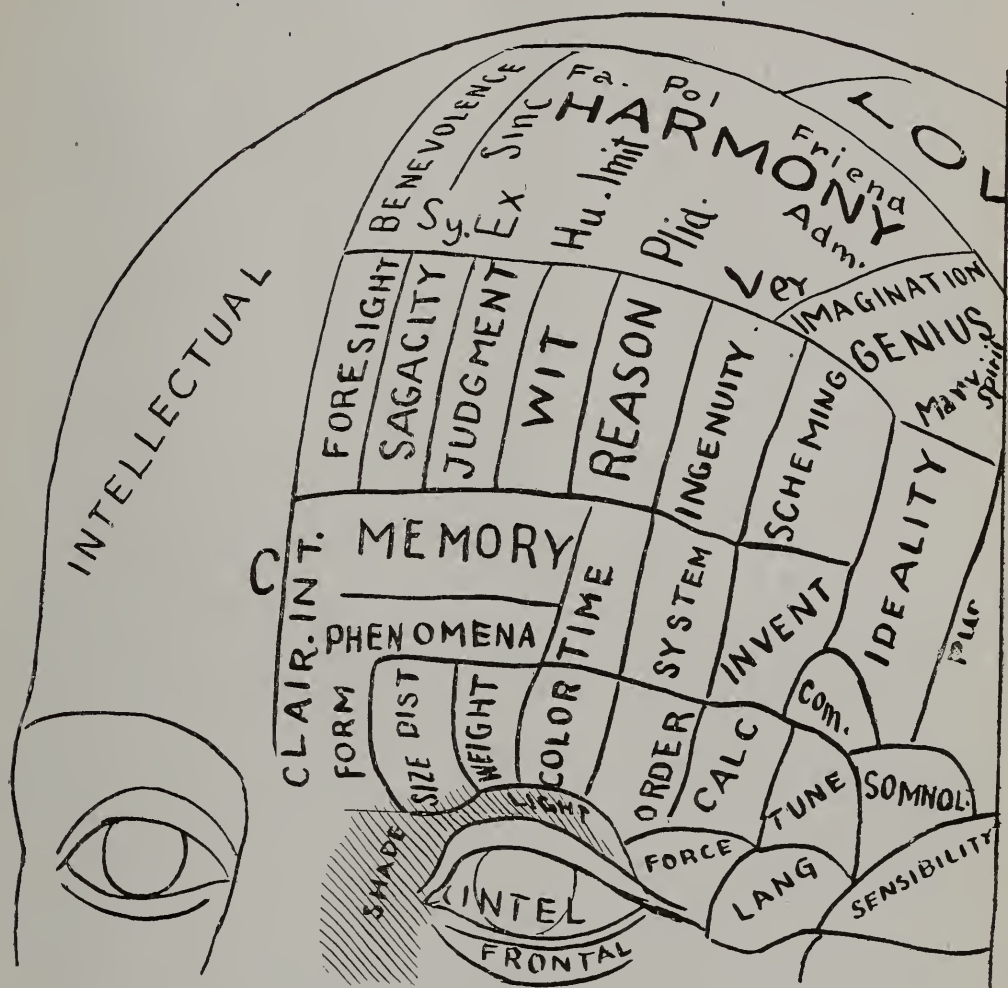
AFRICAN SLAVE TRADE.—Cardinal Lavigerie ought to, and probably will, be received with open arms in England, where he has arrived on a mission from the Pope to arouse public sentiment against the infamous slave traffic which is still prosecuted vigorously by the Arabs in the interior of Africa. England has been the foe of this traffic for a long time, and her efforts have resulted in restricting it in a great degree, but she has found that no one nation is powerful enough to grapple with such an evil. If she has not discovered it, the Pope has, and he has determined to make an effort to secure the concerted action of the great European powers in a movement to put an end to the marketing of human chattels. — *N. Y. Times*.

ECONOMY is the basis of success. Prodigality is an exhausting social disease, as much to be dreaded as Asiatic cholera. It is the great sin of American life. The wealth accumulated by the toil of many a half-paid man and woman is destroyed in profligate ostentation, and the pulpit and press are almost entirely silent upon this crime. An Englishwoman has been writing upon the expenses of dress in *Longman's Magazine*, and she gives a valuable lesson for Americans who enjoy good incomes. According to the statistics of this writer, an English lady in a family with an income of \$4000 a year would spend on her dress about \$150; with a family income of \$10,000 a year the ladies would spend about \$200 a year on dress. In fashionable American circles the expenditure is at least twice as great, for our fashionables are ashamed of economy, but the English are not. There is a similar difference in the expenditure of gentlemen of wealth between the English and Americans. This prodigality extends into all forms of expenditure. A society to check this form of intemperance would be a national blessing.

VOODOOISM IN HAYTI.—Hayti is in a terribly disordered condition, and President Solomon has proclaimed Port-au-Prince under martial law. A letter from that place in July says: "Although it is common report that President Solomon is a voodooist, and harbors one of the priests of that religion in his house, he nevertheless ordered the execution of a voodoo priest last week, with two brothers named Machato. The brothers went to the priest and asked what they must do to become rich. The priest, after mysterious incantations, told them that in order to accomplish their desires they must kill their mother, an old woman 75 years old, and cut her body up into small pieces and distribute the latter among their friends, who would have to eat them. He further instructed them to reserve the kidneys for themselves. They followed the priest's directions to the letter. At the last moment, however, one of the party refused to eat his morsel, which he endeavored unsuccessfully to get others to do. Solomon heard of it, and brought the priest and the brothers up before him for examination, and finding the facts to be as above stated, had them all shot without further ceremony." The prevalence of voodooism and cannibalism in Hayti has long been known.

"Sir Spenser St. John, now British minister to Mexico, was twelve years, beginning with 1863, minister resident and consul-general from Great Britain to Hayti. In his recently published book, called "Hayti, or the Black Republic," he has a chapter on "Vaudoux Worship and Cannibalism," and his testimony is so strong and direct that the horrible facts which he exposes can hardly be refuted. Cannibalism in Hayti is an accompaniment of the barbarous Vaudoux worship brought from Africa, and existing, it is said, to some extent among our Southern negroes in this country. The evil is so widespread in Hayti that the government has never dared to grapple with it, with the exception of the administrations of Presidents Geffrard and Boisrond-Canal, and it is probable that they, in some measure, owe their fall to this action. The Emperor Soulouque was a firm believer in the Vaudoux, the mulatto Gen. Therlonge was one of its high priests, and a late prime minister was said to be a chief priest of the sect. A believer in Vaudouxism is, however, not necessarily tainted with cannibalism, there being two sects who follow the worship, one consisting of those who only delight in the blood and flesh of white cocks and spotless white goats at their ceremonials, and the second comprising those who are not only devoted to these, but on great occasions call for the flesh and blood of the "goat without horns," or human victims."

Chap. XIV.—The Recollective Region of the Front Lobe.



Intelligence produced by the middle range of the forehead, knowledge without judgment—MEMORY a distinct faculty, but not adequately recognized by Gall and Spurzheim—Accuracy of Spurzheim's description—Location and functions of CONSCIOUSNESS—Its antagonism by REPOSE—Unconscious impulses—Misleading passions and impulses in the basilar region—Recent and remote MEMORY, how located—Its association with the past—Location and functions of TIME—Location and functions of SYSTEM—Location and functions of INVENTION—Faculty of COMPOSITION and literary power.

The middle horizontal range of the forehead has neither the perceptive power of the lower range nor the judging power of the upper range. Its function is the accumulation and arrangement of knowledge. It makes the knowing man, who is well informed upon all subjects that have attracted his attention, and therefore able to talk fluently, and impart a large amount of information. If interested in literature and science, he is considered a learned man. In practical

matters his stock of knowledge makes him a competent man of affairs and capable of attending to a great deal of business. But his knowledge is merely what he has acquired or been taught; his methods may be erroneous and his judgment faulty. He is not qualified for critical scientific investigations or for anything that requires a superior understanding and originality. Hence he is better fitted for a subordinate than a leading position, but may be greatly overrated by those who mistake learning and fluency for ability. The existing methods of education tend to produce such men, destitute of originality. They have too much resemblance to the Chinese system, which by its exclusive cultivation of memory has kept a great nation stagnant for thousands of years.

That Memory is a distinct faculty, occupying a distinct organ, is established by my experiments, and therefore not a matter for discussion.* It was not distinctly recognized by the system of Gall and Spurzheim, but vaguely represented by an organ of Eventuality. Memory, however, is the most appropriate term. It expresses a faculty which all mankind recognize, and which must have its special organ. The views of Gall and Spurzheim were more practical than philosophic. Gall recognized in men and animals an organ in the middle of the forehead for the memory of things and events — an organ which made them abundant in information without being profound, and this he called a Memory of Things, Memory of Facts, Sense of Things, Educability, or Perfectibility, which was a clumsy way of defining the faculty.

Spurzheim, although he understood the operation of the organ correctly, represented his own conception imperfectly by calling it Eventuality. He said: "Individuals who have it large are attentive to all that happens around them, to phenomena or events, to facts; they are fond of history, of anecdotes, are inquisitive, and desire information on every branch of knowledge. Moreover, it seems to me that this faculty recognizes the activity of every other, whether external or internal, and acts in its turn upon all of them. By knowing the functions of the other powers, this faculty and Individuality contribute essentially to the unity of consciousness, and to the recognition of the entity *myself*, in philosophy."

This is a marvellously correct description of the middle range of the forehead and its faculties, showing much intuitive sagacity in Spurzheim, who was led to his conclusions by cranioscopy and the study of character. He described correctly the operations of Consciousness and Memory, but they were poorly represented by the word Eventuality.

The functions of the recollective range are arranged in a manner which nothing but experiment could have revealed. The exact centre of the forehead has the function, long recognized by mankind and discussed by mental philosophers, which is properly called Con-

* In my first experiments in 1841, being challenged by a young lawyer to make any impression upon him, I found him very impressible, and by my stimulating the organ of memory he soon appeared to be almost lost to his surroundings, and said, when asked, that he was absorbed in the recollection of his juvenile days. Similar results have been produced ever since.

sciousness, the absence of which in the Phrenological system was a marked defect. The effect of this organ is to produce a bright, wakeful, comprehensive intelligence — an intense wakefulness, the opposite of sleep and drowsiness — a clear realizing of all that is in the mind, — of our physical and mental conditions, thoughts, emotions, and impulses. (Represented on the bust by the letter C.) It is a pure and comprehensive mentality, a perfect grasp of all within a wide horizon — wider in proportion to the power of this faculty, dimmer and narrower in proportion to its weakness. The magnitude of its horizon, however, is proportioned to the power of its associate faculties. With Memory, it obtains a consciousness of great knowledge, and with Understanding, of great wisdom. But when its accessory faculties are less developed, its range is smaller, but its vividness is none the less. Consciousness is the illuminating faculty, which makes everything bright and clear, like sunshine, and in proportion as it is impaired, our ideas become dim and our horizon limited. But dimness and limitation is the approach of absolute unconsciousness, which is the state of sleep. Consciousness and sleep, or unconsciousness, are therefore antagonistic conditions, one tending to exhaust the system by intellectual intensity and brilliance, the other to preserve its vital energies by limiting the nervous waste.

Like all other anterior and intellectual organs, Consciousness wastes the vital forces — a waste which would be fatal if it were not suspended by unconscious sleep, which requires about one-third of the twenty-four hours to repair the loss from intellectual action.

When the head is well balanced between Consciousness and Repose, both being large, a large amount of intellectual labor can be performed without injury, the restorative powers being sufficient to balance the expenditure. This was the case with Napoleon, in whom both regions were large, as shown by his cast, and who had great facility in restoring himself by sound sleep.

The organ of Consciousness is the spot to touch when we would rouse the subject from sound sleep, and it is by its repression that sleep is produced: But sleep is not simply a negative condition or arrested consciousness. It is a condition in which the blind energies, the conservative forces of vitality, are active, by means of which the waste and debility due to the intellect are counteracted. These faculties operate unconsciously, and are disturbed by conscious intellection. Hence there is nothing worse for a patient than brooding over his own diseases. Even concentrating the attention on any part of the body tends to develop its sensibility and morbid tendencies. The exercises and amusements in which we forget that we have a stomach, and almost forget that we have a body, are the most restorative. Consciousness, the central organ of the forehead, is also the central representative faculty of the mind, or we may say is essentially the mind, for what is beyond our consciousness is not in the mind.

From this arise many interesting questions. Is there any important operation of the soul beyond the sphere of consciousness? — I say soul instead of mind, for the word "mind" is not applicable to any-

thing beyond consciousness or intelligence, and it is a grave mistake to use the word mind as synonymous with soul, which has been the *tendency* of metaphysicians.

What is the nature or extent of that domain of the soul and brain which is beyond consciousness? The answer must be that whatever is in its nature antagonistic or opposite to consciousness must be, in proportion to that opposition, beyond and independent of it. No one would doubt that sleep, which is the exact antagonist of Consciousness, and all that appertains to sleep, the reparative processes of the brain and body, are beyond Consciousness, and what occurs in the sleeping condition, even if it be of a spiritual nature, must be outside of consciousness. If during sleep there should be a spiritual as well as physical influx and renovation, we cannot then understand or realize it. That such an influx may occur is not unreasonable. There is certainly an influx of oxygen, which is stored in the body, an influx of nourishment by the thoracic duct, and an influx to the tissues from the blood. That there should be an influx also from the realm of spirit is reasonable, for sleep is an absorbent condition, in which we are peculiarly liable to the influence of malaria. The great object of the practitioners of animal magnetism has been to put their patients to sleep, for in that condition they become receptive of the influence of the operator, whether to restore health, or to infuse their own ideas and sensations into the mind of the subject. It is reasonable therefore to suppose that spirit power may avail itself of the natural sleep, as well as of the hypnotic condition artificially produced.

The region of which the organ of Repose is the centre must be the region of more or less darkness, of impulses or inclinations which we do not observe or understand, though they may have important effects. The strong passions are all more or less in the realm of darkness, and very few under the influence of strong passion have any clear idea of their own mental condition or of the consequences of their acts. No one can understand clearly or judge correctly when the inferior passions are roused.

The Adhesive, Combative, Jealous, and Selfish impulses all mislead the judgment, and make the individual blind to his own deficiencies and errors, clinging blindly to that in which he has been educated, that which prevails among his associates, and that which coincides with his selfish interests and passions.

All the faculties of the occipital organs advance with more or less blindness to the attainment of their aims, in proportion to their passional energy, and it is only the *dispassionate* judgment on which we can rely.

The adhesive region of the brain, the source of attachment, habit, and partiality, is especially deceptive in its influence on the mind. It is the source of the blindness of love, of the conservative stubbornness with which all nations adhere to their old customs and traditions, and the tenacity with which sects and parties cling together and repel the voice of reason. This has ever been and still is a dominant characteristic of both the medical and the clerical professions.

The eminent surgeon Dr. Lawson Tait of Birmingham, England, made a candid confession for the doctors of England, saying, in an address on surgery: —

“American visitors abroad, who have given weeks and months to see me work, have one and all impressed me with their possession of that feature of mind which in England I fear we do not possess, the power of judging any question solely upon its merits, and entirely apart from any prejudice, tradition, or personal bias. No matter how we may struggle against it, tradition rules all we do; we can not throw off its shackles, and I am bound to plead guilty to this weakness myself perhaps as fully as any of my countrymen may be compelled to do. I may have thrown off the shackles in some instances, but I know I am firmly bound in others, and my hope is that my visit to a freer country and a better climate may extend my mental vision.”

The faculty of Consciousness gives clearness and presence of mind, equally valuable in business life and in literary pursuits. It is generally associated with intuition, which gives a practical comprehension of everything brought before us and of the characters of those we meet. The development of the organ is shown by prominence in the centre of the forehead, as well as by the general prominence of the front lobe.

Consciousness is the centre of intelligence and the basis of all intelligent mental operations. It relates to the present moment — the idea that has just arisen, and the relation of this faculty and organ to memory was the most interesting and remarkable of my experimental discoveries concerning the intellect. I found that in proportion as the fibres of the convolution depart from the median line, their conception departs from the present moment. Their proximate function is to dwell upon that which has just transpired, so as to keep in mind the whole of the business before us. The farther we go from the median line the farther the conceptions depart from the present moment, dwelling upon that which is more and more remote in time — the events of the day, the week, the year, or of all past time. Thus the organ of Memory consists of its interior portion allied to Consciousness, which may be called recent Memory, and its exterior portion adjacent to Time, which may be called remote Memory.

The recent Memory is highly important to the transaction of every species of business; the remote is important for historical and scientific knowledge, and gives a disposition to look to antiquity — to the origins of all things — hence favoring profound scientific thought.

Memory exteriorly runs into TIME, which gives the order of succession of all things, and likewise carries the mind into the past. Both interest us so much in the past as to have a close relation to Adhesiveness, which clings to old ways and associations. This is explained by Pathognomy, which gives the laws of co-operation between the frontal and occipital organs.

The organ of Time lies above that of Color. The fibres above the

organ of Color change their character from a perception of the subtle undulations of colors or light into a perception of more extensive vibrations or undulations which mark increasing intervals. The perception of periods enlarges upward into a perception of the vast duration of time or succession of events. The lower portion of Time gives the accurate conception of intervals, which enables us to appreciate time in movements, in the rhythm of speech, song, or music and the time of day. Those who have it largely developed need no watch, being never mistaken in time, as those in whom the faculty of Locality (Form and Distance) is strong need no compass to tell them where they are.

TIME, which arranges events and business in orderly succession, enabling us to be correct as to dates or appointments and to make a clearly consecutive narrative, passes exteriorly into a more complex conception, that of SYSTEM, which arranges our business and thoughts not only with reference to time but with reference to order and adaptation to purposes, arranging, for example, a number of appointments or duties so as not to conflict. System is an ingenious arrangement of times and places, exceedingly important to those who have complex duties. It is important in business and in scientific studies—in the mastery of all things that are complex. It is a higher form of the faculty of Order, belonging to the organ just below it, and enables one to reproduce the contents of his memory in a clear and intelligible manner, for the want of which many who have tenacious memories are unable to make a clear and agreeable statement of what they recollect.

It is common to find a marked depression at the site of this organ. Systematic habits of thought and business do not belong to the majority.

From the organ of system there is a gradual change to greater complexity and combination as we pass the outer angle of the forehead, so that the function is properly represented by the word INVENTION. This faculty gives the power of arranging and combining forms and movements to produce results, and is the source of machinery and all mechanical contrivances.

The faculties of System and Invention are a part of the recollective range, as they retain in the mind the objects, forms, and movements by means of which they effect complex and ingenious arrangements—combination being the function of the lateral portions of the forehead, the function which gives man his superiority in creative power. The posterior portion of the organ, uniting with Ideality, gives that power of combination which expresses our thoughts by well-constructed sentences, which I have recognized as a faculty of COMPOSITION—the source of literary power in prose and poetry; a good development of this ensures skill and facility in writing, but eminence in authorship requires also Memory, Understanding, and the elements of a strong character. There are many of superior character and intellect who from lack of literary facility are not known as authors, while many who are incompetent to instruct or guide society become known by their facility in writing.

Therapeutic Sarcognomy.

There is an immense responsibility and labor in the task of preparing a full exposition of the mysterious relations of soul, brain, and body, which have defied the wisdom of past ages, and the scientific research of the present age, and also deriving therefrom a new system of therapeutic treatment.

The duties of the author allow him so little time for this task that it will be impossible to complete the volume before the beginning of 1889, as it is designed to be a great improvement on the first edition — a standard work for the future.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

ANTHROPOLOGICAL BUST. — A handsome life-size bust, showing the organs of the brain and names of their functions, with a large card containing names and definitions of organs, may be obtained from Dr. Buchanan for five dollars.

The Sanitarium or Health Palace of Dr. Flower, on Columbus Avenue, Boston, is undergoing such extensive changes in the building under the able superintendence of PROF. HUMISTON that it cannot probably be ready for use before November or December. The new arrangements, in the way of ventilation, baths and novel medical appliances, will present a model, which it is to be hoped may stimulate imitation in other public institutions. We may anticipate in this institution practical illustrations of the value of SARCOGNOMY in the art and science of healing. The very severe illness of Dr. Flower this summer, caused by Southern malaria, has caused some delay. Dr. F. is now happily, convalescent.

The American Spectator.

A Journal for the home. Clean, fearless, liberal, progressive. Published monthly. Sixteen large pages, 11x16 inches, at one dollar a year. Address Spectator Publishing Company, Boston. Each number contains an essay by Professor Buchanan on Sarcognomy or Education; and other productions of able writers.

PREMIUMS FOR SUBSCRIBERS. — All new subscribers sending \$1.00 receive two large and costly premium pictures postpaid. Those sending one new subscriber will receive "Problems of the Day," by Dr. R. C. Flower, a fifty-cent pamphlet. For two new subscribers we will send our great original copyrighted premium picture in colors, the head of a beautiful child. For three new subscribers we will send your choice of either of the following most valuable books: — 1. "SELF HELP," by Prof. Samuel Smiles, one of the most valuable and inspiring books ever published. 2. Wood's Illustrated "NATURAL HISTORY," over three hundred engravings, and over four hundred pages. 3. Malcolm's new "BIBLE DICTIONARY"; there is nothing equal to it. Over 130,000 copies have been sold. Or if you prefer novels, one of the following standard books: Ivanhoe, by Sir Walter Scott; Rob Roy, by Sir Walter Scott; Oliver Twist, by Charles Dickens; Tale of Two Cities, by Charles Dickens; Vicar of Wakefield, by Oliver Goldsmith; or, The Scottish Chiefs, the national novel of Scotland.

Volume second commenced in August. We circulate fifty thousand copies and expect to reach one hundred thousand.

BOUND VOLUMES. — Volume 1st., of the JOURNAL OF MAN neatly bound, price \$2.00. May be obtained at this office only.

COLLEGE OF THERAPEUTICS.

ELEVENTH SESSION NOVEMBER 1888.

The eleventh session begins November 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment, concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

DR. JOS. RODES BUCHANAN,

6 James St., Boston.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S

✧ MAGNETIC PLASTER. ✧

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$.125 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II. BOSTON, OCTOBER, 1888. No. 9.

CONTENTS.

	PAGE.
WHAT DO WE NEED	257-260
THE FRENCH ACADEMY — Fumbling with Psychometry and showing how to blunder as usual	260-265
THE POWER OF MUSIC	265-267
GENEROUS SENTIMENTS OF INGERSOLL	268-272
A MIRACULOUS WELL	272-274
THE JUGGERNAUT MYTH EXPLODED	274-275
WAR ON THE TRUSTS	276-277
MORE PRESIDENTIAL CANDIDATES EXAMINED	277-278
MISCELLANEOUS. — Our next volume; Is Moses a myth, 278; Miss Bertha Simpson; Mesmerism in Paris; Electricity, 279; A flash of lightning; A fascinating Tennessee girl; Blake's weather predictions, 280; A great child; Overgrown children; Sullivan in a cell; Our relations with Canada, 281-282; Judge Thurman; A new political party; Unexpected statesmanship, 283; Grant and Garfield on Church and State; Prospects of Christianity; Medical parties, 284; Medical progress; A true Poet; The <i>Carrier Dove</i> ; Cannibals of the Niger, 285; Japan; A giant gun; Foreign immigration; The mouse pest; A grand canal, 286; Declining agriculture; Health of cities; After death; The Concord School; A musical prodigy; African pigmies; Hong Yen Chang; Chinese newspaper; Bee stings; Materialization in San Francisco; Belvidere Seminary, 287; Alien landowners, and other evils; Paper houses; Anthropology, 288;	278-288
POSTPONED FOR NOVEMBER. — Anthropology, Recollective region; Ancient and modern vagaries; David Duguid, the inspired painter and author; Ole Bull, the inspired musician; Reclaiming the desert, etc.	

Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in craniotomy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCONOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

OCTOBER, 1888.

No. 9.

What do we Need ?

THE pampered egotist thinks he needs nothing but the assurance of continued health in enjoying his heartless life, but the toilers of many nations are beginning to feel that they need a social revolution — a change that shall lighten the burden of toil, take away the fear of grinding poverty, and all the adverse conditions which at present shorten their lives by one-fourth, one-third, and often one-half. A shortening of life down to two-thirds of the length enjoyed by the prosperous classes is a common thing, and the life thus shortened is not one-half of what science demands for the normal life of man. The prisoners of poverty, so well described by Helen Campbell, fill all our large cities and are not unknown even in rural life.

All classes of men, everywhere except in this free Republic, need to be relieved from the horror and terror of war — from the absorption of their best years in the army, and the universal pressure of military debts and military taxes.

Our Republic will be free from this when its war debt is paid off, but our people are deeply dissatisfied with the effects of legislation controlled by the wealthier classes, and we know not what may be the future crises and collisions between labor and capital. Laborers are looking for emancipation and for light.

Of all laborers, women have been the most patient and the most suffering. No masculine class would endure without a riot the condition to which ten thousands of women have been reduced. The women are becoming roused, looking for relief. They ask the justice and philanthropy of which they have been so long deprived and a strong hand is needed to brush away the hindrances to their emancipation.

There is no rest or content, even among the wealthy and educated classes; for the shadow of ancient darkness still rests upon the nineteenth century, and the century is weary of the burthen. The man who lives in the light of nineteenth-century science does not feel willing to be guided by the theories and philosophies generated in the darkness and ignorance of fifteen centuries ago. The whole fabric of religious thought is slowly disorganizing and tumbling down. The change is carrying with it even the conservative dignitaries of the church. Religion must stand hereafter upon a new and broader basis. It must exist in harmony with all science, but the

harmony is not yet organized. The future of religion is unknown to its present upholders. The expansion of science which will bring it into the sphere of religion, and the purification of religion which will bring it into harmony with science, are yet to be made known to those who are most deeply interested.

The religious philosophy which is to organize the highest realms of human thought and action is not to be sought in ancient records, nor in the realm of speculation, which has been so long and so unprofitably occupied. Still less can it be found in those forms of physical science which grapple with questions of evolution, and even aspire to comprehend the constitution of man, but in all their researches see matter alone, and are blind to that which moves and governs matter — blind to the soul without which the human body is but a decomposing carcass, and blind to that divine wisdom without the influx of which all nature would be but an embodiment of death.

All educational institutions need to-day the guidance of science that is not myopic — science that can reach the invisible as well as the visible realms of the Universe — that can reach the higher realms of causation as well as the lower realms of results — science which can comprehend the threefold constitution of man as an eternal being, represented in and working through a brain, and manifesting in the body. This grand and complete understanding of man is unknown in the Universities. ANTHROPOLOGY is unknown, and all the philosophies that come from a true ANTHROPOLOGY are held in abeyance while mankind are suffering for the want of that knowledge which would lead them from darkness and discord toward a heavenly life on earth.

This science and philosophy are waiting to be introduced in an authoritative and effective manner. They need a UNIVERSITY worthy of their dignity and power; and Boston is a centre of literary power worthy to be its location. It was with a view to the establishment of such an institution that the writer came to Boston five years ago. The magnitude of the task might deter or appal any one not upborne by a consciousness of the power of truth.

Our educational systems are and ever have been a failure. In their palmyest condition of modern progress they are failures, when judged by a normal standard. They cram the memory, benumb the reasoning powers, and enfeeble the springs of originality. They enfeeble the body, damage the eyes, and fail to develop the soul, if they do not positively impair its powers. Above all, they fail to develop that moral power which is the great element of success and happiness for the individual and for society. They turn away from that which is practical, humanitarian, useful, and democratic, to that which is antiquated, aristocratic, shadowy, and pedantic, and, to perfect the pedantry of verbal accumulation and cram, they snatch four or five years from the prime of life. President Elliot, of Harvard, says that the average college graduate is twenty-three before he is through with college life, and twenty-six before he is qualified by professional studies to earn his living!! Hence our

promising youth are beginning to neglect the colleges, and their attendance is falling off from that tedious educational process which ought surely to terminate when man arrives at his legal majority and becomes an independent responsible citizen, and perhaps head of a family. That adolescent youth should be helpless dependents upon their parents for one-third of their lives is burdensome indeed. But it is still worse that this tedious and costly education is of so limited value when acquired, for it has not developed either soul or body, has not made manlier or better men, but has only given them a familiarity with literature, a smattering of science, and a rubbish of dead languages which they forget because they find it useless in the important duties of life.

All this needs to be thoroughly revolutionized, but it requires a powerful and well-equipped institution to undertake the mighty task against the organized opposition of fashion, wealth, conservatism, egotism, and inherited prejudices instilled in the whole course of education.

Every old error will fight to prolong its existence, and every professional class will strive to perpetuate its traditions, its prejudices, and its various forms of ignorance, inherited from the past—nowhere more strongly intrenched than in the medical colleges, which are *ex officio* the guardians of all science relating to man, and bound into a compact body by an organization which makes rapid progress impossible. Progress is made by individuals, not by corporations—by solitary genius, not by the average dulness of multitudes, and the conspiracy of discipline enforced by the intolerance of medical officials establishes an organization impenetrable to the spirit of reform, and points the spears of a Macedonian phalanx against every fearless reformer.

But reform must come, and I am sure that my half century of labor will bring its fruition. Education is far from being half developed. When its regenerative and creative power is realized by those who control it, there will soon be an end to crime, pauperism, pestilence, and war, wherever its power is felt.

The healing art is scarcely half developed. It has been very slowly feeling its way along the lines of physical force, and mastered well the inferior tissues of the body, which are least necessary and least associated with life, but has signally failed to survey and comprehend the nervous system, the paramount system in which are located all the powers of life, and in which alone they can be properly investigated and understood.

Man in his essential nature and its laws is absolutely unknown today in medical colleges, nor has their ambition ever been aroused to master the highest and most important realm of the sciences which they claim to represent. The healing art is based upon physiology, or the laws of life, but the complete physiology which can alone be the proper basis, and which bears the name of SARCOGNOMY, has never been described within the walls of a medical college, except when presented by myself. The supreme art of DIAGNOSIS, which is the competent guide of all successful practice, and which bears the

name of **PSYCHOMETRY**, is as unknown in the schools as **Sarcognomy**, and the **PHILOSOPHY** of **INSANITY** is equally unknown. The torch of progress is hidden. That torch is the psychometric art of exploring and enlarging the resources of the healing art, which has an unlimited future of healing potencies to which the profession to-day is blind.

A **PIONEER INSTITUTION** amply endowed is needed, which shall place the healing art on its true basis, — which shall change its career from that of a four-footed crawler, feeling its way along the earth, to the human attitude, standing erect, surveying all things, and looking to the future, — an institution, too, which shall demonstrate in its **SANITARIUM** the practical value of the true science of **THERAPEUTICS**, which all writers admit does not exist to-day in the schools, and which shall send forth pupils competent to introduce the new era.

Moreover, such an institution shall put an end to the unhallowed and abysmal **DIVORCE BETWEEN SCIENCE AND RELIGION**, and to the calamitous separation between the highly educated fortunate classes and the struggling toilers who constitute the majority of the Republic. It should terminate, so far as its influence can extend, the cold, selfish, avaricious, unpatriotic spirit which permits our country to be filled with the victims of poverty and crime, and should establish in masculine souls the principles illustrated by the Sisters of Charity and the “King’s Daughters,” the principle enunciated by **OLON**, that the entire community should be interested in the fate of its humblest members — a principle uttered and enforced by **CHRIST**, but never yet incorporated into the life of any community or State.

For all these and many other far-reaching reforms which are embodied in the **LIMITLESS** science of **ANTHROPOLOGY**, we need the co-operation of all the good, and though my soul has been inspired by the prophetic vision of their future realization, I hope that my life may be prolonged to participate in their practical embodiment and successful operation, either on the Atlantic or the Pacific coast of the Great Republic.

The French Academy Fumbling with Psychometry,

AND SHOWING HOW TO BLUNDER AS USUAL.

ONE of the most appropriate remarks of the late S. P. Andrews, in reference to psychic investigations, was “A horse cannot play on a piano,” — in other words, without the necessary desire to perform and the necessary skill to do it nothing can be done.

The relative attitude of the leaders of the medical profession toward all psychic and nervauric phenomena has ever been that of the horse to the piano. With as little understanding of the soul as the horse has of music, for the majority do not even believe in its existence, how can they fail to operate blindly and fall in the ditch?

Their methods of investigation, derived from purely physical science, are as inappropriate to psychic investigations as the hoof of a horse to the keys of a piano. If they wish to test a psychic doctrine they take its most marvellous form, unconscious of all the delicate principles involved, and try if the process tested will work under all circumstances with the regularity of a sledge hammer bound to smash everything that stands in the way, and if it does not work like a sledge hammer, they decide that it does not exist at all. If, when they perform an experiment in a matter of which they know but little, they *succeed* in making a failure (for that is the success desired), they at once pronounce the experiment impossible, though thousands with greater skill and intelligence may have performed it successfully.

In the last edition of the Manual of Psychometry I mentioned the psychometric experiments of Drs. Bourru and Burot, which were reported to the French Association for the Advancement of Science at its meeting in Grenoble, France. These experiments, performed in 1885, were not performed according to the methods I recommend, on intelligent persons of normal sensibility, but only on those of abnormal hysteric impressibility, and consequently were not well adapted to convince the medical profession. The subject was brought before the French Academy of Medicine in August, 1887, by Dr. J. L. Luys, and the result is reported in the *Figaro* of March 7, 1888, and republished by the *Theosophist*, Madras, India, with some comments, as follows:—

THE FRENCH ACADEMY OF MEDICINE AND THE TRANS-CORPOREAL ACTION OF DRUGS. — REPORT OF DR. DUJARDIN BEAUMETZ.

On the 30th of August last Dr. Luys submitted to the Academy of Medicine a communication upon “the action of certain substances which act at a distance upon hypnotised subjects.”

The Academy was much excited by the experiment described by Dr. Luys, and, contrary to custom, appointed a committee to supervise experiments made by one of its members, who moreover cheerfully acceded to this unusual examination. This commission has just completed its task. M. Dujardin Beaumetz read, during the sitting of the Academy yesterday, the report he had been commissioned by his colleagues, Messrs. Herard, Gariel, Bergeron, and Brouardel to prepare, and which will appear *in extenso* in the *Bulletin Medicale*. The gist of it we now give.

M. Dujardin Beaumetz begins by summarizing the communication of Dr. Luys, relating anew the experiments of M. Burot and Bourru (de Rochefort). The great alienist attempted to show that medicinal substances, either held at a distance, or in actual contact with hypnotised subjects, cause emotional phenomena varying with the substance employed.

The commission appointed to repeat these experiments with all possible guarantees of good faith and sincerity, adopted the following plan for its researches:—

At a preliminary sitting Dr. Luys was to repeat his experiments

as he had been accustomed to make them (*i. e.*, without interference). Then at the subsequent sittings he should repeat these experiments in the way to be indicated by the committee. Neither Dr. Luys nor the committee were to have any knowledge of the medicinal substances employed in the second series of experiments.

A chemist-apothecary, M. Vizier, was entrusted with the preparation of the tubes enclosing certain drugs.

These tubes held 10 grammes each, such as Dr. Luys generally uses, and were all exactly alike.

Sixteen tubes were therefore prepared, of which *ten* contained solutions and *six* powders, the last being covered with white paper. Figures were marked on each of these tubes, and sealed slips of paper, bearing the same numerals, permitted their contents to be ascertained at a given moment. Finally, an empty tube, identical apparently with the others, was added to them.

As soon as the commission should have noted the experiments, the sealed slips were to be opened and the nature of their observations (the several drugs being then known), a comparison should be made between their recognized properties and the symptoms recorded in connection with each separate experiment.

This programme was scrupulously adhered to with the following results:—

During this series of researches that which specially struck the commission, before opening the sealed slips of paper, was the resemblance between the observed phenomena, whatever tube might have been tested: contractions, passional movements, anger or joy, asphyxia, congestion of the neck,—these symptoms were produced, one and all, by the mere application, or even the mere proximity of tubes enclosing unknown substances, to such a degree that it was impossible, without opening the sealed slips, to say to which drug each phenomenon might be attributed.

We will quote literally, and word for word, the passage relating to the empty tube.

It is not the least curious in this report.

“Another point, also very significant, struck the commission, and that is—the action of the empty tube. This action was among the most pronounced, the most energetic, and even more intense than that of the majority of tubes containing medicinal solutions.

“In fact, if one examines the account of the phenomena caused by the empty tube, it would seem that when placed on the left side it induced a contraction of all that side of the body, afterwards a general contraction of the whole body; that if held before the eyes it caused an invincible terror, so much so that the patient violently recoiled, pushing back the arm chair upon which she was seated.

“The same phenomena were reproduced, with even greater intensity, when the tube was applied to the right side of the neck. Finally, the same empty tube, placed upon the throat, produced a swelling of the thyroid body, congestion of the face, gasping for breath, and wheezing.

“M. Luys is inclined to attribute these strongly-marked phenomena to the shining of the glass tube experimented with.

“To prove this, he re-covered the tube with a black wrapper, and then

it produced no appreciable effect at all upon the patient. The commission think it their duty to remark, all the same, that the tubes containing medical solutions were as bright, if not brighter than the empty one."

When the commission had thus followed M. Luys' experiments with the different tubes prepared by M. Vizier, they proceeded to open the sealed slips, and then stated that no relation whatever appeared to them to exist between the symptoms manifested and the tube under experiment—in other words, that the phenomena produced ordinarily by the absorption of morphia, if we take it for an example, are by no means those which are produced by the application of the tube containing this substance.

M. Dujardin Beaumetz gives the following example from the report of the official proceeding:—

"For instance, notice the action of effects produced by tube No. 10. This tube enclosed four centigrammes of sulphate of strychnine in ten grammes of water. Being placed on the left side of the neck, it produced the following phenomena:—

"The patient scratched her head, body, legs, removed her comb, and took down her hair; rubbed her eyes, and then uttered a few words—'I cannot see; I cannot hear; I am too young to be blind'—at the same time making movements as if she were trying to guide herself in the dark.

"Placed on the right side of the neck this same tube made her smile; the patient expressed pleasure, she said that she could see, and hear, and spoke with gratitude of M. Luys, who for seven years, she said, had taken care of her.

"Held on the throat in front of the neck, the tube produced gasping and suffocation.

"It is very difficult to detect in this table of symptoms the least trace of the familiar pharma-dynamic action of sulphate of strychnine, and, a most extraordinary coincidence, it is one of the rare occasions when we have observed neither contractions nor convulsions."

This experiment, and other similar ones, were made with tubes holding solutions. As to the effects produced by the tubes holding powders, they are equally uncertain and indeterminate.

The manifestations have no sort of connection with the substance under experiment.

M. Dujardin Beaumetz drew up three distinct and significant tables of these experiments, and, on behalf of the commission, he winds up:—

"I shall pursue no further these experiments, from the conviction that the Academy has been sufficiently enlightened by the exposition just made of the fruitlessness and in consequence of the different facts observed by the commission.

"Faithful in the task confided to them, the committee considered their mission to be at an end, and that, although acknowledging M. Luys' perfect good faith, it sufficed for it to have shown that the effects produced by drugs held at a distance, in hypnotisable subjects, seemed to depend more upon the vagaries of imagination and memory in the patient experimented with, than upon the medicinal substances enclosed in the tubes used in any particular case. The commission deputed by the Academy

to examine the facts stated by M. Luys at its sitting of Aug. 30, 1887, is of opinion that none of the facts investigated by it agree in the smallest degree with the nature of the substances under examination, and consequently, neither therapeutic nor legal medicine need concern themselves with these experiments."

The Academy saw no necessity for passing any orders upon the report, one of its own members being concerned. M. Luys reserves to himself the right to reply at some future sitting.

Note by the Editor. — Having called public attention to the experiments of Drs. Bourru and Burot, their public experimental verification by Dr. Luys at La Charite, and the appointment by the Academy of Medicine of the Special Commission, it is our duty to note the latter's report through Dr. Dujardin Beaumetz, as above summarized by the Paris *Figaro*. While entertaining the highest respect for the scientific ability and professional standing of the members of the Commission, we cannot bring ourselves to believe the report a finality. The last word is not yet spoken. Dr. Luys has given notice that he shall make a rejoinder, and until he does we are not going to close the case, like the Knickerbocker magistrate, by weighing in scales the ledgers and cash books of the contestants! The experiments reported by the three eminent doctors above named — Bourru, Burot, and Luys — were too circumstantially observed and too inherently convincing, to permit our instantly surrendering our convictions at the call of the Commissioners. Forty years ago Dr. J. R. Buchanan proved, and thirty-odd years ago the present writer verified in private experiments, the fact that medicinal and other substances in nature have the property of acting outside their mass upon human nerve-fibre. The recent French experiments but confirm the discovery of Buchanan; and to the amateurs of Psychometry it will require far better evidence than that adduced by the present Commission to make them forget what they have practically learnt.

Such stuff as the foregoing report would not be worth the attention of the readers of the JOURNAL, being of no more value than any other abortive seance, but for the high rank of the contending parties.

The reader will observe that the Academy think their *failure* to obtain correct results in the description of medical impressions by hysteric sensitives, a complete answer to the *successful* experiments of Bourru, Burot, and Luys. They do not trouble themselves to ask why an experiment succeeds at one time, and fails at other times by mismanagement. Fair and rational enquirers do not act that way. If Dr. Carver succeeds in breaking every glass ball thrown up, and thus proves a wonderful marksmanship, sensible men do not deny that such things can be done, after they have been done, and require him to repeat the experiment before they will believe its possibility. Nor would they, if he should happen to fail in consequence of a high wind, say that his failure proved him a humbug. Such logic is the privilege of medical professors.

Dr. Luys failed because he did not follow the method I have pointed out. He did not select well-balanced, rational, and reliable persons for his subjects. If he had taken the Academicians themselves he might have succeeded by means of due patience and perseverance. Or if he had taken an entire class of medical students, he would not have failed to find many good subjects. But persons of exaggerated hysteric impressibility, who can be made to believe and realize anything you tell them, cannot be relied upon for accurate results. Imagination is to them even a stronger power than medical impressions. Yet even these, under circumstances of absolute tranquillity and freedom from excitement, might give correct reports of medical influences, but not accurate enough for scientific purposes. It will be found in time that the psychometric report upon medical potencies is vastly superior to all methods heretofore known to the medical profession, and it is destined to enlarge and revolutionize our system of *materia medica*. Meantime Academicians must preserve their historical character, and repeat the same *faux pas* which they have always performed when startling novelties are introduced. As with the leaders so with their followers. It is only about forty years ago that anæsthetics were introduced; the introduction being effected with some difficulty in Boston, meeting such opposition that the first discoverer, Dr. Wells, committed suicide. At that time the voice of old fogysm was expressed by the Philadelphia *Medical Examiner*, as follows, in commenting on the use of ether in surgery : —

“We are persuaded that the surgeons of Philadelphia will not be seduced from the high professional path of duty into the quagmire of quackery by this will-o’-the-wisp. . . . We cannot close these remarks without again expressing our deep mortification and regret that the eminent men who have so long adorned the profession in Boston should have consented for a moment to set so bad an example to their younger brothers as we conceive them to have done in this instance. If such things are to be sanctioned by the profession there is little need of reform conventions, or any other efforts to elevate the professional character; physicians and quacks will soon constitute one fraternity.”

This prediction is not yet realized, for the “quacks,” the progressive portion of the profession, are still a considerable distance in advance of the conservatives, and from all appearances the tortoise will not overtake the hare during the next century.

The Power of Music.

THE power of true music which touches the soul (not the mere mechanical performance into which fashionable music has degenerated) has never been properly appreciated. The *New Education* was the first work to give it the place it deserves in education as the chief power in ethical culture. As a power for the invigoration of the soul, to enable it to triumph over disease as well as vice, its virtue is *almost*

unknown. It far surpasses the "mind cure" method in effectiveness, and I trust the time is coming when it will be recognized as one of the chief agents of therapeutics.

Mr. J. O. Ward has made some excellent suggestions concerning its value in the treatment of the insane, which I have the pleasure of quoting, as follows:—

"The human voice is that which affects us most powerfully. Its natural tones and accents are calculated to penetrate the heart, and to produce an effect on the feelings, of which the mere words would be incapable. Why not, then, make a more extensive use of the acknowledged influence of music over the insane? Judiciously applied to a disorganized mind, it might be made a powerful restorative agent.

"The great difficulties in learning to sing heretofore would naturally prevent the practicability of my suggestion, I admit, for it required the ability to play the piano; to understand and comprehend the vast difficulties of the staff, with its lines, spaces, sharps and flats, etc., much practice to learn by memory each tune, besides the brain exertion and fag induced by this old way. These reasons made the acquirement of a healthful and rational method of singing by this old way objectionable and often impossible. Suppose, however, there were a way so simple and so easily acquired that even little children who only knew their letters could easily, and with great pleasure to themselves, be taught to sing by note without any accompaniment at all and with very little or no practice, except what they had when in the class, would there then be any objection to at least making a fair trial of teaching singing to the insane? Some may say, 'Such an easy way of learning to sing is not possible, and so the matter is not worth thinking about.' But here comes in the mistake, for there *is* such a way, and it is now being used by *millions* of children and adults in England and her colonies and in this country. I have tried both ways of learning to sing, therefore I know whereof I write. This system of teaching singing, to which I refer, was invented in England some forty years ago by a clergyman who had the curiosity to see if he could analyse music and make its laws more easily grasped by ordinary mortals. He succeeded so well that now the name of the Rev. John Curwen is known and blessed by millions all over the world, and by increasing thousands in this country, where his system, called the '*Tonic Sol-Fah*,' has only been introduced now about five years, consequently many have not had time yet to hear of it. His system can easily be acquired by any one. 'Anybody can teach it or learn it.' *Tonic Sol-Fah* consists in this principally: the eight notes of the scale are called *doh, ray, mi, fah, soh, lah, te, doh*, and in use are written — d, r, m, f, etc., the first letter of their name only. The system is divided into 'steps.' The '*first*' step teaches the chord *doh, mi, soh* (C, E, G, of the staff), by the aid of the blackboard or map which is published. This is easily learned well enough in a few minutes' practice, so as to sing exercises on these three notes. The next step teaches the chord *ray, fah, lah*; and when these two chords are learned, then tuneful and easy exer-

cises and songs are used. The remaining notes of the scale are next taught, and then the scale is known, not guessed at.

"This Tonic Sol-Fah music is all written horizontally, just the same as ordinary type-writing is printed, has no lines or spaces or sharps, etc., to bother one, and so it is just as easy to read as ordinary printed matter is. The different keys of music can all be used to the same piece, for doh, mi, soh, etc., are always the same tones in all the keys. The only difference is that in different keys they are higher or lower in tone.

"The great fact of importance in this system is, that every one who honestly tries to learn to sing by Tonic Sol-Fah *always* succeeds and they are always glad when their singing-class meets, for it is a pleasure and recreation to them. Can any one say this much for the staff or old way of teaching?

"Again, this system of Tonic Sol-Fah is easier and a pleasure to teach to large classes, and is more agreeable to the class than to be taught individually.

"To teach singing by this system costs but little: a Sol-Fah Reader costing twenty-five cents, and a map of the three scales (C, F, G), costing ten cents are necessary.

"The influence exercised by the mind over the body is admitted on all sides, and medical men are never tired of telling us this fact. Says Luther —

"Of all the joys that are on earth
Is none more dear, nor higher of worth,
Than in sweet song is found!

All evil passions vanish soon;
Hate, anger, envy cannot stay,
All gloom and heartache melt away;
The lust of wealth, the cares that cling,
Are all forgotten while we sing.'

"The question that has often presented itself to my mind is this: Why cannot this simple method be used as an agreeable and healthful auxiliary in the cure of the insane. When the evil spirit tormented Saul, David quieted him and brought him ease and peace by the sweet sound of his voice and harp. Why not let the humanitarian spirit of our age prompt us to do as David did, and bring peace and joy to the poor unfortunates who live the living death!

"I hope some enterprising medical superintendent will try Tonic Sol-Fah in his asylum. Experiments with different colors in windows and walls have been tried in asylums. It seems to me, however, that singing will be found of greater value. Why not try it?

"It usually takes ten to twenty lessons to learn to sing at sight in four-part music, and I have no doubt at all that insane patients can also learn it in the same time, but whether they do learn as much or not as if they were sane, they certainly, I think, would enjoy the study and be all the happier for it, and this is the point aimed at and not to make fine singers. Learning to sing by this new method of Tonic Sol-Fah does not task the brain. Certainly not any more than looking at pictures or talking with each other."

Generous Sentiments of Ingersoll.

IN a recent interview with a reporter Col. R. G. Ingersoll expressed himself as follows : —

“ When we take into consideration the crime of the man who blinded his wife, it is impossible not to think of the right of divorce. Many people insist that marriage is an indissoluble tie — that nothing can break it, and that nothing can release either party from the bond. Now, take this case at Far Rockaway. One year ago the husband tore out one of his wife’s eyes. Had she then good cause for divorce? Is it possible that an infinitely wise and good God would insist on this poor, helpless woman remaining with the wild beast, her husband? Can any one imagine that such a course would add to the joy of paradise, or even tend to keep one harp in tune? Can the good of society require the woman to remain? She did remain, and the result is that the other eye has been torn from its socket by the hands of her husband. Is she entitled to a divorce now? And if she is granted one is virtue in danger, and shall we lose the high ideal of home life? Can anything be more infamous than to endeavor to make a woman, under such circumstances, remain with such a man? It may be said that she should leave him — that they should live separate and apart. That is to say, that this woman should be deprived of a home; that she should not be entitled to the love of man; that she should remain, for the rest of her days, worse than a widow. That is to say, a wife, hiding, keeping out of the way, secreting herself, from the hyena to whom she was married. Nothing, in my judgment, can exceed the heartlessness of a law or of a creed that would compel this woman to remain the wife of this monster. And it is not only cruel, but it is immoral, low, vulgar. The ground has been taken that woman would lose her dignity if marriages were dissoluble. Is it necessary to lose your freedom in order to retain your character, in order to be womanly or manly? Must a woman, in order to retain her womanhood, become a slave, a serf, with a wild beast for a master, or with society for a master, or with a phantom for a master?

Has not the married woman the right of self-defence? Is it not the duty of society to protect her from her husband? If she owes no duty to her husband — if it is impossible for her to feel toward him any thrill of affection, what is there of marriage left? What part of the contract remains in force? She is not to live with him, because she abhors him. She is not to remain in the same house with him, for fear he may kill her. What, then, are their relations? Do they sustain any relation except that of hunter and hunted — that is, of tyrant and victim? And is it desirable that this relation should be rendered sacred by a church? Is it desirable to have families raised under such circumstances? Are we really in need of the children born of such parents? If the woman is not in fault, does society insist that her life should be wrecked? Can the virtue of others be preserved only by the destruction of her happiness, and by what

might be called her perpetual imprisonment? I hope the clergy who believe in the sacredness of marriage — in the indissolubility of the marriage tie — will give their opinions on this case. I believe that marriage is the most important contract that human beings can make. I always believe that a man will keep his contract; that a woman, in the highest sense, will keep hers. But suppose the man does not. Is the woman still bound? Is there no mutuality? What is a contract? It is where one party promises to do something in consideration that the other party will do something. That is to say, there is a consideration on both sides, moving from one to the other. A contract without consideration is null and void, and a contract duly entered into, where the consideration of one party is withheld, is voidable, and can be avoided by the party who has kept, or who is willing to keep, the contract. A marriage without love is bad enough. But what can we say of a marriage where the parties hate each other? Is there any morality in this — any virtue? Will any decent person say that a woman, true, good and loving, should be compelled to live with a man she detests, compelled to be the mother of his children? Is there a woman in the world who would not shrink from this herself? And is there a woman so heartless and so immoral that she would force another to bear what she would shudderingly avoid? Let us bring these questions home; in other words, let us have some sense, some feeling, some heart — and just a little brain. Marriages are made by men and women. They are not made by the state and they are not made by the gods. By this time the people should learn that usefulness to human happiness is the foundation of virtue — the foundation of morality. Nothing is moral that does not tend to the well-being of sentient beings. Nothing is virtuous the result of which is not a human good. The world has always been living for phantoms, for ghosts, for monsters begotten by ignorance and fear. The world should learn to live for itself. Man should, by this time, be convinced that all the reasons for doing right, and all the reasons for doing wrong, are right here in this world — all within the horizon of this life. And, besides, we should have imagination to put ourselves in the place of another. Let a man suppose himself a helpless wife, beaten by a brute who believes in the indissolubility of marriage. Would he want a divorce? I suppose that very few people have any adequate idea of the sufferings of women and children; of the number of wives who tremble when they hear the footsteps of a returning husband; of the number of children who hide when they hear the voice of a father. Very few people know the number of blows that fall on the flesh of the helpless every day. Few know the nights of terror passed by mothers holding young children at their breasts. Compared with this, the hardships of poverty, borne by those who love each other, are nothing. Men and women, truly married, bear the sufferings of poverty. They console each other; their affection gives to the heart of each perpetual sunshine. But think of the others! I have said a thousand times that the home is the unit of good government. When we have kind fathers and loving mothers, then we will have civilized nations, and not until then. Civilization

commences at the hearthstone. When intelligence rocks the cradle, when the house is filled with philosophy and kindness—you will see a world at peace. Justice will sit in the courts, wisdom in the legislative halls, and over all, like the dome of heaven, will be the spirit of Liberty!"

"What is your idea with regard to divorce?"

"My idea is this: As I said before, marriage is the most sacred contract—the most important contract—that human beings can make. As a rule, the woman dowers her husband with her youth—with all she has. From this contract the husband should never be released unless the wife has broken a condition; that is to say, has failed to perform the contract of marriage. On the other hand, the woman should be allowed a divorce for the asking. This should be granted in public, precisely as the marriage should be in public. Every marriage should be known. There should be witnesses, to the end that the character of the contract entered into should be understood; and, as all marriage records should be kept, so the divorce should be open, public, and known. The property should be divided by a court of equity, under certain regulations of law. If there are children they should be provided for through the property and the parents. People should understand that men and women are not virtuous by law. They should comprehend the fact that law does not create virtue—that law is not the foundation, the fountain, of love. They should understand that love is in the human heart, and that real love is virtuous. People who love each other will be true to each other. The death of love is the commencement of vice. Besides this, there is a public opinion that has great weight. When that public opinion is right, it does a vast amount of good, and when wrong a great amount of harm. People marry, or should marry, because it increases the happiness of each and all. But where the marriage turns out to have been a mistake, and where the result is misery and not happiness, the quicker they are divorced the better, not only for themselves, but for the community at large. These arguments are generally answered by some donkey braying about free love, and by 'free love' he means a condition of society in which there is no love. The persons who make this cry are, in all probability, incapable of the sentiment, of the feeling, known as love. They judge others by themselves, and they imagine that, without law, there would be no restraint. What do they say of natural modesty? Do they forget that people have a choice? Do they not understand something of the human heart, and that true love has always been as pure as the morning star? Do they believe that by forcing people to remain together who despise each other they are adding to the purity of the marriage relation? Do they not know that all marriage is an outward act, testifying to that which has happened in the heart? Still, I always believe that words are wasted on such people. It is useless to talk to anybody about music who is unable to distinguish one tune from another. It is useless to argue with a man who regards his wife as his property, and it is hardly worth while to suggest anything to a gentleman who im-

agines that society is so constructed that it really requires, for the protection of itself, that the lives of good and noble women should be wrecked. I am a believer in the virtue of woman, in the honesty of man. The average woman is virtuous; the average man is honest; and the history of the world shows it. If it were not so, society would be impossible. I don't mean by this that most men are perfect, but what I mean is this: That there is far more good than evil in the average human being, and that the natural tendency of most people is toward the good and toward the right. And I most passionately deny that the good of society demands that any good person should suffer. I do not regard government as a Juggernaut, the wheels of which must, of necessity, roll over and crush the virtuous, the self-denying and the good. My doctrine is the exact opposite of what is known as free love. I believe in the marriage of true minds and true hearts. But I believe that thousands of people are married who do not love each other. That is the misfortune of our century. Other things are taken into consideration — position, wealth, title, and the thousand things that have nothing to do with real affection. Where men and women truly love each other, that love, in my judgment, lasts as long as life. The greatest line that I know of in the poetry of the world is in the 116th sonnet of Shakespeare:—

“‘Love is not love which alters when it alteration finds.’”

“Why do you make such a distinction between the rights of man and the rights of woman?”

“The woman has, as her capital, her youth, her beauty. We will say that she is married at twenty or twenty-five. In a few years she has lost her beauty. During these years the man, so far as capacity to make money is concerned — to do something — has grown better and better. That is to say, his chances have improved; hers have diminished. She has dowered him with the spring of her life, and as her life advances her chances decrease. Consequently, I would give her the advantage, and I would not compel her to remain with him against her will. It seems to me far worse to be a wife upon compulsion than to be a husband upon compulsion. Beside this, I have a feeling of infinite tenderness toward mothers. The woman who bears children, certainly she should not be compelled to live with a man whom she despises. The suffering is enough when the father of the child is to her the one man of all this world. Many people who have a mechanical apparatus in their breasts that assists in the circulation of what they call blood regard these views as sentimental. But when we take sentiment out of the world, nothing is left worth living for, and, when you get sentiment out of the heart, it is nothing more nor less than a pump, an old piece of rubber that has acquired the habit of contracting and dilating. But I have this consolation: The people who don't agree with me are those who don't understand me.”

There is something like what is called *poetic justice* in Col. Ingersoll's suggestion of *free divorce for women* (which, if duly regulated

with proper delay and formality to insure that it is not a hasty impulse, might have a good effect), for it is exactly the reverse of the barbarous Mosaic law, which allowed *a husband to divorce his wife* at pleasure. He had only to "write her a bill of divorcement, give it in her hand, and send her out of his house." If another man then married her he had the same privilege of divorcing and sending her out of his house as is stated in the 24th chapter of Deuteronomy. The horrible treatment of women as shown in the Old Testament, with professedly divine sanction, is too shocking to be dwelt upon.

Free divorce for man still exists in Persia, but with an effective check upon it, as explained by Thos. Stevens, who has lately travelled in that country, as follows:—

"In Persia, as in Turkey, if a husband wishes a divorce from his wife, all he has to do is to order her out of the house. As a check upon the too free use of this arbitrary proceeding, however, the Persians have constituted a very curious and ingenious custom. While the Mohammedan laws make it so easy for a husband to put away his wife, it secures to her all her own property. Under no consideration can the husband deprive the wife of her own property. As a precaution against divorce, then, the husband in the marriage contract is usually required to promise a considerable sum of money as a wedding gift to his bride. This money is not forthcoming at the wedding nor expected, but it is placed to the wife's credit as a debt owed to her by her husband. As in case of divorce this money would have to be paid over, the amount is usually made so large that it is virtually beyond the husband's means. In that case divorce to him would mean financial ruin; and as a Persian's pocket is the most susceptible part about him, it follows that there is no divorce. Owing to this ingenious arrangement, although a mere angry order to begone is a legal divorce, there are fewer divorces in Persia than in the United States."

A law giving full power to courts to grant divorces when required by the welfare of the family would be strictly just. To regulate such matters by the creeds of churches would be a practical union of church and state, which are not yet entirely separated even in America. The church may prescribe rules for its members, but has no right to thrust its creed into the laws of the state.

A Miraculous Well.

OVER in Brooklyn, at the corner of Hicks and Warren streets, is located a Roman Catholic church, which recently bade fair to be as favorite a place of pilgrimage for invalids as the Lourdes grotto in France. It is not often that miracles are performed in places where the ubiquitous reporter can investigate them, but the City of Churches had a shrine where miracles were as common as potatoes in the tenements of its worshippers. Between the 5th of last June

and the fatal day in July when an iconoclastic plumber appeared on the scene, scores of people have felt the power of God manifested through a holy well.

The story is this: Two moons ago, in the churchyard at the corner of Hicks and Warren streets, Brooklyn, N. Y., U. S. A. (we are particular in identifying the spot in order that sceptics may not say that these miracles occurred far from civilization, where no one could investigate them), water began to deluge the luxuriant grass growing in the sacred place. The water appeared to come from a spring. The matter soon became noised about, and as the water daily increased in volume the parishioners believed that God had sent their good pastor a "holy well." Scores of people flocked to it daily, carrying with them tin pails in which they carried away the miraculous water. Many cures were effected by means of the water. Old ladies suffering from rheumatism and neuralgia found great relief, and many sties were removed from sore eyes after bathing them with the water. The knowledge of these cures came to one of the parishioners, Mrs. Mulvane, whose husband had squandered his earnings in drink for more than a year, and had finally become a habitual drunkard. She thought that probably the water might cure him, and obtaining a quart can of it induced her husband to drink it, telling him at the same time what it was. After drinking the water from the holy well, Mulvane suddenly stopped his habits of intoxication and went to work, bringing all of his wages every Saturday night home to his wife and family. No greater proof of the holy nature of the water could be established, and the people in the neighborhood of the church broke down the iron railing in their eagerness to get to the wonderful fluid. Father Fransioli said: "It is the will of Almighty God, who has sent me this well as a fountain of gold to pay off the debt of the church." The sexton dug some shovelfuls of earth from the place where the water was, and building a mound around it, gave it the appearance of a bubbling stream. He was about to have a box built, in which those taking the holy water could deposit contributions, and predicted the church debt of over \$100,000 would be paid off in two months. The crowds around the church increased daily, and passage along the sidewalk on Hicks street was impeded by the presence of women praying on their knees before the well. Nor was the belief in its virtues confined to women. Many a laboring man passing the spot would reverently uncover his head, and, after a muttered pious ejaculation, would go on his way. The irreverent, who said the water came from a broken pipe, were called disbelieving beasts, and wonder was expressed that God did not strike them dead.

About a week ago an iconoclastic plumber appeared. Accompanying him was a laborer armed with pick and spade, who began his investigations at once. A score or two of the parishioners, headed by the priest, at once surrounded the spot. As the laborer drove his pick deep into the yielding earth, one old lady said, "Sure it's sacrilege the man is doing." "You'll never have a day's luck," said another. "Och, never mind yere talk," said a third, "he'll only make

the well deeper, and an oratory will be built around it." But the laborer dug away unmindful of the blasphemy he was committing, and soon his shovel grated against an iron pipe, and a ten-inch break was uncovered. "Here's your well," he said most irreverently. "Sure, it's the source of the spring he's struck," said a woman whose belief could not be shaken. Just then a gray-haired woman came to the spot carrying a can beneath her shawl. "Go away, my good woman," said Father Fitzgerald in a sorrowful tone; "it is not a well at all, but only a busted water pipe." "Saving your presence, your reverence," said the woman, "can that be so?" "It is so," said the priest. "Well, well," said the old lady, without any apparent attempt at a pun, "I can scarcely believe it." She gave a long look at the hole, which was rapidly filling with water, and left apparently disconsolate. "That's too bad," said a matter-of-fact old man, who had been watching the digging; "when Mulvane hears of this he'll go on a terrible spree."—*New York Truthseeker*.

The foregoing is not only amusing but is a capital illustration of what is called faith-cure. There is a large class who can be cured by convincing them that they are being relieved, whether by medicine or by miracle.

The Juggernaut Myth Exploded.

MONCURE D. CONWAY has exploded the old stories about Juggernaut. He says: "There is no horror more widespread than that of the car of Juggernaut. No church or chapel or Sunday school room is unfamiliar with the vision of idolaters throwing themselves beneath the blood-stained wheels. There are few American girls—boys even—who have not shed tears and dimes for the victims of that cruel idol. The dreadful self-immolation has added a proverbial similitude to pulpit and platform eloquence. Grim Juggernaut has got into cyclopædias. But the chariot of truth is passing through the world; many cherished fallacies must be cast beneath its remorseless wheels; among them must be crushed this world-wide notion about Juggernaut. It is a delusion. Hard as it is to lose one's pet horror, this one must be given up. The supposed custom of immolation under the wheels of Juggernaut does not prevail, never did prevail. On the contrary, Juggernaut is the most humane of all Oriental deities, and his cult the most civilized. I could fill a column with official and unquestionable proofs of this paradox, but reserve the space for some facts of more interest to the reader. It will be sufficient to substantiate the point by a few competent authorities whose testimony has not been disputed."

Mr. Conway quotes the testimony of Dr. W. W. Hunter, gazetteer general of India, Abul Fazl, the Mussulman, Wilson, the Orientalist, and Mr. James Geddes, magistrate at Orissa, where the festival is held, and their testimony is positive.

“According to Wilson, the Orientalist, pilgrimages to Juggernaut have been customary for only some 150 years, so that the annals are traceable. Dr. Hunter has gone carefully through them, has conversed with the oldest inhabitants, and found no explanation of the bad reputation of the cult. It is surmised that some early missionary who witnessed the car festival did not understand that the reason why human beings drew it instead of animals is lest one of these should get killed and so pollute the sacred precinct. Although to the Christian spectator the worship may appear merely that of a painted ‘stock,’ this is not true. It symbolizes a resurrection of Krishna’s dead body. The only sacrifices before it are flowers, each a hope of immortality. The associations with Juggernaut are unique, and the spirit investing the shrine so far in advance of anything else known in India that the cult has become of social and political importance. Forbes, in his ‘Plea for Indian Missions’ (1865), says, ‘Caste is the devil’s yoke,’ and ‘Juggunath was invented by devils.’ This is not felicitous, for at the shrine of Juggernaut caste disappears. It is the one temple in India where the prince and the pauper, the Brahman and the pariah, kneel together. Through this peculiar characteristic of equality has been developed a means by which a certain fraternization with the English has been secured. It has long been caste law that none of Brahman family can touch any soil but that of India without defilement. Young Hindoos were for a long time restrained from visiting England, to prepare themselves for civil service, because of the really defiling and costly ceremonies of purification entailed on their return. But in recent years it has been ascertained that it is only necessary for the returning traveller to go straight to the shrine of Juggernaut. Having obtained a certificate of pilgrimage to Juggernaut, no further questions are asked; his caste is safe. In this way Juggernaut, while still signifying savagery for Christian pulpits, has become a potent patron, not to say missionary, of English civilization in India. Juggernaut has also become the shrine of religious toleration in India. At all the great religious festivals his image may be seen, with peaceful Buddha seated beside it. Buddhism was exterminated from India many centuries ago. There is no Buddhist temple nearer than Ceylon; but the great and gentle teacher, whom we are all beginning to love as the ‘Light of Asia,’ has, within a few generations, been taken by the hand, so to say, by Juggernaut. Buddha is gradually coming back to the heart of India, through the liberalism of the worshippers of Juggernaut. This is the most important sign of moral progress and intellectual movement among the 200,000,000 of India. Juggernaut and Buddha are now venerated together in every part of the country. They are the gentle, or, one may say, the gentlemanly gods of the land. No violence, no cruelty nor blood-stain can approach them. The pious devotee will not slay an insect near their temples. Such is the record of the actual as contrasted with the imaginary Juggernaut, whose only human sacrifices have been drawn from the pious pockets of Christendom.”

War on the Trusts.

THE numerous combinations which threaten to raise the prices of everything that can be controlled by combination have prompted two bills in Congress which seem to be effective in crushing such combinations,—the bills of Senator Reagan and of Representative Springer. Of the latter Gen Weaver of Iowa said:—

“The subject of trusts is not by any means a new one in the history of the commercial world. In the days following the reign of Queen Elizabeth, Sir John Culpepper said in the English Parliament that the trusts and similar monopolies had overrun England like vermin, and that country was compelled to pass what was known as the ‘Bubble Act;’ and as far back in English jurisprudence as the time when Lord Coke was lord chief justice of England, his decision in the famous monopoly cases, reported in the 11th Coke, was to the effect that these combinations or trusts were in restraint of trade and therefore illegal and not to be tolerated.

“But, sir, the trusts conquered England, and the Bubble Act was repealed. England surrendered to the trusts, which have conquered wherever they have gained a foothold, and they are now in ascendant here, and it yet remains to be seen whether the trusts are strong enough to permanently dominate commercial life in the young Republic, or whether we shall be successful in grappling with and overthrowing them. We have meat trusts, cattle trusts, sugar trusts, lumber trusts, steel trusts, envelope trusts, nail trusts, and God only knows what else, for their name is legion.

“The House should not hesitate, in my judgment, a moment to pass the bill just read from the Clerk’s desk, and introduced by the gentleman from Illinois (Mr. Springer), which I believe to be thoroughly sound and admirably drawn. It is not the result of hasty action, but is the deliberate judgment of its author after giving to the subject a careful attention and consideration; and while I want this resolution to be adopted, because it is important that we should know where these trusts exist and what may be their ramifications—but let us provide by law after we have ascertained the facts, as suggested by the gentleman from Illinois, to crush them out of existence, destroy them, root and branch, and relieve the people from these unlawful and unnatural restrictions upon commerce.”
[Applause.]

The *New York Sun* comes to the defence of trusts as follows:—

“Perhaps the greatest humbug of the hour is the denunciation of trusts, uttered, as it is for the most part, merely for political effect. A trust is a vast partnership, a combination in trade or manufactures. The objects of trade being to buy as cheap as possible, to sell as dear as possible, and to get control of the market as far as possible, the formation for these purposes of these gigantic and widely extended partnerships is just as natural and regular as the partnership of two shoemakers or two blacksmiths.

“At present these great combinations are usually confined to

business in one community or in one country; but the immense copper trust, with Mr. SECRETAN of Paris at its head, shows that, with capital enough, the arrangement can be extended so as to take in all the countries of the world. International trusts may become as plenty hereafter as those that are confined to a single State.

“Against this new and enlarged form of commercial partnership ordinary legislation is pretty sure to be powerless, because in itself the thing is consistent with the principles of civilization. Penal statutes cannot prevent it, neither can political blatherskite arrest its development.”

There is much to be said on the other side of this question. Trusts are combinations to limit production, prevent competition, and enhance prices, all of which are contrary to the public welfare. Their inevitable tendency is to procure wealth for the few by extortion from the many. Free competition is the only check upon extortion; this competition trusts would destroy. Their tendency is to inaugurate a wholesale system of commercial robbery, in which capital and cunning flourish at the expense of society. They are gigantic combinations for forestalling or raising prices above their just level, and such combinations were unlawful in England until in the time of Victoria, when the statutes against them were repealed. They are combinations of wealth against poverty, and ought to be checked at the beginning. They tend very powerfully to intensify the contests between labor and capital, from which we have much to dread. The labor movement in this country will be fatal to any political party that upholds the trusts.

More Presidential Candidates examined.

No. 1. This seems a man, a man of great ability, a man that would be likely to make himself popular; he seems to be in a financial sphere—a good financier. He is conscientious and seems to be a leader; he has ability to be a leader; he seems a strong party man, but not a tricky politician; a clear-headed man of excellent judgment. (What are his political views?) He is a temperance man; he has broad reformatory ideas, is interested in the labor question, would take a comprehensive eclectic view of parties; he is very positive in his views and faithful to them; he is in favor of restrictions on immigration, and thinks promiscuous immigration is demoralizing the country. His views of education are liberal: he is in favor of industrial education and not in favor of cramming children with what is of no utility. He is philanthropic and a broad thinker. [He is a candidate for the Presidency: what do you think of him in that capacity?] He will not be elected; he will not please the politicians, his policy would not suit them.

This is Gen. LANGDON S. CURTIS of New York, Presidential candidate of the new American party.

No. 2. This is a good man, bright and vigorous, and very positive. A very good business man. He is interested in politics and very ambitious; works hard for his party, very diligent. He is capable of controlling men. He is honest, does not seem selfish, has a good deal of ambition, and likes notoriety. Has good principles and good habits. He is in favor of education and not favorable to immigration. He is thoroughly a temperance man and would support the Prohibition party strictly. He feels hopeful for his party. He talks well, is a good speaker, has a pronounced and effective manner, appeals to the good sense and judgment of his hearers; has rather a refined way in discussing politics. It seems he has been made a candidate for public office.

This is Gen. CLINTON B. FISK, candidate of the Prohibition party.

Miscellaneous.

OUR NEXT VOLUME.—Oppressed by the limitations of the present volume, which compel the exclusion of a great amount of important matter, the editor looks forward with pleasure to the better opportunities of the enlarged volume iii., to which must be postponed the illustration of several important subjects. For this volume I hold in reserve—

1. The Philosophy of Intemperance, and the best means of curing and saving its victims. I think that all the agitation upon this subject, philanthropic and brave as it has been, has not been altogether wise, especially in its inefficiency as to reformation of the drunkard.

2. The Distinctive Characteristics of Man and Woman, the changes necessary to give woman justice, and the most practicable plans for the advocates of woman suffrage, which I think have been overlooked.

3. The Revolutionary Power of Education for the Elevation of Society, a theme which has never yet been fully illustrated.

4. The True Philosophy of the Marvellous and Miraculous, the proper estimate of Oriental wonders of prayer cure, faith cure, mental healing, Pentecostal phenomena, and the Hindoo philosophy, which has assumed the name of Theosophy.

IS MOSES A MYTH?—To this question Psychometry replies positively, No. I have had very positive evidence of his existence. Wm. E. Coleman says in the *Carrier Dove*:—

“I have seen it several times alleged of late, by representatives of certain schools of freethinkers, that Moses, the asserted lawgiver of the Hebrews, is a myth, “a myth, like the British King Arthur and the Trojan Æneas,” as some say. *Per contra*, I am confident that there is in existence no conclusive evidence of the exclusively mythical character of the man Moses. I have endeavored to keep myself informed as regards the results of the latest scholarship in comparative mythology and in historico-scientific Biblical criticism; but I have failed to find anywhere any evidence in substantiation of the theory that, so far as the personality of the supposed Hebrew lawgiver is concerned, it is entirely mythical. I am well aware that many mythical elements have clustered around the

figure of Moses; but, so far as I am aware, no satisfactory evidence has been adduced that Moses, as an individual, never existed.

"Dr. Abram Kuenen is generally recognized, and in my opinion justly, as one of the ablest living exponents of Hebrew theology. To my mind there can be no doubt that in clearness of insight and depth of penetration, so far as correct interpretation of the Biblical records and of the stages of growth of the religion of Israel is concerned, he stands fully equal to, if not head and shoulders above, all other theologians, whether of the past or of the present. His grand work, *The Religion of Israel*, stands pre-eminent in Old Testament exegesis. Both in this work and in the *Bible for Learners* [*Young People*], which presents in a popular form the results of Dr. Kuenen's researches,—said results being generally accepted by the Dutch school of rationalistic theologians,—in both these works, while the legendary character of most of the narratives concerning Moses is fully recognized, and their origin in part indicated, still the personality of Moses is never called in question. While it is conceded that the patriarchs in the Genesial narrative may be mythical, the supposition that Moses may be a myth is never entertained."

MISS BERTHA SIMPSON, of Martinsville, Indiana, has a natural gift so unlike anything I have met with before that I give the knowledge to the readers of *The Tribune* and ask if there is any other case known. At Foremothers' Day, on the programme was "Cornet solo by Miss Bertha Simpson." A lady took her seat at the organ, placed a sheet of music before her, and by her side stood a slender Miss of about fifteen years of age. "Why!" said I, "where is her cornet?" The chairman replied "It is all done with her voice." To my astonishment the young lady most perfectly imitated a cornet and carried the air with the organ accompaniment with perfect ease as if she were singing. She responded to an encore and "played" "Marching Through Georgia" to the delight of the audience. She was born with this peculiar vocal gift, and assures us that it is quite as easy as whistling or singing. She has a fortune in this gift if she lives. — *Helen M. Gougar*.

MESMERISM IN PARIS.—Since mesmerism or hypnotism has been taken up by the Faculty at Paris, it has experienced the usual fate of children that fall into the hands of the old enemies of their parents. The Faculty have ever been persistent enemies of animal magnetism. They cannot be expected now to cultivate it properly and show its value as a healing power. A recent report says, "So far it cannot be said to have been shown to possess any peculiar therapeutic value." Doctors have too long looked with jealousy on its therapeutic use to become its advocates now. "A mesmerist in Paris has favored doctors, journalists, and well-known Parisians with a seance, in the course of which some very extraordinary feats were accomplished by the newly discovered hypnotizer, who is described as a "comparatively young and handsome man." One lady proved quite powerless to resist his invitation to come and lay her head on his shoulder. Far more conclusive was his influence on divers gentlemen present, men eminent in arts, journalism, and literature, who, in spite of every effort to the contrary, performed a series of ludicrous manœuvres, to the intense delight of the remainder."

ELECTRICITY.—A new theory of great importance indeed has been presented by Prof. Edlund, who maintains that a vacuum is not a hindrance to the passage of electricity. If that be true, electricity can no longer be regarded as a mere mode of motion dependent on force, but is

a potential energy capable of existing apart from perceptible material substance. I have not seen the experimental basis of his theory, but if it can be established it will be a long step toward a correct conception of the imponderable energies of the universe. Why should sensible matter be more necessary for electricity than for light and caloric, which cross the interstellar spaces where we have no evidence of the existence of matter.

A FLASH OF LIGHTNING. — Mr. A. H. Binden of Wakefield, Mass; has obtained several good photographs of lightning on a large card (sold at fifty cents at the corner of Washington and School streets, the old corner bookstore). The engraving here presented shows a small portion of the lower end of the flashes. There seems to be no limit to the power of photography, which even pictures a bullet in its flight, and is going to give us pictures of millions of invisible stars.



A FASCINATING TENNESSEE GIRL. — A dispatch from Chattanooga says : "Tipton county, this State, has a phenomenon in the person of a young lady who has remarkable power over animals. She is able to conquer and ride in a moment's time horses and mules that no one else has ever been able to handle. The most savage dog in the neighborhood quails before and never offers to molest her. Squirrels and birds come to her in the woods and eat from her hand, and many times she has been known to pick up a rabbit in the path. She says that from infancy she has had this remarkable power over wild animals, but only within the past few years was she aware that she was also a "horse tamer." She says she is not conscious of putting forth any effort in this line, but it just "comes natural." The only explanation that she can offer is that she has an intense sympathy and love for wild birds and animals. In regard to horses she is perfectly fearless, and by their animal instinct must know it. These, she says, are the only reasons she can give.

BLAKE'S WEATHER PREDICTIONS. — Prof. C. C. Blake of Topeka, Kansas, says in the *Kansas Farmer* : "The system of weather calculating which we have discovered is of far greater value to mankind than any patent machine that was ever invented, not excepting the cotton-gin or the telegraph. We know that we have discovered the true laws by which the weather changes can be mathematically calculated, but suppose we will have to do as most other discoverers have done in waiting for future ages to recognize it. There are probably over one hundred distinct predictions in this article. Under the law of permutations there are a great many million ways in which those predictions might have been made instead of as they are made ; and if we are guessing there is not one chance in ten thousand that we will be correct. But we have been correct nine times out of ten in the past and expect to continue so. We are ready to explain our system and to show how we make our calculations as fast as the people desire it ; but our experience thus far has been that they want facts instead of philosophy, and those facts we are now giving.

"When we predicted the great blizzard of January, 1886, people all over the country gave us great credit, and yet we were not entitled to half as much credit as for what we have done this summer. Over two years ago we insisted that hard times were coming; but few believed us. Now we insist that good times are coming if we only put in a big crop of fall wheat. We did all we could to get a big crop of corn, and now we want every acre possible sown to wheat and rye, as nature is now ready to help us if we help ourselves."

A GREAT CHILD. — "In the little village of Mount Pleasant, in the potteries in Staffordshire, England, is to be found a child whose extraordinary growth excites great wonder. Little Alice, as she is humorously called, is but four years of age, yet turns the scale at a hundred and fifty pounds, the circumference of her waist being no less than five feet, while her height is four feet, so that literally she is broader than she is long. She is bright, intelligent, and remarkably pretty, her head being crowned with a mass of golden hair. Her size does not interfere in the least with her activity, as she may often be seen playing with the other children of the village or wandering in their company through the country lanes. Her appetite is enormous."

OVERGROWN CHILDREN. — If our population does not contain a very large number of overgrown children — adults with peurile thoughts and boyish tastes — the daily newspapers mislead us. Nearly one-fourth of their space is given in Boston to reports of base ball games, races, and fights. There must be a very large base ball population to make this profitable. The road to fame is to join a base ball club or some other game society, bicycle, tennis, or what not. The portraits of the players adorn our leading dailies, showing boyish, commonplace faces. The very climax of peurility was a *convention* in Boston of the *collectors of postage stamps* from all parts of the country. They assume the name of *Philatelists*. If they will start a society for gathering discarded letter envelopes I could give them a liberal contribution. The last announcement of the peurile is that "five thousand people visited City Point" to witness the annual *dog swimming races*. The *Herald*, however, failed to publish the portrait of the winning dog.

SULLIVAN IN A CELL. — "Boston's first citizen again on a roaring drunk" is the language, not of the Boston dailies, but of the *New York Sun*, describing one of Sullivan's drunken Sunday frolics, ending in the station house. John may well be called "Boston's first citizen" when he received such an ovation in the Boston Theatre from the Mayor and two thousand other citizens, when they gave him a magnificent belt. The sluggers, baseballers, and bicyclists are the gods of Boston idolatry, if we may judge from the fact that their portraits appear in the Boston papers oftener than those of her other distinguished citizens, and their exploits occupy more space than any other honorable deeds.

OUR RELATIONS WITH CANADA. — The American Peace Society, in their late convention at Mystic, Connecticut, recommended the ratification of the late treaty on the fishery question. The treaty has been rejected by a small majority in the Senate, and the eloquent divine, Rev. W. H. H. Murray, who is thoroughly familiar with Canadian affairs, thus expresses his views in an interview published in the *Herald*. His expressions are exaggerated in tone, but show a just and honorable sentiment:—

"What do you think of the action on the part of the President and Senate in reference to the fishery treaty?"

"On the whole, looked at broadly, I hold that the treaty was a good one, and calculated to prove satisfactory to both countries. It may be that in one or two points it might have been improved — by which I mean made more equitable; and as to these points the Senate might with propriety have urged certain amendments.

"A treaty of such importance should be considered with dignity and deliberation, and fully discussed. It is not enough that Congress should understand it. The people should be made to understand it, and feel that it is a wise and just arrangement."

"Now, I ask, Mr. Murray, if you speak as a Republican or Democrat?"

"As neither. When I have been able to vote I have always voted the Republican ticket, but in such a question as this party politics have no rightful bearing. All home matters come within the circle of our party organizations. But when the people of this great republic, through their representatives at Washington, are called upon to treat on a grave matter with a foreign nation, the people have a right to expect that the men whom they have elected to represent their intelligence, sense of honor, and good feeling, shall examine and decide the question at issue on its merits, and on its merits alone. Not to do this is to misrepresent the people, not to represent them."

"Do you mean to say, Mr. Murray, that, in your opinion the American people have been misrepresented by their representatives at Washington in this Canadian matter?"

"That is just what I do mean to say. This most grave and delicate subject has been made a mere football for a set of hot-headed partisans to kick at will. A great question of international comity and goodwill has been rolled in the mud of home politics, degraded to the level of a makeshift to gain a few paltry party votes, and to-day we present to the world the pitiable picture of a people so lost to a just sense of dignity and what is decorous in conduct as to treat the gravest of questions with flippancy, happy, not in the just settlement of a most complicated and serious question involving vast commercial losses and the disturbance of peaceful relations with a kindred nation, but because we had so handled it as to win to our party a few miserable votes or supplied our stump speakers with an advantageous point against their opponents. And this is the shameful position to which the American senators at Washington have reduced us who sent them there to represent us in such a matter with wisdom, with dignity, and with justice."

"Do you think that the President should put a retaliatory measure in force?"

"My dear sir," said Mr. Murray, in a tone of admonition, "don't use that word. Does a gentleman when treated unjustly retaliate? No. He simply defends himself from further injustice. We Americans are a civilized, a manly, a Christian people. What have we to do with retaliation?"

"Has Canada treated us unjustly? Then we shall call her attention to it with dignity and calmness. If she persists, then we shall warn her of the foolishness and peril of her course. If she still persists, then we shall, regretfully, resort to that form of defence which is most in harmony with our character and likely to prove most effectual to bring her to her senses. Of one thing I am confident: the people will not tolerate any more foolishness at Washington. When New England shall find half her railroads stopped and half her trade crippled; her business connections, established by years of patient and costly effort, sundered; her food supplies seriously reduced, and her few remaining boats idle at

their wharves, she will ask, and ask with a voice that will be heard, Who has done it? And whether it be President or Senate, this party or that, fifty senators or one, whoever has done such a silly and wicked deed will be called to a strict account. This 'retaliation' business is a gun that kills at both ends, and New England doesn't purpose being at either end of it when it goes off—and therefore it won't go off.

"The subject of these fisheries," said Mr. Murray, "was never the real one. It was only a branch of it, and comparatively a very small branch, too. The real subject was from the beginning, and is, What shall be the commercial and political relations between these two great and contiguous empires on the American continent? Shall trade be assisted or hindered, enlarged or restricted between the two countries? Shall causes of irritation remain or be removed? Shall we grow in understanding of and friendship for each other, or in ignorance and hostility? Shall we so shape our policies and conduct as to check natural and divine tendencies toward fraternity and unification, or to assist and multiply those tendencies? Shall we so sow as to reap a harvest of peace or of war in the years to come? This was, and is to-day, the real question at issue."

JUDGE THURMAN. — Allen G. Thurman may perhaps be considered the best representative of the Democratic party. The favorable report of his character by psychometry may be reinforced by the language of that most eminent Republican Senator, the late Roscoe Conkling. A correspondent of the Boston *Transcript* says: — "The friendship between Judge Thurman and Mr. Conkling was strong, and it was cemented by Mr. Conkling's celebrated retort courteous to Judge Thurman, which lives as a tradition in the Senate among the historic *amendes*. Judge Thurman once in the Senate was making a speech on a constitutional question. Mr. Conkling interrupted him several times, which angered the old gentleman, who was prone to let his temper have the upper hand. Facing Mr. Conkling, he roared out, 'Does the senator from New York expect me to answer him every time he turns toward me?' Everybody expected an explosion of wrath on Mr. Conkling's part—instead of which, rising with the utmost dignity, he replied, 'When I turn toward the senator from Ohio, I turn to him as the Mussulman does toward Mecca. I turn to him as I would to the English common law—to the world's most copious fountain of human jurisprudence.' Judge Thurman was completely conquered. He delights in telling the story. He also said very often, 'Conkling is mighty good company when he chooses.'"

A NEW POLITICAL PARTY. — A National American Party convention was held at Washington, August 14, and broke into two factions. The chairman said that "the time had come for this government to stop Europe from making America a cesspool in which to dump the offscouring of foreign population." Some were in favor of abolishing the naturalization laws; others for requiring five years residence and a payment of a hundred dollars to the European consul for permission to emigrate. Gen. James S. Curtis of New York was nominated as a candidate for President. The most remarkable feature of the platform adopted was the declaration in favor of Industrial Education for all. This is in advance of all other parties.

UNEXPECTED STATESMANSHIP. — There is so little far-reaching wisdom among logrolling politicians, that it is an agreeable novelty to find in the appropriation bill now in Congress an appropriation of \$250,000 to

ascertain whether irrigation can be introduced into the desert regions of the United States, so as to restore them to fertility. This barren territory is estimated at 150,000 square miles, and if restored to fertility by irrigation it might sustain a population equal to all we have in the United States at present. Why not? The French are reclaiming portions of the desert of Sahara; artesian wells are possible everywhere, and the most barren sands in the world will yield rich crops if irrigated and supplied with the proper mineral elements, as has been proved by scientific experiments in France, where flourishing wheat grows in pure calcined sand by the aid of mineral manures. Irrigation quadruples crops, and there is no reason to doubt that deserts may be made into gardens.

GRANT AND GARFIELD ON CHURCH AND STATE. — President Garfield, in Congress, January 21, 1874, said: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation, for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

President Grant, in his message in 1875, said: "I would call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. By 1900, without a check, it is safe to say this property will reach a sum exceeding three billion dollars. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhance; so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation, and may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

PROSPECTS OF CHRISTIANITY. — The *New York Observer* admits that the church is hardly holding its own, and says: "We are compelled to believe by the stern array of facts and figures that at the end of this boasted century of missions, while not 3,000,000, nominal and real, have been won to Christianity, in Pagandom, heathen and Mohammedan, are 200,000,000 more than there were at the beginning of the century. Thus the votaries of these faiths increase seventy times faster than the followers of Christ. The church is outstripped on its own methods. They evince in these modern days a propagandism and aggressiveness far superior. The necessity in the foreign field cannot be overtaken on the present line of church work."

MEDICAL PARTIES. — Dr. George Covert of Clinton, Wisconsin, says in the *Chicago Medical Times*: "I was born and brought up, so to speak, an Allopath and partly educated as one—never knew an Eclectic, never heard of an Eclectic school; but while reading in the office of an Old School professor at the time of the cholera scourge in Columbus, Ohio, in '52 and '53 I learned first of the Eclectic practice, and learned of it through its markedly superior efficacy in the treatment of cholera.

"I at once investigated the system, purchased and perused Eclectic publications and became so convinced that the principles of treatment

were distinctive and differing widely from Allopathic tenets, that I attended lectures at the E. M. Institute, Cincinnati.

"The principles of Eclectic writers remain the same that they were then. The progress is marked in *Materia Medica* and *Therapeutics*, many new agents having been introduced and a wonderful improvement made in pharmacy.

"On the other hand, the teachings of Old School writers of to-day differ much from the authors I read in Dr. Thrall's office. Their writings to-day have the tone of the Eclectic writings of thirty years ago.

"The 'distinctive claims' of Eclectics are just what they always have been, but as the Allopaths near the Eclectic standpoint, the distinction between the two schools must of a necessity diminish. When all are as liberal minded as Dr. W. and renounce *isms*, *pathies*, and exclusive dogmas in medicine, the mission of the Eclectic will have been accomplished, in so far as distinction in 'schools' is concerned."

The editor of the *JOURNAL* gave ten years to the successful establishment of the Eclectic Medical Institute, and Dr. Covert gives a very correct statement of its merits.

MEDICAL PROGRESS.—From 1880 to 1886 the convicts in the Ohio State Penitentiary were under Allopathic treatment. From 1886 to 1888 they have been under Homœopathic treatment. During the former period there occurred on the average more than eighteen deaths a year. During the latter period there has been less than eleven deaths a year. These figures are in accordance with those generally obtained whenever the two systems have been compared. It is a fact as well established as any mathematical truth that the individual who chooses Homœopathic treatment has greater chances of living than he who places himself under Allopathic care. This is true in all diseases. In cholera, pneumonia, and some other diseases the chances of recovery for the Homœopath are twice as great. Statistics show that in pneumonia, the Homœopaths lose thirty-seven where the Allopaths lose one hundred.—*People's Health Journal*.

A TRUE POET.—Charles Mackay, whose poems have been quoted in this *Journal*, is truly the poet of progress. The latest news from abroad says:—

"An influential committee has been appointed in England, with Lord Tennyson as president, to raise a fund for the benefit of the veteran poet and journalist, Dr. Charles Mackay, who is now in his 73d year, broken in health and in reduced circumstances." His American friends ought to join in the tribute.

THE CARRIER DOVE of San Francisco, California, has attained such success that it now owns its own printing office. It is an illustrated weekly of sixteen pages, published at \$2.50 a year. Mrs. Julia Schlesinger edits the *Dove* in a very creditable manner. In its issue of August 18 and 25, Mr. W. E. Coleman continues his vigorous criticism of Reincarnation.

CANNIBALS OF THE NIGER.—The cannibals of the Congo basin, who are numbered by millions, extend over a vast extent of country. Though the Congo region is the home of most of the cannibals of Africa, some tribes of man-eaters may be found much nearer the sea than in the Congo country. Along the delta region of the Niger, and on some of the neighboring rivers emptying into the Bight of Biafra, are some of the worst cannibals in the world. Unlike many of the Congo cannibals, who have

proved themselves by their arts and tribal governments to be among the most advanced of savage peoples, the cannibals living near the Gulf of Guinea are among the most degraded of human beings.

Mr. H. H. Johnston, the British Consul at Cameroon, recently made a trip up the Cross River, which empties into the Gulf of Guinea. Mr. Johnston says the people are all inveterate cannibals. They are continually fighting with each other in order to supply their larders with fresh food. In one hut which he entered a smoked human ham was hanging from the smoke-blackened rafters, and above a hundred skulls were ranged around the upper part of the clay walls. One old chief who wished to convince Johnston of his very friendly feeling took a necklace from his neck and presented it to the white man. The ornament was made of human knuckle bones. The cannibal tribes near the Niger delta, in Angola, and in the Congo basin are probably the only natives of Africa who habitually eat human flesh. Some tribes in East Africa, however, indulge in cannibal practices during religious exercises, and they also sometimes eat the bodies of enemies slain in battle. They believe that they are thus imbued with the virtues of the victim.—*N. Y. Sun*.

JAPAN.—Laurence Oliphant, the English enthusiast, a brilliant writer, of mystical and religious tendencies, formerly a member of the British Parliament, says: "A moral pall shrouds this earth's surface, and it is densest where our occidental civilization most prevails. Japan was a relatively pure country until she felt the *demoralizing touch of Western civilization*, and now how sadly has she deteriorated."

Japan on the 15th of July had a most terrible volcanic eruption rivaling that of Java. Mount Bandaisan was exploded by steam, and its contents scattered over the country to a great distance covering thirty square miles with boiling mud and stones from 20 to 150 feet deep. The river Nagase was destroyed and a village with its inhabitants instantly buried and many persons overwhelmed who were trying to escape, over five hundred lives being lost.

A GIANT GUN.—The giant of all guns is in process of construction. Krupp's works are making a 139-ton gun for the Italian iron-clad *Sardegna*. It will be 52½ feet long, with a bore of 15.7 inches. It will fire a steel shell of 1630 pounds with an initial velocity of 2411 feet per second, or one of 2314 pounds at 2099 feet per second. With such a gun one of our seaboard cities might be destroyed by a ship ten miles out at sea; but on the other hand a little ship with a pneumatic dynamite gun might demolish the man-of-war with one shot.

FOREIGN IMMIGRATION.—Mr. T. V. Powderly said to the Congressional Committee that the immigration of to-day is far inferior to that of some years ago, particularly as to intelligence. This is due in a measure to the cheapening of ocean transportation and the contract system.

THE MOUSE PEST in Australia is much worse than the rabbit pest. The climate is so soft that they have thriven enormously, and there is said to be "hardly a residence or store that is not pestered by the plague, while from every side come tales of crops devoured so rapidly that many fields have had to be abandoned, what was left not being worth reaping."

A GRAND CANAL is now proposed from Bordeaux on the Atlantic to Narbonne on the Mediterranean, about 330 miles long, costing about \$130,000,000 and having about seven hundred miles of navigation. It is to be 27 feet deep, so as to admit the largest ships.

DECLINING AGRICULTURE.—The British agricultural reports show a decrease of 57,800 acres in the total cultivated area of the kingdom.

HEALTH OF CITIES.—The health of London, the greatest city in the world, shows that city life with proper care and precaution may be compatible with health and longevity. The annual mortality of London is but twenty per thousand, while that of New York is twenty-six. The greater mortality of New York is due to bowel disorders, consumption, kidney diseases, croup and diphtheria.

AFTER DEATH what shall become of our bodies? Cremation is gaining ground, but the latest invention is the most pleasing. A. H. Daniels of Chicago has exhibited, at a Chicago Medical College, a process for arresting decay in dead bodies and restoring a life-like appearance even some days after death. It is claimed to produce a permanent effect in two hours by means of what is called a "mineral vapor bath," the composition of which is a secret,

THE CONCORD SCHOOL.—The *Boston Globe* said: "It is announced that there will be no session of the Concord School of Philosophy this coming summer. Alas! alas! Could not Professor W. T. Harris and Dr. Frank B. Sanborn discourse of the "Whyness of the Is" now that the good Dr. Bronson Alcott is no more? This is indeed a misfortune to the world."

A MUSICAL PRODIGY.—Charles Schenett of Mansfield, Mass., a boy of three years and three months, has displayed his musical talents at the Globe Theatre in Boston. He plays on the harmonica and can play any tune he hears whistled twice.

AFRICAN PIGMIES.—The British Museum has acquired two skeletons of the Akkas, a pigmy tribe of Africa. The male is 3 feet 11 inches, the female 4 feet 1 inch. A living female has measured 3 feet 10 inches.

HONG YEN CHANG, a Chinaman, has been admitted to the bar in New York. He is about 26 years old, and a graduate of the Columbia Law School.

CHINESE NEWSPAPER.—Messrs Wong and Lin of Chatham square, New York, have commenced the publication of a Chinese newspaper.

BEE STINGS.—Dr. G. O. Fraser of Randolph, O., says: "Seeing different remedies recommended for bee stings, I wish to say that I have tried alkalies, soda, ammonia, liquor potassa, honey, rub with an onion, bruised tobacco, etc., and with thirty years' experience can say that a small amount of oil of cinnamon, applied with a small straw. end of knitting-needle or small splinter, is worth more than all the rest. Use only a little, for it will blister."—*American Medical Journal*.

MATERIALIZATION IN SAN FRANCISCO.—Now that the *public* materializing seance, in this city, has been relegated to the realm of private life, where it properly belongs, at least until it can produce the forms under conditions that will make confederacy and deception impossible, we hope and trust that peace may again return to our disturbed borders. — *Golden Gate*.

THE BELVIDERE SEMINARY at Belyidere, N. J., conducted by the worthy Misses Bush, is said by the *New York Graphic* to be meeting with deserved success. In its industrial department stenography, typewriting, book-keeping, and penmanship are being taught. All liberal-minded people should bear in mind the liberal and worthy character of this school.

ALIEN LAND OWNERS AND OTHER EVILS. — The *N. Y. Sun* says: "English landlordism in Ireland occasionally attracts the attention of Congress, but official documents sent to that body suggest that English landlordism in the United States is worth keeping in view. Two English syndicates hold in Texas alone an aggregate of 7,500,000 acres. A third syndicate has 1,800,000 acres of American land. Sir E. Reid, K. C. B., has 2,000,000 acres in Florida, and a Scotch syndicate 500,000 acres in that State. The London firm of Phillips, Marshall & Co., has 1,300,000 acres in this country; another London firm 1,750,000 acres. A German syndicate owns 1,100,000 acres. An English company possesses 700,000 acres in Mississippi; another has 750,000 acres to its credit. A dozen other foreign companies or individuals have acres figuring in the hundred thousands. Sometimes these great trusts appear to work to the injury or inconvenience of neighboring actual settlers; and, at all events, as the country becomes developed around these enormous holdings, the government should see that no law is broken by the foreigners having charge of them."

We need a few statesmen at Washington to attend to such matters as this, and also to the healthy condition of the people's money matters, which are more important than a five per cent. tariff question.

"During the discussion of a bill to provide for the purchase of United States bonds by the secretary of the Treasury, in April last, Senator Plumb offered an amendment 'that whenever the circulation of any national bank, or any portion thereof, shall be surrendered, and the same is not taken up by other national banks within thirty days thereafter, the secretary of the Treasury shall thereupon issue an equivalent amount of Treasury notes of the denominations now provided by law for national bank notes.'"

"The Senator said: 'For years the national bank circulation, and so the volume of money outstanding in the United States, has been declining. The population has increased, business has increased, but the currency with which that business is to be transacted has diminished each year during the last five years; and yet the Finance Committee of the Senate and the similar committee in the other House, and all those whose special privilege it has heretofore seemed to be to take care of these questions have proposed nothing whatever—not one single measure for the purpose of keeping up the volume of the currency and nothing to increase it in accordance with the increasing needs of business. . . ."

"'I believe that we should not only have legislation of this kind, but I believe that all the money in the Treasury which is not needed for current purposes, and which may not be needed for the redemption of the greenbacks, ought to be put into circulation. I believe that thereby the interests of the people of the United States would be greatly enhanced. I believe it would quicken business in every part of the republic. I believe it would give employment where now there is none, and life where there is stagnation. This does not go as far as I would like to see done, but I have chosen to propose and support that which is so conservative that I did not believe it would receive the opposition of any conscientious man, simply to arrest the contraction that is going on from day to day.'"

PAPER HOUSES. — "At Parkersburg, Penn., two houses are being erected, which will have paper walls, paper partitions, and paper roofs."

ANTHROPOLOGY. — The article on the recollective region of the brain for this number has been crowded out like many other valuable articles, but will appear in November.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge. — "The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOMY—21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced—a magazine of ammunition for liberal thinkers.

Therapeutic Sarcognomy.

There is an immense responsibility and labor in the task of preparing a full exposition of the mysterious relations of soul, brain, and body, which have defied the wisdom of past ages, and the scientific research of the present age, and also deriving therefrom a new system of therapeutic treatment.

The duties of the author allow him so little time for this task that it will be impossible to complete the volume before the beginning of 1889, as it is designed to be a great improvement on the first edition—a standard work for the future.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

ANTHROPOLOGICAL BUST.—A handsome life-size bust, showing the organs of the brain and names of their functions, with a large card containing names and definitions of organs, may be obtained from Dr. Buchanan for five dollars.

The Sanitarium or Health Palace of Dr. Flower, on Columbus Avenue, Boston, is undergoing such extensive changes in the building under the able superintendence of PROF. HUMISTON that it cannot probably be ready for use before November or December. The new arrangements, in the way of ventilation, baths and novel medical appliances, will present a model, which it is to be hoped may stimulate imitation in other public institutions. We may anticipate in this institution practical illustrations of the value of SARCOGNOMY in the art and science of healing. The very severe illness of Dr. Flower this summer, caused by Southern malaria, has caused some delay. Dr. F. is now happily convalescent.

COLLEGE OF

THERAPEUTICS.

POSTPONEMENT.

The 11th Session, announced for November, will be postponed to next May, to enable Dr. Buchanan to find time to complete the new enlarged edition of

THERAPEUTIC SARCOGNOMY

which has been so long expected.

The American Spectator.

A Journal for the home. Clean, fearless, liberal, progressive. Published monthly. Sixteen large pages, 11x16 inches, at one dollar a year. Address Spectator Publishing Company, Boston. Each number contains an essay by Professor Buchanan on Sarcognomy or Education; and other productions of able writers.

PREMIUMS FOR SUBSCRIBERS.—All new subscribers sending \$1.00 receive two large and costly premium pictures postpaid. Those sending one new subscriber will receive "Problems of the Day," by Dr. R. C. Flower, a fifty-cent pamphlet. For two new subscribers we will send our great original copyrighted premium picture in colors, the head of a beautiful child. For three new subscribers we will send your choice of either of the following most valuable books:—1. "SELF HELP," by Prof. Samuel Smiles, one of the most valuable and inspiring books ever published. 2. Wood's Illustrated "NATURAL HISTORY," over three hundred engravings, and over four hundred pages. 3. Malcolm's new "BIBLE DICTIONARY"; there is nothing equal to it. Over 130,000 copies have been sold. Or if you prefer novels, one of the following standard books: Ivanhoe, by Sir Walter Scott; Rob Roy, by Sir Walter Scott; Oliver Twist, by Charles Dickens; Tale of Two Cities, by Charles Dickens; Vicar of Wakefield, by Oliver Goldsmith; or, The Scottish Chiefs, the national novel of Scotland.

Volume second commenced in August. We circulate fifty thousand copies and expect to reach one hundred thousand.

BOUND VOLUMES.—Volume 1st. of the JOURNAL OF MAN, neatly bound, price \$2.00. May be obtained at this office only.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb. 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✧ MAGNETIC PLASTER. ✧

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
 \$1.25 to subscribers in Europe, India, and Japan. \$1.50 to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II. BOSTON, NOVEMBER, 1888. No. 10.

CONTENTS.

	PAGE.
ANCIENT AND MODERN VAGARIES	289-297
THE TONIC SOL-FA SYSTEM	297
HYPNOTISM — Tony Lefevre — Surgery — Somnambulism	298-301
DAVID DUGUID — The inspired painter and author	301-304
LENA LOEB — The Electric Girl	304-305
TRAVELLING IN THE SPIRIT WORLD	305-306
MISCELLANEOUS. — American Science in England, 306; Warlike progress; Land monopoly; An awful sanitary lesson, 307; Blake's weather predictions; Anarchists in Chicago; Witchcraft in Mexico; Our immigration, 308; Crankery; A Catholic strike; Spiritualism in the Senate; Chinese devotion to the dead; A Scandinavian woman's Congress, 309; Misfortunes of women; Temperance in Iowa; Old People; Ancient seed; Yellow fever microbes, 310; Tuberculosis from cattle; Death from mercurial inunction; Dr. Oswald's writings; Mrs. E. L. Saxon, 311; Death of Professor Proctor; The Pope at Rome; Psychometry; Graded taxation; Brass better than steel; Lynching in the United States; Mosquitoes, gnats, and flies; Helen Keller, 312	306-312
ANTHROPOLOGY — The Recollective Region of the Front Lobe	313-320

Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1845 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

NOVEMBER, 1888.

No. 10.

Ancient and Modern Vagaries.

THOSE who have occupied themselves in the useful duties of life, and confined their reading to wholesome science and literature, have little conception of the realm of speculative notions and literature generated by the credulity which accepts whatever is ancient without investigation, and the imaginative enthusiasm which generates new varieties of illusion. A few quotations are here offered without comment, as illustrations of a speculative movement developed in this country during the last forty years.

The horrible degradation of women in India is closely identified with the ancient superstitions, the Buddhism and Brahmanism which have been inherited from a remote and ignorant antiquity, and which cherish the old superstition of reincarnation or metempsychosis. The *London Standard* says: "It is essential for the honor of a Hindu family of good caste, says a writer in a contemporary, that it should contain no unmarried daughter of mature years. The existence of such a daughter is not only a social disgrace, but a religious crime. When, therefore, a female infant is born, the first idea of her father's mind is not one of pleasure, nor perhaps of very active regret, but simply how to find a husband for her. It is not necessary that she should become a wife in our sense of the word. It suffices that she should be given in marriage, and go through the ceremony of the seven steps, which completes the religious rite. Aged Brahmins of good family still go about the country marrying, for a pecuniary consideration, female infants whom they sometimes never see again. Within the memory of men still living this abominable practice was a flourishing trade. A Kulin Brahmin, perhaps white-haired, half blind and decrepit, went the round of his beat each spring, going through the ceremony of marriage with such female infants as were offered, and pocketing his fee, and perhaps never returning to the child's house. So long as he lived she could marry no other man; when he died she became a widow for life. The Hindu child-widow is looked upon as a thing apart and accursed, bearing the penalty in this world for sins which she has committed in a past existence. Her hair is cut short, or her head is shaved altogether; she exchanges her pretty childish clothes for the widow's coarse and often squalid garment. She is forbidden to take part in any village festival or family gathering; the very sight of her is regarded as an ill omen. Her natural woman's instincts are starved into inanition by constant fasts, sometimes prolonged to seventy-two hours. Amid

the genial and bright-colored life of the Hindu family she flits about disarrayed, silent, shunned, disfigured — in some parts of India a hideously bald object — forbidden all joy and hope. There are hundreds of thousands of widows in India who have acquiesced in their cruel lot. They accept with a pathetic faith and resignation the priestly explanation which is given to them. They penitently believe that they are expiating sins committed in a past life, and they humbly trust that their purifying sorrows here will win a reward in the life to come."

In a lecture delivered in London, the Hindoo philosopher, Mohini, answered questions as follows in reference to Karma and reincarnation :—

Q. — What is the nature of Karma that determines sex?

A. — It is absolutely necessary for each monad before it can be perfect, so far as perfection is possible, to pass through incarnations in the male as well as in the female sex. The principal cause of determining sex is the cultivation of abstract thinking. The difference between a man and a woman is that the man has more capacity for abstract and the woman for concrete thought. All Karma which has the tendency to produce one or the other of these capacities determines sex.

Q. — Can a monad attain the highest perfection in any round without incarnating in both sexes?

A. — No. When a person cultivates a certain expansiveness of mind, he cannot by so doing transcend the average of the human race, unless he is an adept. He must on reaching that point return and reincarnate as a woman.

"Therefore they [the ancient philosophers] said it was an absolute necessity that woman should go down to the grave and return as man, in the second incarnation; for it was so believed by them. For instance, you who to-day are here as women, the next time you will return as men. Again you pass away and return as women, and so on alternately. This is in harmony with the law of reincarnation. In connecting these subjects I am necessitated to throw out many things that may seem vague and unreasonable to those who have not thought deeply on such subjects." — Lecture by H. E. Butler, of Boston, author of *Solar Biology*.

A correspondent of the *N. Y. Herald* reported an interview with Mr. Butler as follows:—

"Several men have lately advanced the idea that by proper care the human race need never die. Can you place any credit in this hypothesis?"

"Yes, full credit. The man who from physiological reasons advances this idea touches the periphery of a great truth, while we descend to the centre. He deals in the physical laws of health and disease, and from his investigation he finds that in a perfect organization it may be possible for men to live forever. We find the same facts revealed to us in our search, and we go further and learn how to live for an eternity."

"Is the secret copyrighted or secured by patent?" "Not at all."
 "Will you tell it?" "Yes, in one word." "What is it?" "Celibacy." "Please explain."

"It is hard to explain. It is not the celibacy of the Shakers. That will not bring happiness or long life, though it may aid both. Perhaps the ideal celibacy of the monks, the living and mingling with the world and yet not receiving contamination from it, comes nearest to it, though that does not express it fully. It is the life which Christ lived on earth, only more in accordance with the usages of society. It is the life of the angels in heaven, who, though male and female, are not married or given in marriage, and do not reproduce their kind, save from God."

"How can this produce longevity?"

"By keeping the mind above and away from earthly objects and looking upon all human beings as brother and sister spirits."

"You believe a person may attain immortality by this?"

"I do. The lives of all who follow our teachings are modelled after this plan."

"Do you marry?"

"Yes; marriage is essential to a complete life."

"Have not any of those who believe as you do died lately?"

"Some of us; though we live longer and happier than most people."

"Why do you die at all if your theory is true?"

"We are still sinful and weak in faith. Our lives are in proportion to our faith. 'As our days our strength shall be.'"

"Well, and how long before you will be able to live for ever?"

"When our minds are strong enough to conquer our desires."

"Will the time ever come when an esoteric philosopher shall be firmly placed in the niche of immortality, so he need never make any further effort to maintain his position?"

"No, never. The possession of immortality depends upon effort. We must have a perpetual war with our passions, and if we want to be immortal we must conquer them. A failure means death."

"So it is the story of Bulwer's Zanoni put into real life?"

"Exactly. It is the dream of the theosophist realized. It is the fountain of perpetual youth, the elixir vitæ, the philosopher's stone, all in one."

"Must the esoteric also have due caution regarding his health and care for his diet?"

"Assuredly. He must live according to the divine precepts, taking the life of Christ as his model."

"Will proper care as to the habits of life and diet ever produce immortality?"

"Not alone, though they will help. Natural, unrestrained celibacy is the key to our philosophy. Without it we die; with it we may live for ever."

"Then I am to understand that the true esoteric philosopher rears no children?"

"You are right. We do not."

"In case all the world became esoteric how would you supply the vacancies caused by death?"

"When we are all esoteric we shall not die unless we relapse into sin, and that sin will raise new people to cover the earth."

"Until all the world conforms to your idea how will you get recruits?"

"From those who have sinned against nature. Sin is death. Righteousness is life. Men can choose between the two. We prefer life and freedom from sin, for we have more enjoyments and live longer."

"You believe immortality desirable?"

"If our faith is kept, yes; if immortality is for sin and pleasure, no, no, no!"

"You indorse the idea, then, that an earthly immortality is possible?"

"So far as I have said I do. They are right in supposing immortality possible, but wrong in assigning the cause. The only way to attain it is by practising esotericism."

"Do the limits of your philosophy imply any change of body, either in form or methods of nutrition?"

"None in form. We shall have the same bodies when we are immortal as now, the same limbs and features; but we shall not eat so much, because we shall have less waste to supply."

"What proportion of our food will be saved by practising esotericism?"

"I am not prepared to say for sure. From investigations I have made I think we shall save about seven-eighths of the food we now use. In other words, we shall require but one meal where we now demand eight."

[The JOURNAL has heretofore shown that the greatest longevity has been attained by those who practised neither abstinence from food nor celibacy. All such departures from the Divine plan are necessary failures. The extraordinary folly of seeking longevity by celibacy is shown in the fact that celibates or bachelors are not as long-lived as the married. The most remarkable examples of longevity are found among those who pursue the opposite course to celibacy. In the 8th number of the first volume of the JOURNAL OF MAN is related the case of the Venetian consul, F. S. Horigi, who lived to his 115th year at Scio, who had five wives, fifteen or twenty other women, and forty-nine sons and daughters. He was never sick, and was remarkable for his general activity and the perfection of his senses and memory, his intellectual vigor and happy temperament. The famous English centenarian, Thomas Parr, who lived to 152, married his first wife in his 81st year, and his second when he was 120. He certainly never attained longevity by avoiding women, for when he was 105 years old he had to do penance at the church of Alderbury for an intrigue with Catherine Milton. Mr. Butler can hardly hope to rival such examples of longevity, but it is to be hoped that he will live long enough to become wiser on this subject and give up the idea of tinkering the Divine plan by such

unnatural suggestions. Schemes of immortality easily rise and flourish among the credulous and fanatical. It is not long since Mrs. Girling died in England, a sincere fanatic, who believed that she and her followers were to live forever. The poor dupes have been scattered since her death disproved her doctrine. But such ideas are so pleasing to the vain and credulous they cannot be suppressed by reason. Cagliostro, the very famous impostor, made a great deal of money by selling his elixir of immortal youth, but died in 1795 at the age of 52. The only elixir of immortal youth is in a noble life. "Whom the gods love die young," even at the end of a century.

The progress of modern civilization has not yet extinguished this live-forever folly. It crops out here and there, wherever credulity and fanaticism furnish a proper soil. The *Truthseeker* of September 22nd states that "Bishop David Patterson, founder of a straggling twelve year old sect, called 'Children of Zion,' got his disciples so convinced of his supernatural powers that they affirmed that he could not die, and then astonished them by dying on the 13th." It is surprising to rational people that these follies are not laughed out of existence, but we console ourselves with the recollection that the ancients and even our own ancestors were a great deal more credulous. Credulity reached its maximum in India, where it still flourishes vigorously and sends its ramifications to America. Buckle's History of Civilization says, "Among an immense number of similar facts, we find it recorded that in ancient times the duration of the life of common men was 80,000 years, and that holy men lived to be upwards of 100,000. Some died a little sooner, others a little later; but in the most flourishing period of antiquity, if we take all classes together, 100,000 years was the average. Of one king, whose name was Yudhishtir, it is casually mentioned that he reigned 27,000 years, while another, called Alarka, reigned 66,000. They were cut off in their prime, since there are several instances of the early poets living about half a million. But the most remarkable case is that of a very shining character in Indian history, who united in his single person the functions of a king and a saint. This eminent man lived in a pure and virtuous age, and his days were, indeed, long in the land, since, when he was made king, he was two million years old; he then reigned 6,300,000 years, having done which, he resigned his empire and lingered on for some 100,000 years more." The Boston immortals should not overlook these ancient fables. Mrs. Eddy might well receive them as unquestionable history.]

Since this article has been in type, Prof. Butler, in a conversation with the editor, has denied the correctness of the report of his conversation by the *Herald*. He does not expect to attain immortality on earth, but has an enthusiastic faith in the longevity attainable by a proper spiritual hygiene. I stop the press to make this correction, and do it with much pleasure, as Prof. B. is a worthy gentleman of many original ideas and very different in character from the charla-

tans who propose to live forever and who would cure a fatal hemorrhage by denying its existence. They are a singular compound of ignorant credulity and worldly cunning. Their logic, if honestly carried out, would require them to dispense with food and clothing and even *money*, for these things exist only because they think them. But when yellow fever or small pox appears they have not the courage to carry out their theory.

“Then let us imagine that we have three races or grades of humanity. This creates the tower of Babel and the unknown tongues, for it is utterly impossible for one to comprehend the other. The starry men and women are constantly calling “Come up higher,” but their language is understood in a slight degree only by those who are looking upward. These starry souls are not twice born on this earth; for these, many reincarnations is not true.

“The next higher or Edenic grade tell us they have never been animals, and that our theory that man passes up through all other forms of existence is not true.

“Then the third class, whose faces, forms, and habits resemble the different types of the animal kingdom, tell us that the stars are but lamps in the sky, and that when man dies that is the end of him. For him reincarnation as a superior man may not be true. May it not be possible that he expresses in this life all the lives he has lived before? ’Tis believed by many very wise and learned people that some men return to animals. It was taught by Dayanand Saraswati Swami, a learned pundit of India, that in some cases men became trees. If this be true he is making a circle and may eventually be enabled to make it a spiral. This would be a long and painful journey and quite unnecessary, for it is perfectly possible for this class to call every shade of their elemental lives to account to their present manhood. Of course every low order of life through which they have passed are their ancestors, and at times attempt to gain the supremacy and will succeed in a measure. While these are really the component parts of the man himself, he can, with a determined will, pass them through the crucible of his higher nature, and extract the living gold from the dross and become thoroughly human.”— *Occult Word, Rochester*.

“If there are invisible planets can there not be an invisible sun also? Why cannot the Sun have an astral body, a soul that overshadows it like that of man? Could the so-called sun-spots be the effect of the attraction of the Twin? The fact that we do not see it is of itself no argument that it does not exist.”— *Correspondent of Occult Word*.

“*P.*— But is this earth a living, breathing being? *I.*— No doubt of it.

“*P.*— Is it not a globe as it appears to be by our relative knowledge? *I.*— Yes, this globe is the material form of the Earth Spirit.

“*P.*— What is the spirit within? *I.*— Heat, fire. (Which is the only element that man has not succeeded in adulterating.) Its heart is fire.

"P. — It is so with man, whose heart is fire also, and the veins of his body register 98°. Then may we not make use of the Universal Earth Aura? I. — Yes, being the physical vitality belonging to our mother earth it is our heritage, and we may reach up and take it like the trees and flowers." — *Occult Word*.

"Because such a God is possible and natural is the very reason that I do not believe in him; such is too easily comprehended; *but I, myself, am the unfathomable Mystery, the impossible God, and so are you, reader, if you only think so. 'For, as he thinketh in his heart, so is he.'*"

"The fact is that we *derive nothing but disease, inharmony, and death from the surroundings of this life.*" — *F. B. Dowd, a Rosicrucian author.*

"My point is, that while you claim to see yourself or your reflection in the mirror, it is simply the invisible you or Spirit between you and the mirror beholding the one and *only* reflection of the *spiritual* idea.

"That which you seem to behold in the mirror, and which you call a reflection of yourself, is absolutely your face and you are looking at it by deflected views. You are looking from the mirror and not toward it. We mean just what we are saying here, and we are now correcting a long standing belief or delusion. When you seem to be looking toward the mirror and think you are looking at a reflection of yourself it is a great mistake, for you are looking, not toward the mirror, but *from* it, and the reflection you behold is your mortal self. This is absolutely true, and to any one unfolded sufficiently in Spirit to grasp the fact we can demonstrate it." — *A. J. Swarts, Ed. Mental Science Mag.*

"A Science Healer never requires a patient to diet for any disease. He knows that if the flesh is lifeless it cannot feel, and that food has no power to harm. Whenever harm results after food is eaten it is all owing to mind, hence treat the mind only and of course with mind. It is not difficult to cure the worst cases of dyspepsia, so-called, while directing the patient to eat whatever he chooses." — *A. J. Swarts.*

"A cancer exists on the body *because the mind allows it to exist.* It is a trespasser as are all diseases, and when in the name of Truth they are denied the right of existence, and ruled out as simply error, and unreal, they cease and vanish into nothingness." — *L. G. Calkins.*

"There is in fact nothing but God. There is no substance-matter. — *Mrs. Eddy.*

The *New York Sun* of Sept. 2 gives several columns to "Christian Science" and Mind Cure. One of the healers of this class in Boston was asked what he would do if he "found a man bleeding to death from a severed artery." He replied that he could handle such a case, for he had "known of arterial blood stopped through Christian Science." If large arteries were severed, he said, "It would make no difference. A big nothing is not any more of nothing than a little nothing!"

This "Christian Science" treatment is merely to deny that any trouble exists, and try to communicate the same idea to the patient. But neither patient nor healer has been found silly enough to rely upon this in such cases, except in the case of Mrs. James, who died of hemorrhage under the Christian Science treatment.

Another Boston doctor, a leading representative of Mrs. Eddy, says that Christian Scientists should live for ever, that he expects to do it himself, and thinks he could train others to do it. This magical process of relieving diseases and accidents and living for ever is thus explained in Mrs. Dr. Densmore's "Analysis of Mind Cure:"—

"I was told there is no such thing as sickness, pain, or death; that these conditions are the result of erroneous judgment, false mental modes, and exist in the mind alone. When I asked, Is there no physiological law to which we are answerable for violating its conditions? I was told there is no physiology, no organic processes, no functional activity. These are all modes of *mental* activity; *all is in the mind*; matter has no existence save as an *idea in mind*; muscular force is mental force; all functional action, prehension, mastication, deglutition, digestion, assimilation, and excretion, are performed by thought; in short, there is no physiology, and pain and suffering, sin and death are in the world because of a belief in the mind that they exist. A proper understanding of this truth dispels the mistake, and sin and suffering disappear. Then I said, it is a mistake that we have liver, lungs, heart, etc. Yes, was the reply, they are only reflections of thought, they have no existence in reality."

The foregoing vagaries and delusions are not from the interior of a lunatic asylum. They proceed from people who act like others, and know how to make money and sell their theories for a very high price. The credulity which has heretofore been confined within orthodox limits has burst out like a flood, and we can only say with the jocose Puck, "What fools these mortals be!" Such delusions are too ludicrously absurd to be treated seriously.

But the delusionists are shrewd enough to pay large sums for puffs and glowing accounts of their accomplishments, their charms, and their success. Such eulogies (paid for at a dollar a line) in the reading matter of leading journals, apparently not advertisements, give them reputation enough to attract more converts or patients, fill their purses, and swell the army of gullibles. New truths in their purity advance very slowly: but a small fragment of truth mingled with a mass of delusions and giving them a color of plausibility appeals to a large class of charlatans and dupes. I do not mean that all who are inclined to favor mental treatment are dupes, for there is an old truth therein, known and practised with success long before Mrs. Eddy made it subservient to her profitable impostures, and with much greater success than her followers have attained. To those who wish to see something *honest* and *rational* in the direction of mental treatment I would recommend a work recently published by Dr. J. H. DEWEY, of Buffalo. I have not had time to examine it, but know that Dr. Dewey's writings are of a religious

and speculative, but philosophic and practical character. The title of the work is "The way, the truth, and the life, a handbook of CHRISTIAN THEOSOPHY and Psychic Culture." It is not tinctured with either Eddyism or Oriental Theosophy.

There are a number of sincerely religious people whose faith in mind-cure rests on theological grounds and whose sincerity entitled them to our respect. Outside of the class of mind healers is another class led by Rev. Dr. Simpson of New York, called Divine Healers, who believe the sick to be miraculously healed in answer to prayer and anointing, according to the New Testament. They claim many cures.

The Tonic Sol-fa System.

The article on this subject in the last JOURNAL has interested many readers who want to become acquainted with the new method. Mr. Harry Benson, 14 Music Hall, Boston, is the teacher of this system who can give any information and supply the books of which the following is a list:

The Standard Course, by John Curwen, is the text-book of the method. Any one who wishes to thoroughly learn the method should get this book, — about 300 pages, retail price \$1.40. Teacher's net price \$1.25.

The Staff Notation Primer, a small work by J. Spencer Curwen, — 60 pages, retail price 25 cents, — shows the application to the ordinary staff notation, and might be called a staff supplement to the above. Teacher's net price 20 cents.

How to read Music (and understand it), by John Curwen, — 128 pages, retail price 50 cents, — is not really a text-book. It is an excellent little work for those inquiring as to the method — is very readable. It has the great advantage of showing the *relation of the Tonic Sol-fa to other methods*, and of giving a *general view* of the subject. Teacher's net price 40 cents.

The Teacher's Manual, by John Curwen — about 400 pages. The full title defines the scope of this work: "The Art of Teaching, and the Teaching of Music: being the Teacher's Manual of the Tonic Sol-fa Method."

By far the most important work from an educational and pedagogical standpoint. Rev. Dr. Duryea said, "If one wants to teach Greek or Hebrew, or Mathematics or Music, he should possess this book," or words to that effect. Mr. Luther W. Mason says, "Every teacher in America should have this book."

The first part of the work is on the art of teaching *per se*. The second part illustrates every step in the teaching of the Tonic Sol-fa Method. For a teacher of the method it is *supplemental* to the Standard Course. — Teacher's net price \$1.80.

There is a rapidly growing demand for thoroughly trained teachers who can give instruction in public schools and in evening classes on the Tonic Sol-fa Method. The supply is not nearly equal to the demand. Mr. Benson has not been able to find properly qualified teachers for one half the applications he has received within the last two years. A letter from a Western teacher's agency, dated June 24, 1886, says: —

"I desire to get the names and addresses of a few good Tonic Sol-fa teachers. I am having more and more call for these teachers, and think I can place several during the year."

Hypnotism.

THE curious subject of the connection, actual or possible, of hypnotism with crime is attracting a great deal of serious investigation in France. The latest announced results are those obtained by M. Jules Liégois, Professor of the Faculty of Law at Nancy. He has been endeavoring to discover a way in which to compel a person who has been hypnotized, and who may have performed some deed which has been suggested to him while he was in a hypnotic state, to reveal the name of the person suggesting the deed. It had been found impossible to make a subject reveal the suggester when that person had specifically ordered that his name be kept secret. The successful attempts to bring about the same exposure by indirect means are thus described.

A woman who was known to be a hypnotic subject was thrown into an artificial sleep, and M. Liégois suggested to her that upon awaking she should shoot a certain Monsieur O., who was supposed to have insulted her. She was directed to say, if questioned, that M. Liégois had never spoken to her upon the subject, and that she did the shooting without any suggestion from any one and entirely of her own volition. A revolver was laid near her and she was awakened. Monsieur O. was near, and the moment she saw him she seized the revolver and fired at him. She was then put to sleep again and questioned. She admitted the shooting, but denied all suggestion, and stoutly maintained that the deed was done of her own free will. The questioner then suggested to her that when she saw the instigator of the crime she should go to sleep for two minutes, then should look fixedly at him until "That will do" was said, and should then stand in front of him and hold out her skirts as though to conceal him. She was awakened and M. Liégois came into the room. At once she apparently went to sleep, in a short time awoke, and, fastening her eyes on M. Liégois, followed him step by step about the room, and finally, stopping in front of him, spread out her skirts.

Another similar experiment was tried by Prof. Bernheim on a soldier who was induced to take a five-franc piece under hypnotic suggestion, and then to swear that it had never been suggested to him to take it, but that he did it of his own free will. He also, when again hypnotized, absolutely refused to reveal the identity of the suggester of the theft, but when told, upon seeing the suggester, to step up to him and say, "I am very glad to see you. Please sing me the 'Marseillaise,'" he did so at once upon being reawakened. Put to sleep again, he again denied that any suggestion to steal had been made to him; but when told upon seeing the suggester to go up to him and say, "I remember you perfectly: it was you who told me to steal," he followed the direction.

The practical result of the experiments is to apparently show that while a person obtaining hypnotic power over another, and directing his victim to commit some crime, can at the same time, by a mere command, make sure that the victim will never reveal his name in

answer to a direct question, and will assume personal responsibility for the crime, the suggester can never be sure that his victim will not expose the suggester's identity in some indirect way. The power of the hypnotizer apparently extends no further than to secure the literal obedience by the victim to a certain categorical direction.—*N. Y. Sun*.

TONY LEFEVRE—THE PROFESSIONAL SUBJECT,—The *N. Y. World* says: A listless-looking fellow shuffled into the Hoffman House café recently and, seating himself at one of the tables, gazed around with a vacant, half-frightened stare. Nobody paid any attention to him, and after a while he got up, walked irresolutely towards the Twenty-fourth street entrance and wandered out as aimlessly as he came in. There were three physicians in the café at the time, but not one of them recognized in the stranger one of the most interesting psychological studies of the age—a man whose brain must be like putty, so easily is it moulded and controlled by another mentality.

The man was Antoine Lefevre, better known as "Tony," a professional subject for mesmerists and hypnotists. He belongs to a family of singularly impressionable natures, his father before him having submitted himself for years to experimenters in mesmerism in Paris and London, and his elder brother following the same line as himself in many engagements with travelling professors of the art who gave public exhibitions. "Tony" has appeared before hundreds of audiences, with Prof. Carpenter of the Kennedy Brothers as his exhibitors, and has given such indisputable evidence of his remarkable mental condition as to leave not the slightest doubt of the genuineness of the demonstration thereof. His brother for many years was engaged by the late Sig. Blitz, and amused thousands by the antics that many believed to be simply a part of the "business," and by a few as a proof that a human mind could be controlled and made completely subservient to the will of another.

"Tony" is now about thirty-five years of age. He began his career as a "subject" before he was eighteen years of age, and in less than three years his personality had become so thoroughly destroyed that he could be controlled as readily by one person as another. That was demonstrated in San Francisco in 1876. A mesmerism exhibition was given by a "professor" named Foster. Tony was seated in the audience as usual to help out in case no person of sufficient susceptibility was found to create amusement. He responded when the call came for people to go upon the stage, together with four others. The usual performances were gone through, and when the curtain rang down and Tony went to his hotel he was approached by Charley Flynn, a man-about-town and a gambler, who was a thorough sceptic on the subject of mesmerism, and questioned. Tony maintained that he had no control over his own actions when he was directed by the man who employed him, and in his zeal to prove that he was telling the truth he asked Flynn to attempt to exert the power himself. He did so, and to his utter surprise found that he could mentally direct Tony to perform certain things and have the order obeyed unerringly.

Altogether unacquainted with either the theory or philosophy of hypnotism, but believing that he had discovered a gold mine, Flynn simply stole Tony and carried him off. The engagement with Foster was broken, just because Flynn said it should be broken. Tony had no knowledge whatever of the character of his new employer, made no contract, and without knowing whether he was to be compensated for his services or not, or what those services were to be, he accompanied the San Francisco gambler to Chicago, and was there exhibited by him to the fraternity, just about as a six-legged calf or a double-headed woman would be exhibited. He was treated in a most shameful manner, and was compelled to perform actions that no sane man in control of his own faculties would dream of. An effort was made to make money out of him, but Flynn, having no knowledge of show business, and being at heart a trickster, failed when he came to dealing in a novelty — honesty. In a few weeks poor Tony was turned adrift, and he wandered back West again and struck Denver, where he met another “professor” and secured an engagement. Coming East in 1883 he went with the Kennedy Brothers, and in the fall of that year appeared in the New Central Theatre in Philadelphia. One night, about the middle of the engagement, one of the Kennedys took Tony and several other subjects to the Journalists’ Club to give a private exhibition. Among those who saw it was Dr. J. William White, one of Philadelphia’s most eminent practitioners. He gave Tony a very thorough test. It was found that the subject could, without the slightest flinching, permit his eyeball to be touched with the finger, a needle to be run under his finger nails, his tongue to be sewed to his cheek with needle and thread, and a penknife to be thrust into his body suddenly and without warning. He was made to believe that he was a pugilist, an orator, and an actor, and he gave the characteristics of each. After Dr. White had left the club-house Tony was subjected to further experiment. Prof. Kennedy caused him, by some mysterious mental process, to lower his pulse from 88 beats a minute to 46, a performance fraught with so much danger that the lookers-on begged Kennedy to desist. If these different demonstrations were merely assumed by Tony, he was able to bear more physical pain without wincing than ten thousand ordinary men.

“So you are still a subject, ‘Tony?’” said the *World* man, who had followed him into the street.

“Oh, yes,” was the reply. “I suppose I always shall be. There is no other way I can make a living. If people only knew how easily I was controlled, somebody might”—in a frightened whisper—“take me off again the same as Charley Flynn did.”

“That’s true,” said the reporter, “but, Tony, you ought to wrap yourself up well. Why, man, it’s freezing out here, freezing, freezing.”

Poor Tony buttoned up his coat closely, and with chattering teeth and wildly swinging arms ran like a deer down Twenty-fourth street and disappeared.

SURGERY.—The *Boston Medical and Surgical Journal* says: "In the *Bull. Gen. de Thér.* for August 30, 1888, a letter from a Dr. Fort, of Montevideo, furnishes an account (from the pen of an eye-witness) of the painless removal of a wen while the patient was in the hypnotic state. The wen was situated on the forehead, and an incision of five centimeters in length was necessary to extract it. All was done without the slightest sign of pain, and the patient assisted the operator by movements of the head, etc. Questioned afterward, the patient remembered nothing of what had gone on."

SOMNAMBULISM IN FRANCE.—The *Gazette de Bruxelles* says that in August last a young soldier of the 3d infantry, in barracks at Saintes, France, has become a remarkable somnambule. In his somnambulism he answers all questions, predicts the future, discovers the most secret things, and sees to a great distance with marvellous clearness, as is shown in the following instances:—

For some months two soldiers of the battalion had been stealing from a café, and selling three or four hundred pounds of coffee. They could not be detected. The somnambule was questioned and told who they were. One of them being accused positively denied his guilt, but when the somnambule, questioned again, reaffirmed his statements, the culprit was made to confess. The thieves and their accomplice were to be tried at the next session of the court.

A key had been lost at the barracks, and after long search could not be found. The somnambule was consulted, and told them of the recess in the barracks where it was hid, and they found it. In his somnambulism he declared that a detachment of his regiment which had gone to New Caledonia arrived there on the 14th of July and landed at seven in the morning. On enquiry by telegraph it was found to be entirely true. The young soldier has been sent to the hospital at Rochefort under the care of Dr. Bourru, the same whose psychometric experiments on medicines have been reported to the French National Association.

David Duguid—The Inspired Painter and Author.

(From the LONDON MEDIUM AND DAYBREAK.)

SOME years ago I came across a goodly sized volume, indited by the same medium (Mr. Duguid), entitled "Hafed: Prince of Persia," and profusely illustrated by alleged spirit-drawings. The book in question professes to give a record of the earlier years in the life of Jesus—on which our Scriptures are silent—by his controlling friend Hafed, who as one of the Eastern Magi, relates the circumstances of his famed visit to Jerusalem, and thence to Bethlehem, to see and adore the illustrious Infant; and how he kept up a life-long intercourse with, and ultimately (through exposure to wild beasts) died a martyr in the cause of, his friend; after which he very graphically depicts his spirit-life experiences.

Leaving the authenticity of this biography—of which "Hermes" (the book under review) is a companion volume—an open question, it is, I must confess, a marvel in its composition, literary as well as

artistic; more especially when we consider that it comes through a working man who in his normal state has no pretensions to the wondrous powers exemplified in the production of this volume.

At the outset I may state that two "circles" of intelligent individuals meet periodically (and have done so for the last twenty-four years) at the house of Mr. Duguid, in Glasgow, for the express purpose of receiving and recording those instalments of biographic sketches which have already appeared in the published volumes, or are destined to be issued at later dates. This gentleman, while in trance condition, is the alleged mouthpiece of the unseen intelligences, as also the medium of question and answer of a more or less profound nature in connection with subjects beyond the ordinary material reach. The painting circle meets once a month, in the same apartment, and like the other (which is a weekly meeting) is under the able supervision of Mr. Hay Nisbet, publisher, Jamaica Street, who not only has taken a peculiar interest in this movement from the first, but has also rendered valuable assistance in these investigations.

With somewhat of the suspicious allied to my curiosity, therefore, did I enter the charmed domicile, as if I might probably detect a tinge of physical or mental idiosyncrasies in those persons composing the circle. My mind was soon set at ease, however. Mr. Duguid is a gentleman not much past middle life, and still in its vigor; modest and unassuming, and from ordinary intercourse one would never suspect that he was so richly gifted. He is a working man, and as such has received but a very ordinary education. There is no affectation whatever in his demeanor, and he with his amiable partner in life are a couple with whom any person might consider it a privilege to associate. Mr. Nisbet is also a gentleman of culture, combined with a good modicum of cheerfulness, and makes a most agreeable chit-chat companion.

One by one the members dropped in, emblems of cheerfulness and amiability. Finally the arranged-for parties having all come forward, the company took their places in the parlor set apart for the purpose. On entering therein the first object which met our vision was a large oil painting hanging over the mantel-piece, a representation of Ravenscraig Castle, said to be painted under trance condition. Whether that or not, it is certainly a faithful likeness, a statement which my local friends (who along with myself live in close proximity to it) emphatically endorse. Other specimens of our friend's alleged unconscious handicraft also adorn the walls.

We all get comfortably seated round the table (there are fifteen of us — rather a tight fit), and we are all in the highest pitch of expectation. After a record is taken of the assembled sitters, Mr. Duguid takes his accustomed chair, with Mr. Nisbet on his right and an intelligent-looking lady at his left (as is their wont). The different touches of paints having been previously arranged by himself, in his normal state, on a palette and placed before him, Mr. Duguid quietly and (to us) imperceptibly goes under trance, when with the utmost *sang froid* he picks up his brushes, and having secured a

piece of plain pasteboard, straightway proceeds to apply his colours in the glare of the gaslight, with a rapidity and precision which is perfectly marvellous. In the midst of intense interest he roughly sketches his design (a lake view, surrounded by hills), and then works in the shading colours, as if by magic; and in the course of twenty minutes the picture is finished and handed round the table for inspection, when all declare their utmost satisfaction at the result; more especially as it is considered a several hours' task for an ordinary skilled artist.

"But," perhaps some one may say, "there is nothing specially remarkable in this exploit; it is doubtless a clever trick and nothing more." I reply: "It is miraculously more;" for during the whole transaction we notice the artist's eyes closed—firmly closed, so much so that the prominent wrinkles stamped on his eyebrows could not deceive us on that score, whilst the reckless-looking manner in which the brushes were manipulated betwixt the palette and the picture, and his face oftentimes more or less turned away from the work, all tended to produce conviction in the minds of the assembled sitters that no prearranged system of fraud or legerdemain could possibly account for such a wonderful display of artistic skill.

But a still more astonishing feat was yet in store for us. Having selected a couple of ordinary blank *carte de visite* cards, and scraped the faces thereof with a knife, our friend next proceeded to pinch off the corner of each, which in its jagged aspect was to prove the means of final identification. Two eager hands having been held out to catch the falling fragments (I being one of the fortunate couple), the said cards were then placed on the table, the one partly covering the other. The brushes were next laid down on the palette, and the artist (still entranced) having reclined back in his chair, the light was put out, and a verse or two of a hymn was sung, during the two minutes which elapsed ere the signal was given to light up. Judge then of our surprise and delight to find the one card lying face up, whereon was painted a neat scene of land and water, with a beautiful tree in the foreground, the bare branches so delicately traced as could only suggest the action of fairy fingers; while the other card, which was lying on its face, on being turned over proved to be an exact *facsimile* of the larger trance-painted picture we had seen done in the light. On my duplicate corner having been applied to the breach, which it exactly fitted, I became the owner of this last one; and certainly no possible fraud could account for the production of such artistic gems as they have been proved to be.

"But who is the real artist?" some one may ask me. I can only reply that the controlling genius in this curious art circle is said to be one "Jan Steen," a famed artist who flourished in Holland a couple of centuries ago; and I may add, that I had sitting beside me an enthusiastic young Dutchman, who went away sadly disappointed at not being favored with a souvenir of his fellow-countryman's skill. As a matter of fact, however, we had a free and easy talk with "Mr. Jan Steen" on various matters, along with a question and answer affair on literary subjects.

Finally our friend "Hafed" came and gave some very interesting statements and explanations, both moral and philosophical. As this is allied, however, to a phase which it is inexpedient to enter into at present, I need say no more on that point, except to state that by no amount of ingenuity could that company (composed partly of utter strangers) be led to believe that the person under control was enacting a deceptive or fraudulent part; and that the readiest solution of the mystery seemed to lie in accepting the alleged power as genuine, rather than in trying to account for it by normal means, in such awfully strained and far-fetched explanations which are infinitely more bewildering to solve than the alleged theory.

Having had a touch of mental as well as physical refreshment with our remarkable friends ere leaving them, I need only remark that such fellowship has not often fallen to my lot; and if any honest enquirers are willing to trust my word and experience regarding a sample of "direct painting" produced without contact of fleshly hands, it is at their service for inspection.

Ere concluding this sketch, a few items regarding this phenomenon (which I have received on undoubted testimony) may not be amiss. During the twenty-four years of Mr. Duguid's painting experiences, many thousands of persons have witnessed these feats, from all parts of the globe; and nearly 2,000 direct card paintings, drawings, and writings — besides many trance pictures — have been bestowed on the visitors. Gentlemen of the highest culture and eminence (including an ex-Lord Provost of Glasgow) have also witnessed these proceedings, and we believe that many thousands of quarto pages of trance addresses (besides the two published volumes) have emanated from Mr. Duguid during that period. We are also assured that in hundreds of instances doubt and scepticism on the faces of visitors have completely disappeared, and given place to satisfaction and wonder. Of course, everything was shown above board, and no charges were made or even expected, and the tangible reminiscences carried away cannot fail to awaken unbounded interest in this strange though much misunderstood and abused science.

As a perfectly unbiassed individual, I have told my experiences, and should any one wish to test it for themselves, the way is equally open for them.— J. KINLAY, 34 Nether St., Pathhead, Kircaldy.

Lena Loeb, the Electric Girl.

ONE of the Clinton, Iowa, papers says : —

"Miss Lena Loeb, known as the 'Electric Girl,' gave one of her series of exhibitions on the afternoon of the 15th, at Mt. Pleasant Park. Miss Lena is of slight physique, weighing 94 pounds, and being of an age not to be ashamed of — 'sweet sixteen.'

"The little lady came upon the arena in front of the audience and cast into the ring her gauntlet, a smiling face which provoked many would-be athletes to accept the challenge, and try title, singly, to the championship of resisting the thrusts of the little lady, which was done by grasping a round stick, held in a horizontal position in

both hands, whilst Miss L. took hold of the stick in the same manner opposite, and despite the determined effort to oppose her thrust, each one trying was easily pushed about over the floor and pitched into the audience. Several tested her ability, and in such contests were obliged to acknowledge themselves vanquished. One, two, and three men at the same time were added to the opposing forces, with no different results. Miss L.'s power in this direction was only successfully opposed by the united resistance of six heavy men.

"She next carried about the floor, seated in a chair, a man whose avoirdupois was 240 pounds, by grasping with her hands the main rounds of the back of the chair, with the top of the back resting against her forearm. In this same manner a gentleman, weighing 300 pounds, and standing in the chair held from the floor, with nine or ten others exercising their united forces upon the chair, were for a time successfully resisted from forcing the chair to the floor. In these experiments Miss L. showed but little external signs of any great bodily exercise, compared with others, whose faces were flushed, while the smile scarcely left Miss Lena's face.

"The experiments in mind-reading, or obeying the will of another, by being blind-folded and having the hands placed upon her head, were all successful, and more interesting than her feats of physical strength. One interesting experiment was having two persons will her to attempt to do two different things, their hands being placed upon her head, when the person of the stronger will power controlled. These experiments, to be appreciated, should be witnessed. Miss Loeb will give entertainments at the pavilion at 8 o'clock P. M., on each week-day evening until Tuesday next.

"Miss Loeb's powers of mind and will reading have only been known to her for four or five months past. Her power for great physical feats are said to be much stronger in cold weather, when the atmosphere is more intensely charged by electricity, than in warm weather.

"From grasping the stick and chair-rounds and using such great force, one would expect the palms of Miss L.'s hands would have been made callous or blistered, but they showed signs of no more than ordinary usage. We learn the nerves of her hands are destitute of the ordinary sensibility; and when in the grip of the hand of a strong person, expecting to see the contortions of pain in her countenance, he is rewarded with only a provoking smile."

Travelling in the Spirit World.

BY GENERAL EDWARD F. BULLARD, OF SARATOGA.

In December, 1854, with my first wife, I made a visit at the residence of Gov. Talmadge in Fond du Lac, Wisconsin. After a few days I accompanied the Governor to Philadelphia and New York, to aid in procuring the publication of the "Healing of the Nations," a book in which we took a great interest. My wife remained with the Governor's family, a distance of over one thousand miles from New

York city. While in New York, one forenoon we made a social call upon Judge Edmonds at his parlors, then on Fifth avenue, near Thirty-second street, and there met the Judge, his daughter Laura, and Doctor Dexter. While conversing upon the subject of Spiritual communications, Miss Edmonds went into a partial trance and described my wife as being present, standing by my side. Miss E. had never seen her before, but Gov. Talmadge pronounced her description correct. Miss Edmonds said Mrs. Bullard was anxious to talk with me, but as she could not do so without other parties hearing, she withdrew.

In a few days, by regular course of mail I received a letter from my wife, stating that at the very time in question she was anxious to consult with me, and was told by her angel friends if she would consent they would take her to me. She obeyed, and apparently travelled through the other world, and as she passed along she met many old acquaintances who had been several years there, some happy and some in darkness. They all spoke to her as she passed hurriedly along, and in a few moments she was in my presence. As I had not the power to see or hear her, and she could only make herself known to the medium, she declined to converse with me upon the subject about which she was anxious. After my return she fully corroborated her experience on that occasion, and gave me many interesting particulars, not important to relate, in regard to her conversations with the spirits with whom she conversed on that excursion.

As she passed to spirit life on February, 1859, and has often returned since, I thought it might be important that such well-authenticated facts should be put upon record for the instruction of the public, and to excite further investigation as to the great powers of the mind or spirit while yet in the body. On other occasions when I would return from a few days' absence, no matter how distant, she would frequently repeat to me conversations which I had held with persons miles distant from her, with perfect accuracy.

The public ask, What good to know that these things occur?

When persons fully realize that their every act is open to the vision of their living friends, as well as to those on the other side of life, it can readily be imagined what the influence will be upon human conduct.

Miscellaneous.

AMERICAN SCIENCE IN ENGLAND. — The British Association for the Advancement of Science met at Bath in September, and their admiration was excited by the American display of electric science. The phonograph and graphophone were displayed. Two pieces of bar iron were welded by electricity; then two pieces of gas tube an inch in diameter and two bars of steel three-fourths of an inch square. Pieces of aluminum were welded by electricity, which cannot be welded by any other means. Sir Wm. Thompson was present and said the outcome would be "a revolution in our industries."

The American process of obtaining aluminum by using a dynamo was presented, and aluminum is coming largely into use as an alloy with other metals. It was stated that an American manufacturer of stoves was using sixty tons of metal daily in which there was a mixture of aluminum. The cheapening and general introduction of aluminum will be a hygienic benefit, for aluminum is the most wholesome of metals, and being the basis of clay it is the most abundant. Prof. Faerber said he was mortified to see how far England was behind the United States, in which there are millions of electric lights. "Democracy in America (says Carleton) travels more luxuriously than the titled nobility of all foreign lands."

WARLIKE PROGRESS. — The new cruiser "Maine," building at the Brooklyn Navy Yard, heavily steel armored, will have guns that fire balls of five hundred pounds weight and strike at a distance of nine miles. It could anchor off Long Island, and bombard New York.

The new cruiser "Baltimore," just launched, measures 4400 tons and has 10,750 horse power, which promises a speed of 19 knots per hour, making it one of the fastest in the world.

The Gatling Ordnance Company, chartered with a capital of \$1,000,000, is designed to introduce Dr. Gatling's gun. The Gatling gun is a steel cast cannon constructed of a new species of steel capable of being manufactured more rapidly than cannon have ever been made. Three hundred to a thousand rounds can be fired in one minute with improved feed magazines; a battery of six guns can keep a fire of 5000 balls a minute, as long as necessary. Nothing could stand before it. At a mile distance, the balls go through a two-inch plank.

The French think they are in advance of the world with their Lebel rifle and smokeless powder, which makes no noise. It is expected to revolutionize the mode of fighting.

LAND MONOPOLY. — All governments, instead of holding for the people the land, which is the basis of independence, seem eager to get rid of it, and pass it into hands of wealthy companies. The International Company of Mexico, organized under the laws of Connecticut, has received, four years ago, an "important concession from the Mexican Government, by the terms of which the northern half of the peninsula of Lower California was placed in the hands of the company, who stipulated to make a complete and satisfactory survey of it. When this had been accomplished the company became the possessors of one-third of the vacant lands surveyed, and were entitled further to purchase the other two-thirds at a price to be established by the Government. The whole territory from parallel twenty-eight to the American boundary line on the north is now the property of the company, which is actively engaged in opening it to emigration." Mr. Charles Nordhoff has published a work, "Peninsular California," describing this as a valuable country.

AN AWFUL SANITARY LESSON — Ten years ago Memphis had frequently been visited by yellow fever. Its shocking neglect of sanitary precautions was pointed out by Mr. Gill, and after being placed in a decent sanitary condition by the authorities it has become very healthy. New Orleans was regularly invaded by yellow fever, until after being overhauled by General Butler. Louisville was once the graveyard of Kentucky, but its ponds have been filled and it is now a very healthy city. The father of the writer lost his life by the malaria of Louisville. Jacksonville, Florida, is going through a similar experience to other cities, and has raised a panic in the South by yellow fever. It is surrounded by

swamps, and *has no system of drainage*. Such a condition constitutes a death-trap, and it has been terribly scourged. The origin of the cholera which sometimes devastates the world is in just such a condition in India, — the accumulated filth of undrained regions putrefying in a tropical climate. Terrible punishments are necessary to enforce the laws of health.

Meantime there is a *moral pestilence* from rum holes and the vicious classes of large cities, and their accumulating poverty and misery, which are as terrible as fever and cholera. *Industrial education* is the panacea, but how slow are governments in realizing the importance of "The New Education."

BLAKE'S WEATHER PREDICTIONS. — According to Prof. C. C. Blake, of Topeka, Kansas, 1889 is to be an extraordinary year for droughts and floods. His weather tables for 1889, calculated for all the States, will be issued in November at the price of 75 cents.

ANARCHISTS IN CHICAGO. — Notwithstanding the execution of the anarchist leaders last year, the turbulent element is still there in force. A writer in the *American Magazine* says he has found out that the Anarchists are hatching plans "for a bloody and terrible avengement of their Chicago comrades" and for "overturning society and seizing and dividing among themselves, and the workingmen whom they expect to join them, all the money in bank vaults, the sub-treasury, and the portable valuables in the stores and private houses throughout the city." Philosophic Anarchism is a pretty and romantic doctrine that we ought to have no government, and every man should behave himself without the aid of law. The Utopian who is fanatical enough to believe this possible is followed by a baser crowd of turbulent and vindictive men, who are ready for general robbery and murder. Such men would introduce a reign of violence, terror, and disorder if not kept down by force. They are mainly foreigners who do not appreciate a Republican government and are not fit for citizenship.

The most dangerous tendency in our country is toward lawless violence. Dr. Marshall gives the statistics of murder as follows: "In England 237 murders to a population of 10,000,000; Belgium, 240; France, 265; Scandinavia, 266; Germany, 279; Ireland, 294; Austria, 310; Russia, 333; Italy, 504; Spain, 633; and the United States 830 to each 10,000,000 of population.

WITCHCRAFT IN MEXICO. — In a little town near Capitalo, Mexico, a woman who lived in a hut and made the people believe she was a witch, has been exacting a monthly tax from the fathers of families to prevent her from injuring their children. The child of a man who refused to pay her tax died, and she claimed to have killed the child because of the father's refusal. She made a similar threat to a man named Medina, and he responded by beating her to death with the entire approbation of the village. His trial was to occur in the first fall court.

OUR IMMIGRATION. — An illiterate population is not desirable. We exclude the Chinese, who are nearly all educated but admit ignorant hordes from Europe. "In Italy, from whence we are receiving such a flood of immigration, education is at the lowest ebb. Of the population over six years of age in 1881, 61.94 per cent. could not read nor write, and the proportion was about the same for those above fifteen years. In Southern Italy the per cent. was 79.46; in the islands, 80.91; and in Basilicata 85.18."

CRANKERY. — The JOURNAL cannot notice a hundredth part of the crankery in literature. The latest that have been sent in are "Jewish Mythology applied to the coming of the Messiah, by Thos. F. Page," and "The Golden Fleece, a book of Cabalistic Mysteries." The lunatic asylum sometimes produces more rational effusions than these.

A GENEROUS CRANK. — A verbose scribbler, who thinks she is the organ of all the wisdom of ancients and moderns, and sometimes gets into Spiritual newspapers, writes again to the editor of the JOURNAL, "It becomes me to say to you this beautiful morning that I no longer desire to precipitate the birth of Truth on this planet." So the planet will have to roll on without a supply of Truth until her ladyship is ready to "precipitate" the birth.

A CATHOLIC STRIKE. — The *N. Y. Herald* says that the Catholic priests in the Argentine Republic are on a strike because the government has ordered that the tariff for masses, marriages, burials, and other ecclesiastical functions be lowered. The priests complain that as things have been it has been a hard matter to keep body and soul together, and that a reduction of fees will to many mean starvation. The priests in consequence, having refused to continue their ministrations until the offensive ordinance is withdrawn, the churches are or were lately closed, the ringing of church bells being also discontinued.

SPIRITUALISM IN THE SENATE. — A correspondent of the *Philadelphia Telegraph* says there are several Senators who are Spiritualists, a one of them, who is a very wealthy and distinguished man, believes that he communicates with Daniel Webster, and receives important advice from him through writing upon a slate.

CHINESE DEVOTION TO THE DEAD. — The secretary of the Chinese legation at Paris, Gen. Tcheng-Ki-Tong, has recently stated that the term of mourning for the head of the family in China lasts twenty-seven months, and during this time there is no question of property possible. The family keep together, and remain "under the protection, invisible, but present, of the deceased father," for twenty-seven months, during which time his wishes are carried out, and the family may then remain together if it suits their general interest. Thus, he says, they escape the contests over wills and the scandals so common in other countries. The devotion to their ancestors is one of the best features of the Chinese character.

A SCANDINAVIAN WOMAN'S CONGRESS was held in Copenhagen, Denmark, in July last — the first fruits in Europe of the movement to organize a woman's congress in every large city. The delegates assembled from Sweden, Norway, Denmark, Finland, and Iceland, and the attendance was about five hundred. The meeting lasted three days, and the questions discussed were Woman Suffrage, Peace, Temperance, and Co-education. The status of suffrage in the different countries was shown to be as follows: In Denmark, municipal suffrage was proposed to the Diet, but refused, and a petition by Danish women will be sent in at the next meeting; in Norway, the subject has been laid before the Storting, but not yet carried, although there "exists an appreciation of the question's weight and importance, and things are so luckily placed that with municipal suffrage will follow political;" in Sweden the women have municipal suffrage; in Finland they have municipal suffrage, and also the right to sit on school boards and act as poor-law guardians; and in Iceland they have both

municipal and political suffrage, but are not eligible to public office, while the taxes, which are the condition of suffrage, are so heavy that few women can take part. — *Woman's Tribune*.

MISFORTUNES OF WOMEN. — The most terrible exposition of our wretched social condition is given in a tract entitled "Wages and Vice" by Rev. Dr. A. N. Lewis, which shows how women are driven to despair by low wages and poverty. It is stated that, of two thousand "fallen" women of New York and Brooklyn, it was ascertained that before they fell, and while they were trying to get a living by virtuous toil, 534 were getting *one dollar* a week, 336 were getting *two dollars* a week, and 230 were getting *three dollars* a week, thus proving that they were driven to despair by low wages. Surely the question of Industrial Education for women should be in the foremost rank of reform.

TEMPERANCE IN IOWA. — Under the new law no liquor can be sold in Iowa. The privilege ended in September (and even cider is outlawed). Druggists can handle none without a permit of very stringent character.

OLD PEOPLE. — Prof. Chevreul, the famous chemist at Paris, has entered his one hundred and third year. He eats, drinks, and sleeps well, and keeps up with science, but indulges in a very large amount of sleep.

MRS. RACHEL STILLWAGON of Flushing, Long Island, entered her one hundred and fourth year in September. She has good health and appetite, but impaired eyesight. She goes to bed at nine and rises at six.

Centenarians have become so numerous that I have ceased to report them. There are more women than men who reach that age. Nearly all centenarians have been good sleepers, generally rising early.

ANCIENT SEED. — Mr. David Drew, of Plymouth, Mass., planted last spring some corn taken from a mummy exhumed in Egypt and estimated to be four thousand years old. The stalks are about six to six and a half feet high. It differs widely from our Indian corn.

YELLOW-FEVER MICROBES. — Dr. Clifton says (according to the *Macon Telegraph*), "A yellow-fever microbe has the appearance of three joints of sugar-cane. I got them from Washington in a glass tube that somewhat resembles a gourd. The tiny microbes are placed in the big end, but by looking at it you could never tell that there was anything but air in it. The small end is sealed up and the microbes are in there, though apparently dead. Some microbes live in such places for twenty years. We will suppose now that we want to look at some of them under the microscope. Upon the little glass slide we put a drop of gelatine of the consistency that will not run. We take a cambric needle, and after heating it to destroy all microbes that may be in the air, we quickly break the seal of the glass tube and insert the needle, drawing it out quickly and resealing the neck of the tube. We insert the needle in the drop of gelatine on the slide and quickly put on the little cover to shut out such germs or microbes that may be floating about in the air. Then we place the slide under the microscope. In forty-five minutes the microbes have fully aroused from their Rip Van Winkle sleep, and now you see what curious things they are. As I said before, they resemble three joints of sugar-cane, but the joints are not straight, but at opposite angles. Take this fellow, for instance, and you see a joint drops off, leaving him with two joints. Presently another joint joins on to the dropped joint, and by this time a third joint appears on No. 1. Now look at No. 2 and there is a third joint. Now a joint drops from No. 1, and by the time it gains another joint No. 2 drops a joint, and this, with the joint from No. 2, join

together, and there is microbe No. 4. Another joint grows on Nos. 1 and 2, and one drops from No. 3, and, these joining together, make microbe No. 4, and so they go on until the little drop of gelatine is a working, seething mass of microbes. Now, these microbes are in the blood of a yellow fever patient, and there's where they live. They get into a blood corpuscle and eat out all the red part, as a darkey eats out the red meat of a watermelon, and the blood is then a drop of a clear fluid.

TUBERCULOSIS FROM CATTLE. — At a recent medical convention in Paris it was generally agreed that there was much danger of infection from the milk of tuberculous cows. The *Medical Record* says: "It is believed, indeed, that the milk is harmless, even though the cow be tuberculous, provided only that the disease have not invaded the mammae. But when it is remembered that the diagnosis, in its early stages at least, is very difficult, if not impossible, it will be seen that this belief offers but little assurance of safety. Furthermore, the milk supply of cities is almost always a mixture of the milk from a large number of cows, and the presence of one diseased animal in the herd is sufficient to infect the entire product of the dairy." The meat of diseased animals, when fed to guinea pigs, infected one fifth of them.

As to the meat, the convention voted that "the seizure and destruction of tuberculous animals, whatever may be their appearance of health, should be a constant practice." It was thought that cooking might not destroy the virus in tuberculous meat if a portion of it was rare.

Professor Walley, of Edinburgh, stated that he considered tuberculosis a contagious disease and communicable between animals and men. It occurred frequently among cows and also among poultry. He believed he lost a child from drinking the milk of a tuberculous animal, and another gentleman had the same experience. Tuberculous disease is manifested chiefly in pulmonary consumption, sometimes in scrofula. To meet this danger milk should be well boiled and meat thoroughly cooked. This precaution is not necessary with goat's milk, which is never thus infected.

DEATH DUE TO MERCURIAL INUNCTIONS. — Two cases of dysentery with fatal results have been reported by a German physician. It appears that in both instances the blue ointment was used to excess. In one case over a drachm a day was rubbed in, and in the second, four and a half drachms a day were consumed. — *Medical Record*.

AN INTERESTING WRITER. — DR. FELIX L. OSWALD is the author of a number of interesting works, of which the following is a list: —

Physical Education; or, the Health-Laws of Nature. 12°. Appleton, 1882. *Household Remedies*, for the prevalent Disorders of the Human Organism. 12°. Fowler & Wells, 1885. *Summerland Sketches*; or, Rambles in the Backwoods of Mexico and Central America; illustrated by H. F. Farny and H. Faber. 8°. Lippincott, 1880. *The Poison Problem*; or, The Cause and Cure of Intemperance. 12°. Appleton, 1886. *Zoological Sketches*: A Contribution to the Out-door Study of Natural History; illustrated by H. Faber. 8°. Lippincott, 1883. *Days and Nights in the Tropics*; illustrated by H. Faber. 8°. Lothrop & Co., 1888. *The Bible of Nature*: A Contribution to the Religion of the Future. 12°. Truth-Seeker Co., 1888.

MRS. E. L. SAXON gave an address at the M. E. church in Tacoma on Social Purity, September 9th. She was introduced by Rev. Mr. Davis, formerly of Syracuse, Kansas, who at the close of the meeting referred to the good results of Mrs. Saxon's lecture to women in that city, which had

been the means of rescuing two women from a life of shame, who had been present. Their history was recounted with a pathos which brought tears to the eyes of many. The house was crowded, mostly with young men, and the occasion was solemn and impressive. — *Woman's Tribune*.

DEATH OF PROF. PROCTOR.—The recent death of Prof. R. A. Proctor at New York removes one of our most interesting scientific writers. He was educated as a Catholic, but became a thorough sceptic in religious matters, like Ingersoll. His death was quite discreditable to the medical profession. He came from Florida with a severe *intermittent fever*. In a paroxysm of the disease, the physicians *assumed that it was yellow fever*, and had him taken from the hotel to the hospital where he died—a grave mistake.

THE POPE AT ROME.—Father Schuck, who has recently returned from Rome, says the church now owns only the Vatican, where the Pope lives, and that Italians are hostile to the priesthood. He says the Pope will not stay at Rome longer than two years, possibly not more than six months. He will go to Madrid, in Spain. If this is true we should have heard of it through other channels.

PSYCHOMETRY.—The psychometric view of public affairs is always sustained by the result. The limited territory of mild climate at the North Pole will be discovered when the expeditions reach it. An expedition is preparing to seek the South Pole; if they reach it they will find, according to Psychometry, only ice and snow. Mr. Blaine is verifying the character given him by Psychometry in his destitution of candor and the unfortunate influence he exercises on his party. Psychometry reveals a coming enlightenment, and in the next ten years the public mind will receive more enlightenment than in any previous decade.

GRADED TAXATION.—Switzerland has recently enacted a law which will be watched with the keenest interest all over the world. Mere laborers and those who make a bare living are not taxed at all, but the larger the income the larger the tax. Thus, a man in receipt of \$10,000 per annum pays relatively more than he whose yearly earnings are \$5,000 or less.

BRASS BETTER THAN STEEL.—F. M. Stowe, of Winneconne, Wis., has solved the problem of tempering brass. He has shown an edged tool that will cut a seasoned pine or hemlock knot without affecting the tool, and the various tests he has made prove it superior to steel for cutting purposes as it takes altogether a finer edge.

LYNCHING IN THE UNITED STATES.—“There were lynched during the year 1887 in the United States no fewer than 123 persons. Of the various States and Territories, Texas leads the list with fifteen lynchings, and Mississippi is entitled to second place with fourteen to her credit. All the victims were males, eighty of them being negroes.”

MOSQUITOES, GNATS, AND FLIES.—It is stated in a medical journal that these nuisances can be kept off by bathing the skin with water which contains a very small portion of carbolic acid, just enough to give the water a smell.

HELEN KELLER.—THE *International Record* for April contains a most interesting account of the education of Helen Keller, of Tuscumbia, Alabama, who is both blind and deaf. “The work of educating her was intrusted entirely to Miss Sullivan, whose success in bringing this little girl, not yet eight years old, into cognizance of the world of things and of ideas, is little short of marvelous. Helen Keller is possessed of remarkable quick perception, and bids fair to far surpass the famous blind mute, Laura Bridgman.”

Chap. XV. — The Recollective Region. — *Continued.*

MEDITATION, dreaming and absence of mind — Posterior part of the front lobe — Ferrier's section of a monkey's brain — Interior, middle, and exterior divisions of the front lobe — Broad foreheads — Precocity — Nature and cultivation of Memory — Method of recollecting — Intensity — Progress of Memory outward in the brain, and consequent law of repetition — How to retain our knowledge — Exaltation of memory, ante-mortem and post-mortem.

THE mental processes above the organ of Composition might properly be called MEDITATION, the whole lateral aspect of the forehead having a more or less meditative character. Behind the meditative and literary organs comes the region of DREAMING, a tendency to thought which is complex and ingenious but more vague and ideal. Day dreaming may arise from meditation constituting a reverie. The tendency to such meditation and day dreaming is sometimes so strong as to absorb attention from surrounding objects to interior thought and produce absence of mind, which is frequently observed among persons of very meditative habits, and our newspapers have given many real or fictitious examples of the amusing effect of this absence of mind. Persons addicted to this are sometimes found talking to themselves unconsciously. It is stated in the biography of Ben Hardin, a famous lawyer of Kentucky, that he would sometimes turn aside from the table, take up one of his coming cases in court, and go through the whole course of a trial, conversing with the witnesses and officers as in a real scene, and then attend to his company as if nothing unusual had happened. DREAMING is a part of the region of SOMNOLENCE, which connects with Ideality, Modesty, and Impressibility, by the influence of which the hypnotic condition is produced, the eyes being disposed to close, from increased sensitiveness, and the will power diminished, as this antagonizes the upper part of the occiput, so that the individual becomes a passive subject for experiment and attains the condition of somnambulism and somniloquence, being able to talk and act by the interior faculties while the eyes are closed.

In this condition the coincident faculties of the intuitive and clairvoyant region of the interior of the hemispheres come into play, and wonderful intellectual powers are displayed in psychometry, clairvoyance, spiritual communication, and independent thought. This is the condition of mesmeric subjects and spiritual mediums, a condition in which the individual attains a wonderful command of thought and language, beyond his ordinary mental condition.

It is a difficult problem to determine how much intelligence belongs to the posterior portion of the front lobe, which contains the meditative, somnolent, ideal region in the temples, and how much to the spiritual intelligence on the internal aspect of the hemispheres, for all organs depend so much on the co-operation of their next neighbors and coincidents that it is difficult to determine the exact results of their perfect isolation. The nearest approach to a decisive experiment on this subject was made by Ferrier upon three monkeys, in cutting off the anterior portion of the front lobe, as shown in the



engraving on page 231 of his work on the brain, here reproduced. The section shown by the line *ab* leaves the posterior margin of the front lobe and the entire anterior margin of the middle lobe, which has semi-intellectual functions. There could not therefore be an entire loss of intelligence. The experiment de-

monstrated that the front lobe was void of physiological functions, for it produced no physiological effect, and indeed the same thing has been demonstrated by injuries of the brain, severe injuries of the front lobe producing no serious results unless inflammation should be developed.

Of the results of the experiments Dr. Ferrier says, "And yet, notwithstanding this apparent absence of physiological symptoms, I could perceive a very decided alteration in the animal's character and behavior, though it is difficult to state in precise terms the nature of the change. The animals operated on were selected on account of their intelligent character. After the operation, though they might seem to one who had not compared their present with their past, fairly up to the average of monkey intelligence, they had undergone a considerable psychological alteration. Instead of, as before, being actively interested in their surroundings and curiously prying into all that came within the field of their observation, they remained apathetic or dull, or dozed off to sleep, responding only to the sensations or impressions of the moment, or varying their listlessness with restless and purposeless wanderings to and fro. While not actually deprived of intelligence, they had lost to all appearance the faculty of attentive and intelligent observation." That they still had the power of moving about and avoiding obstacles is in harmony with what we know of somnambulists, in whom the same power exists without the use of the external senses, and the exterior consciousness of the intellectual faculties. The monkey was therefore reduced to the somnambule condition.

Ferrier's experiment would seem incompatible with the system of Gall and Spurzheim, for they had not discovered the peculiar dreamy and intuitive intelligence which belongs to the posterior margin of the front lobe, but it is a valuable addition to our knowledge. The intellectual organs tend to quietness and oppose the restless aggressive spirit; hence we understand why the monkeys in this experiment were either dull, apathetic, and sleepy from lack of intellect, or if waked up, were wandering to and fro in a restless and purposeless way.

Intellectual cultivation produces a quiet, passive, and receptive state of mind, and hence, if carried too far, impairs the active energies, while the lack of intellect increases the controlling power of the impulses.

In reviewing the middle or recollective range, we perceive that

toward the median line it manifests the simple off-hand intelligence which is adapted to the daily business of life. This is the portion most developed in animal brains. More exteriorly on the forehead, it gives the ability to acquire learning, to store up historical and scientific knowledge; to become a walking cyclopedia. Behind the angle of the forehead (which is square in heads adapted to learning), it develops the creative power of literature and art, the power that combines and originates, the power in which man most excels animals and becomes capable of that progress which changes the face of the world.

Broad foreheads are the world's redeemers from the hardships imposed by climates and the physical necessities of life on earth. The soul incased in matter and destitute of the creative original power that comes from broad foreheads would live like animals with but little relief from the hardships of barbarian life.

But the inventive power of the broad forehead continually increases our command of the elements, and diminishes the burden of toil that oppresses the race. The broad forehead also gives the power of transmitting perfectly in literature the knowledge and inspiration of each generation to its successors.

Beyond all this, it gives a power of inspired progress, a capacity for catching subtle influences from all sources, of making psychometric exploration of nature and receiving inspiration from the spirit world, which sometimes comes in spirit voices, but more often in the unconscious influx of thought and sentiment. The lateral organs of the forehead co-operate with their parallel region on the median line in which the subtlest spiritual perceptions are created.

It must be borne in mind, however, that symmetry of development is necessary to symmetry of thought, and that a great predominance of the intellectual organs is not favorable to practical soundness of judgment, for it produces too passive and receptive a character, not sufficiently independent and self-reliant. The impressional nature produced by breadth of the temples is apt to yield to the influences of society, or of leaders, and fall into erroneous opinions and impracticable or imaginative theories, unless sustained by the occipital organs which give firmness, independence, and practicality. Intellectual predominance is often manifested in a precocity* which is not followed by subsequent distinction, because the elements of character are feeble. Strong characters, in which the intellect is not a predominant element, are often slow or moderate in their school days, like Sir Walter Scott, who though eminent in literature was never distinguished by profundity of thought.

*We have examples of this precocity authentically given in the "Encyclopedia Britannica," such as that of a boy reported by the French newspapers of 1760, who at five years of age was introduced to the Academy of Montpellier and answered with accuracy a great number of questions on the Latin language, sacred and profane history, ancient and modern, mythology, geography, chronology, philosophy, and mathematics, and received an honorable certificate from the academy. An English boy, Thomas Williams Malkin, was equally wonderful. He taught himself to read and write and at the end of his third year wrote letters to his mother and relatives. At the age of four he wrote exercises in Latin and knew the Greek alphabet. In his fifth year he had a good command of English and understood what he read with critical precision. His imagination was so vivid that he wrote a description of a visionary country called Allestone, of which he fancied himself King: he drew a map of the country, naming its mountains, rivers, cities, villages, etc., and gave a sketch of its history. Neither of these prodigies was heard of after their youth. Zerah Colburn, the wonderful calculating boy, grew up to a commonplace man.

Memory is so important a faculty, and its deficiency is so often complained of, that it would be profitable to consider the method of cultivating and sustaining it. We have had many teachers and many treatises or systems of artificial memory or mnemonics, which are cumbrous and not always valuable. I have read no authors on this subject, but derive my ideas entirely from the study of the brain, especially of the region of Memory.

The organ of Memory, like its next neighbor Time, gives the power of projecting thought backward or bringing the past to the present. In doing this it must revive the ideas which have been formed by other faculties. If there were no faculty of Color, Memory could not recall colors. Its power of recollection must therefore depend much on co-operation, for unless the perceptive organs give a large number of clear and positive conceptions, memory will not have much to recall. Memory therefore will be copious or not according to development. One man will easily recollect language, another numbers, another faces and places, another colors, another events, another who forgets these will recollect principles and plans.

The cultivation of memory, therefore, should not be limited to recollective processes, but should embrace all the intellectual faculties, for all contribute something to the perfection of memory. Moreover, as experiments have shown that the activity of one sense assists the activity of others, so does each intellectual faculty contribute to sustain the intellectual power.

Every organ of the brain depends in some degree upon the co-operation of neighboring and similar organs for its best normal manifestation, and the whole front lobe should be cultivated to produce a perfect memory, for by using all the intellectual organs we have a perfect comprehension of the thing to be recollected.

For example, in recollecting a speech, though the lower organs may give us the words, gestures, and incidents, it requires the higher faculties to perceive the rationality, the harmony, the purpose, the motive, the connection, and the true meaning of its passages, and these higher faculties give us additional links of association by which to retain it in the memory, so that if the memory of words should fail, the memory of ideas, principles, and purposes should recall what is lacking. One who has a poor verbal memory may report a speech fairly by his understanding of the subject and the intent of the speaker.

Hence the first principle to be regarded in perfecting the memory of anything is to know it thoroughly and understand it thoroughly, to grasp and hold it by means of every faculty that we have. If it is a picture, the picture must be thoroughly studied and appreciated in all parts, their relations and their merits or defects. The preparation for memory, therefore, is *thorough study*. So necessary is this that those who have a good development of the Understanding find it extremely difficult to recollect anything they do not understand, and any one would find it difficult to memorize a confused and non-sensical sentence, or an arbitrary catalogue of words, while a poem or interesting address might be easily memorized because it furnishes

ideas that appeal to all our faculties and that serve to recall each other by their established associations. In studying an interesting passage we perceive all the associations of one part with another. These associations and connections are realized by the organs that give breadth and height to the forehead. A feeble intellect, unconscious of these, would have to rely upon the verbal memory alone.

Teachers of mnemonics, instead of relying upon these natural associations which belong to everything we would retain in memory, would have us to establish artificial associations of what we would recollect with certain geometrical forms, squares, angles, etc., or with a certain formula of words which is to be memorized, but I do not perceive any advantage of these artificial over the natural associations.

Our next suggestion is that whatever we would recollect must be either visible, understandable, audible, or sensible, and that we should use our strongest faculty, whether vision, understanding, hearing, or sensibility, as the chief agent of memory. In the great majority of mankind the visual faculty is the most active and reliable, hence they succeed best in recollecting visible objects. If a name or date is to be recollected, they do not recollect it well by hearing it pronounced, but if it is written or printed they can recollect well by fixing its visible appearance in the mind. The name on a door-plate is much more easily recollected than the same name merely mentioned in an introduction. If we could retain the first lines of Drake's poem on the American flag—

“When Freedom from her mountain height
Unfurled her standard to the air”—

it will be easily retained by picturing the scene, with a vivid conception of Freedom on the mountain unfurling the flag, and the same process may be continued through the poem, making it a succession of pictures.

This pictorial power is the basis of success in painting, the artist being able to reproduce the scene from memory. Sir Joshua Reynolds, who once produced three hundred portraits in a year, said that when a sitter came he looked at him attentively half an hour, making sketches on the canvas, then put it away and took another sitter. In resuming the first portrait, he said, “I took the man and put him in the chair, where I saw him as distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man.”

If we have a good auricular and verbal memory, the clear, distinct, and emphatic repetition of words will imprint them thereon, and it will give no small assistance to arrange the words rhythmically so that the rhythm will recall them. Thus in learning the names of the nerves of the head, I found it a great assistance to give them a poetical rhythm, in the order in which they are numbered, as follows:—

Olfactory, Optic, and Oculomotor,
Trochlearis, Trigemini, and the Abductor,
The Seventh, Par vagum, and Glossopharyngeal,
The great Hypoglossal and Spinal accessory.

To cultivate the understanding memory, we look at the subject in every point of view. In such a sentence as this, "The United States of America declared their independence on the 4th of July, 1776," we bring to the recollection a knowledge of the country, the character of the people, the motives of their revolution, the method and the effects of the declaration, etc. Such a memory is totally different from that of a school boy who merely repeats the sentence by verbal memory.

The next principle to be borne in mind is that of *intensity*. The durability of any impression on the mind depends upon its strength or depth. The mind like the soil receives impressions, which, if they are light are soon effaced: the light impress of a footstep soon disappears, the furrow of the plough lasts longer, a ditch or mound may last for centuries. The tragic and terrible events of life are never forgotten; the commonplace things that make the bulk of life disappear entirely from the memory.

Hence to be earnest and interested or enjoy intense pleasure is the method of making a permanent impression on the memory. The struggles and adventures of an earnest life accumulate vivid reminiscences. The book or the speaker that interests us deeply makes an impression that is retained in the memory. The pleasure or happiness of our enjoyment enhances the power of the brain. Our time should not be wasted over uninteresting books, nor should they be inflicted on our children.

In addition to these very obvious principles, the organology of the brain has given me the most important rules of memory culture. The recollective region embraces every form of thought from the consciousness of the present to the knowledge of the remote past, and the growth of memory is a *continual progress of mental action from the centre of the forehead toward its exterior portion*.

That which is at this moment lodged in Consciousness is the next moment superseded by something else, and no longer rests in Consciousness, but requires for its recall the action of fibres just exterior to those of Consciousness. To-morrow it will require the action of fibres still more exterior, and after the lapse of years the more exterior fibres adjacent to Time will be required.

The development of memory requires that this process of exteriorization shall be regularly performed, and if it is neglected the memory will be impaired by the interruption. For example, if an incident occurs to me this morning, and, being trivial, or being superseded by much more interesting and important incidents, it is not once thought of afterwards during the day, or the next day, or for weeks or months, it will probably be entirely forgotten. It is almost impossible to transfer an incident from Consciousness to remote Memory without its passing through the intermediate stages.

But if the incident had been thought of several times the first day, and especially if it had been described in conversation, had been repeatedly recalled on the succeeding days of the week, and then on each succeeding week, finally in each succeeding month, as it became more remote, and annually or semi-annually thereafter, it would be

safely advanced to a lodgment in the remote Memory, but the longer the intervals of this recurrence, the more difficult is the revival of past events; and they who wish to preserve their memory of their daily experience or acquisitions must not neglect the regular recurrence at intervals not too long.

It often happens that incidents of an engrossing character succeed each other so rapidly that at the close of the day we recollect very little, the interest of each moment having absorbed our minds and prevented any thought or reflection upon what had occurred, and if another day passes in the same way, the previous day is lost. The hurried duties which keep us engrossed in the present moment are very unfavorable to memory, and those who practise Psychometry are sometimes so much engrossed in their momentary consciousness of character as to complain of the impairment of memory.

Hence we derive the indispensable rule that for the cultivation of memory there must be *frequent recurrence* to the impressions we would retain and they must never be for any great length of time entirely neglected, *especially at first*. The more remote the event becomes, the less frequent is the necessity for recurrence, as there is no great difference in the psychic relation between an event ten years and one forty years in the past.

That which we would retain we should hold in the mind at *brief intervals*, until it is firmly embraced.

Memory is impaired by a habitual neglect of these principles, by allowing the mind to be absorbed in the present moment, and neglecting to keep the past in mind.

To counteract this habit, it is a good rule to sit down at the close of each day, think over all that has happened that day, and endeavor to conceive clearly and recollect well whatever it is important to retain—the leading matters which should be recollected next day. Thus, endeavor through the week to carry on to the future all that is of any value, especially of scientific acquisitions or business transactions. Cato the Elder said, “I constantly use the Pythagorean method for the exercise of my memory, and every evening run over in my mind what I have said, heard, or done that day.”

Medical students, who have to receive a great deal each day, endeavor at the close of the day, by reviewing their notes in company, to retain as much as possible of the day's acquisitions. This method is of the highest importance to their progress, and much of its merit is due to the conversation over their notes.

Finally, there is nothing better than conversation to invigorate the mind and vitalize the memory. It compels the recollection to be active and at the same time gives an emotional stimulus to the whole brain, for the want of which the solitary student loses his mental energy. A college student will find intellectual companions in his studies as important as the faculty who teach him. Whoever wishes to acquire and retain a good memory should secure opportunities of daily conversation with congenial minds, capable of stimulating his own.

The power of Memory, like that of all other intellectual organs,

depends upon the general vigor of the brain. This depends upon health, upon a good supply of pure arterial blood, and upon the energy of the upper regions of the brain, which sustain the brain power, and the failure of which produces paralysis. The brain has much less energy in the anemic and the dispirited. It was observed at the siege of Sebastopol that the perceptive power of the Russian soldiers was greatly diminished when they were reduced by low diet.

The intense action of the summit of the brain (the posterior part of Hope) on the sudden approach of death by drowning is said by some who have had the experience to give a sudden inspiration to memory, so that it seemed as if their whole life was spread out before them; from such experience as this, and from the wonderful power of memory displayed by some remarkable persons, the belief has originated that impressions on memory are indestructible and will all reappear in post-mortem life, but I think it will be found, though the intellect is clearer in disembodied life, that the differences between human endowments continue in the next life.

This post-mortem vividness of memory is the judgment to which all must submit, and the punishment of our evil acts is the pain which their memory inflicts upon the developed conscientiousness and clearer insight of the higher life.

The expansion of memory at the sudden approach of death is thus illustrated by the well-known author, Hudson Tuttle:—

“A gentleman in Iowa related to me his experience while insensible from the effect of cold. He was overtaken by a fearful storm, which at times swept across the prairies, and, losing his way after hours of vain struggling, sank exhausted in a drift of snow. The past events of his life came in a panoramic show before him, but so rapidly moving, that from boyhood until that moment was as an instant; then came a sense of perfect physical happiness, and he began dimly to see the forms of those whom he had killed while living, but were now dead. They grew more and more distinct, but just as they came near, and were as he thought overjoyed to receive him, darkness came suddenly and great pain; the vision faded, and he became conscious of the presence of his friends who had rescued him, and were applying every measure to restore him to life. How near he had reached the boundary line, the “dead line,” on which occasion there is no return to the body, was shown by his crippled hands and feet.

“It is a singular fact that no one has ever recovered from a near approach to this line, who does not tell the same tale of exalted perception and intensification of the mental faculties. Sometimes this is exhibited by the recognition of an event then transpiring, with which the subject is intimately connected.

“It is a historical fact that Rev. Joseph Buckminster, who died in Vermont in 1812, just before his death announced that his distinguished son, Rev. J. S. Buckminster, was dead.”

How great may be the possible expansion of intellect is shown in the best examples of Psychometry, and how great may be the expansion of memory is shown in many recorded examples.



"A REMARKABLE BOOK," SAYS DR. FADON, of Edinburgh, Scotland; a graduate of three universities, and retired after 50 years' practice, he writes: "The work is priceless in value, and calculated to regenerate society. It is new, startling, and very instructive." It is the most popular and comprehensive book treating of

MEDICAL, SOCIAL, AND SEXUAL SCIENCE, Proven by the sale of Half a Million to be the most popular, readable because written in language plain, chaste, and forcible; instructive, practical presentation of "Medical Common Sense" medicine; valuable to invalids, showing new means, by which they may be cured; approved by editors, physicians, clergymen, critics, and literati; thorough treatment of subjects especially important to young men; everyone who "wants to know, you know," will find it interesting.

4 Parts, 35 Chapters, 936 Pages, 200 Illustrations, and A NEW FEATURE, just introduced, consists of a series of beautiful colored anatomical charts, in five colors, guaranteed superior to any before offered in a popular physiological book, and rendering it again the most attractive and quick-selling work for **AGENTS** who have already found a gold mine in it. Mr. Kochler writes: "I sold the first six books in two hours." Many agents take 50 or 100 at once, at special rates. Send for terms.

FREE—a 16-page Contents Table of Plain Home Talk, red, white and blue circulars, and a sample of *Dr. Footo's Health Monthly*.
Standard Edition, \$3.25 } Same print and illustrations, the
Popular Edition, 1.50 } difference is in paper and binding.
MURRAY HILL PUB. CO., 129 (N.) East 28th St., New York.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOY—21x31 inches, Price by mail \$1.00. Sarcognoy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

Therapeutic Sarcognoy.

There is an immense responsibility and labor in the task of preparing a full exposition of the mysterious relations of soul, brain, and body, which have defied the wisdom of past ages, and the scientific research of the present age, and also deriving therefrom a new system of therapeutic treatment.

The duties of the author allow him so little time for this task that it will be impossible to complete the volume before the beginning of 1889, as it is designed to be a great improvement on the first edition—a standard work for the future.

COLLEGE OF THERAPEUTICS. POSTPONEMENT.

The 11th Session, announced for November, will be postponed to next May, to enable Dr. Buchanan to find time to complete the new enlarged edition of

THERAPEUTIC SARCOGNOY
which has been so long expected.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Parties writing for opinions will please give their date of birth.

JUST PUBLISHED.

Physical Proofs of Another Life.

Given in letters to the Seybert Commission.

By **FRANCIS J. LIPPIT.**

A. S. WITHERBEE & CO.

WASHINGTON, D. C.

25 cents.

THE AMERICAN SPECTATOR.

A Journal for the home. Clean, fearless, liberal, progressive. Published monthly. Sixteen large pages, 11x16 inches, at one dollar a year. Address Spectator Publishing Company, Boston. Each number contains an essay by Professor Buchanan on Sarcognoy or Education; and other productions of able writers.

PREMIUMS FOR SUBSCRIBERS.—All new subscribers sending \$1.00 receive two large and costly premium pictures postpaid. Those sending one new subscriber will receive "Problems of the Day," by Dr. R. C. Flower, a fifty-cent pamphlet. For two new subscribers we will send our great original copyrighted premium picture in colors, the head of a beautiful child. For three new subscribers we will send your choice of either of the following most valuable books:—1. "SELF HELP," by Prof. Samuel Smiles, one of the most valuable and inspiring books ever published. 2. Wood's Illustrated "NATURAL HISTORY," over three hundred engravings, and over four hundred pages. 3. Malcolm's new "BIBLE DICTIONARY"; there is nothing equal to it. Over 130,000 copies have been sold. Or if you prefer novels, one of the following standard books: Ivanhoe, by Sir Walter Scott; Rob Roy, by Sir Walter Scott; Oliver Twist, by Charles Dickens; Tale of Two Cities, by Charles Dickens; Vicar of Wakefield, by Oliver Goldsmith; or, The Scottish Chiefs, the national novel of Scotland.

Volume second commenced in August. We circulate fifty thousand copies and expect to reach one hundred thousand.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON. Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb. 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S ✧ MAGNETIC PLASTER. ✧

For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS**
\$1.25 to subscribers in Europe, India, and Japan. **\$1.50** to subscribers in Australia.
NEW SERIES. Bound Copies of Vol. 1st for sale at \$2.00.

Vol. II. BOSTON, DECEMBER, 1888. No. 11.

CONTENTS.

	PAGE.
THE RISE AND FALL OF SCIENCES	321-23
TABOO! TABOO! among barbarians and semi-civilized	323-28
THE FRENCH IN CANADA	328-30
INTERESTING TO WOMEN	331-37
THE NATIONAL CONSTITUTIONAL LIBERTY LEAGUE.	337-38
MISCELLANEOUS. — Anthropology; Journal of Man; Physica I Proofs of another Life; Chas. Dawbarn; Col. Bundy; Prohibition; The International Spiritual Congress; The Practical New Education; Easter Island; Canadian French; A Fraternal Spirit; Bull-fighting in Spain; Cotton Fibre; Albinoism; Catching a Sweetheart; Quadruplets; Longevity; The Topolobampo Colony; Sympathetic Twins	338-40
ANTHROPOLOGY--Recollective Region, concluded—Chapter 16, REGION OF UNDERSTANDING	341-352

Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

5. The cranial investigations of Dr. Buchanan, from 1815 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

DECEMBER, 1888.

No. 11

The Rise and Fall of Sciences.

IN the medical profession the grand anatomical and physiological discoveries of Gall and Spurzheim came with an imposing prestige at the beginning of the century; and the leading physicians of France, England, and Germany, impressed by the splendor of Gall's anatomical discoveries, followed him reverently in his discovery of cerebral functions.

But as they were *one-legged followers*, the following did not last more than half a century. I mean that they had but one method of investigation, while Gall and Spurzheim had two. These illustrious men relied upon the physical investigations of anatomy for their basis, but they relied mainly upon the comparison of development of the brain with the psychic character in men and animals, by which functions were determined. This was the more important part of the two-fold discovery, for anatomy alone was entirely barren. But this was the part which the faculty never acquired. The faculty were never educated to make psychic investigations or even to make careful and correct examinations. All this was foreign to their study, and unfortunately Gall and Spurzheim did not take the indispensable pains to change their habits and educate them into the new methods of observation. Moreover, *there was no money in it*, and for these reasons it may be said that no eminent physician ever became expert in that method of studying comparative development out of which arose the science of PHRENOLOGY, and upon which it rested.

Thus they lost their hold upon it, and in losing their hold they lost most of their interest, and gradually the fixed inertia of the profession which has enabled it to resist and ignore so many discoveries became the prevalent influence in all the schools, for it always dominates unless the warfare of reform is kept up with unceasing energy.

Investigation of development was dropped, and thus they became practically ignorant of the evidences of the new science. But their old methods of anatomy and pathology were prosecuted with untiring industry, and the pioneer labors of Gall almost forgotten in cerebral anatomy.

Thus the profession, having adhered to the barren path of physical science, has remained contentedly ignorant of cerebral science, forgetting and even discrediting what Gall and Spurzheim revealed; and in bringing forward the vital method, the study of functions, the only profitable method, I find to-day even a greater resistance than was

experienced by Gall and Spurzheim, for I am renewing a suspended labor.

It was a bold invasion that they made in the realms of darkness, ignorance, and bigotry, and for a time successful. But since the leaders in the battle have died, the forces of bigotry have repaired the breach, and a second assault is resisted with great vigor. But as the second assault comes with the resistless force of positive science, it must overcome all opposition; and in doing this it will but repeat the old history of rejected or neglected methods that lie dormant until with increased energy they overcome all resistance.

The heliocentric theory of the universe was comprehended and taught by the grand old philosopher, *Pythagoras*, but lay dormant a thousand years until revived by Copernicus and Galileo.

The discoveries of Dr. Thomas Young, published in 1802, were nearly contemporary with those of Gall and Spurzheim, and in like manner experienced the caustic and almost scurrilous hostility of the *Edinburgh Review*. To him we are indebted for the discovery of the *interference of light*, which finally established the *undulatory theory* now universally recognized, a discovery which Sir John Herschel thought should secure his scientific immortality. He was also the originator of the investigations and discoveries which have revealed the interpretation of Egyptian hieroglyphics.

But Young's greatest discovery was neglected until recently, and though distinguished by vast attainments, and amiable manners, he had not much patronage from the public as a physician. Thus was one of the greatest discoveries in science kept in abeyance half a century.

In like manner electricity came before the public in the last century with great *eclat*, only to be neglected and ignored by the medical profession, until the doctor who paid attention to it was considered little better than a quack, although it is now attaining a front rank in therapeutics.

In electric practice, Franklinism, or static electricity, says Dr. G. M. Beard, "was first to be used, and is now again coming into life. For one hundred and fifty years Franklinism has been used in medicine, and claims of a most stupendous character have been made for it, as a therapeutic agent. Franklinism has a history of tremendous promise and *tremendous disappointment*. It was expected one hundred and fifty years ago, and was then claimed, and has been claimed during the last century and a half, and *during the last few months* in Europe and in this country, that Franklinism is superior as a means of cure of disease to Galvanism or Faradism, . . . and I have hopes that in the future this will be demonstrated."

When Dr. Beard wrote this concession, it was already demonstrated, and not long after he expressed his regret that he had not previously had the Franklinism machines to use in his practice.

The superiority of Franklinism, or static electricity, is now so well established, after a whole century of discredit by professional stupidity, that machines costing from three to six hundred dollars are now used by the best physicians.

Thus we see that the history of cerebral science in its temporary obscurity is similar to the history of astronomy, optics, and electricity. In the second advent of rejected sciences they come in greater power and utility. The first advent of cerebral science was simply as PHRENOLOGY. Its second advent is as ANTHROPOLOGY.

And as ANTHROPOLOGY it embraces SARCOGNOMY, by means of which electricity as a therapeutic agent, is guided in its proper application. As optical science assists astronomy, so does Sarcognomy assist electricity, by bringing it into accurate scientific application, so that the "tremendous promise" of which Dr. Beard speaks will be more than fulfilled.

It is unnecessary to give the explanation of this at present, as it will be fully presented in the next edition of THERAPEUTIC SARCOGNOMY.

TABOO! TABOO!!

HOW IT WORKS AMONG BARBARIANS OF THE PACIFIC AND AMONG THE SEMI-CIVILIZED OF THE UNITED STATES.

WE need not resort to hypnotism to learn that mankind are passive creatures, not only of prenatal impressions, but of all the hereditary follies that are preserved, like insects in honey, by the great mass of national superstition and blind impulse that bears the nations along to their mixed destiny of good and evil. The miserable folly of the Chinese fashion of cramping and deforming the feet of women, and the equally wretched folly that is dooming so many Hindoo women to a wretched life, guided by the superstition of reincarnation, are not half so ludicrously absurd as the Polynesian superstition of the TABOO.

TABOO is an idea and a word in the Polynesian Islands and New Zealand, which has both a sacred and an abominable meaning, as the French word *sacre*, though literally holy, is a good word for cursing. The word *taboo* conveys the idea of prohibition, whether from the sacredness or the offensiveness or criminality of the thing tabooed. A burial ground, for example, is *taboo*, and those who violate its sacredness are also *taboo*, for an opposite reason. Among these savages all temples are *taboo*, and the threshold of a temple is *taboo* except to the leading chiefs, who alone may dare to sit upon it, while common people must pass over it on hands and knees. The person of a chief or anything belonging to him is *taboo to his inferiors*. His threshold is as sacred as that of a temple, and must be passed over in the same way, and his dead body, clothes, or anything belonging to him, is protected by *taboo*. There is no limit to the absurdities of the *taboo*. In the Tonga Islands it is *taboo* to eat in the presence of father, mother, father-in-law, or mother-in-law, or to touch their persons, or even to mention their name, or to eat anything they have touched. In the Fiji Islands it is *taboo* for husband and wife to eat from the same dish; neither can brother and sister, first cousins, father-in-law, and son-in-law, or mother-in-law and daughter-in-law

eat in the same dish. In some places a father may not speak to his son after he has passed his fifteenth year.

The details of the *taboo* would seem incredible, for it is difficult to conceive how it can be observed. It interferes with almost everything — cooking, eating, speaking, dressing, or travelling, —so that it requires a good memory to avoid transgressing it. And in addition to this, the chiefs can put a *taboo* on anything. A hunting ground, a river, or a sea-coast may be tabooed, so that no one can approach it, and any article of food may be under *taboo* for a time.

The violater of *taboo* may be punished by outlawry or even death ; but for a slight offence he may be relieved by the foot of a chief against his stomach. When *taboo* is inflicted on an individual, he is in a terribly helpless condition. His hands are polluted, and he must not feed himself, but be fed by others, until the *taboo* is removed. The priests and chiefs, wielding a sort of divine authority, have made the *taboo* a very effective means of enslaving the people. It is an ancient institution of the Polynesians, based on their religion, or, more properly, superstition.

Religious superstition is always the source of these mysterious prohibitions, which forbid us to touch something that superstition wishes to guard against irreverent inquiry. How often is the child of orthodox parents, when first looking into the mysteries of life, told that he must not ask certain questions, and that certain subjects are not to be discussed, until he really thinks there is something improper in his curiosity. If he enquires about his own origin he is either silenced or put off with some silly fable, which he soon learns was but a falsehood. If he would enquire about historical religion, he is warned that it is dangerous to do anything but believe, and in consequence the great majority of intelligent people both in and out of the church are essentially ignorant of the true history of the origin and progress of Christianity, and its relation to other great national religions.

In the same way the first day of the week is placed under *taboo*, and the child fears that a big man in the sky will be offended with him if he should whistle or play on Sunday. Growing up with that idea, and not knowing that the consecration and tabooing of Sunday was but an old Roman political and priestly edict without any foundation in Christianity proper, — indeed, contrary to the teachings of Jesus, he becomes filled with zeal by his priest to enforce on others his own peculiar anti-historical and baseless notions about Sunday, as though this antiquated edict were a portion of the sacred duties which every man owes to society, and its disregard a crime. We have laws even in Massachusetts to punish a cheerful enjoyment of life on Sunday ; and it will apparently be a long time before advancing civilization and enlightenment will make Massachusetts as free on Sunday as most European countries are at present. The *taboo* is removed on the old continent — indeed, it never had much force there, but the followers of Calvin in this country are not yet emancipated.

The Sunday *taboo* is fable compared to the social *taboo*. Christi-

anity is ostensibly a system of infinite love to God and man, and therefore most deeply interested in all philanthropic questions. The church professes Christianity, but forgets to practise it, and for the principles of Jesus it substitutes the *taboo*. There is nothing more important in reference to the destiny of the coming millions, and the welfare of the existing generation, than the relations of the sexes and the law of heredity — subjects requiring a vast amount of physiological investigation. The church steps in with its *taboo* to forbid investigation. It has decided in the dark ages that all we need to do is, not to *investigate*, but to *regulate* by the haphazard *indissoluble* marriage, the victims of which have filled all lands with their groans. But nothing must be done. The church pronounces marriage under a sacred *taboo*, and assumes to control legislation to preserve its *taboo*, while indirectly it pronounces physiological knowledge and physiological investigation under *taboo* as indecent, demoralizing, and dangerous, and protects its *taboo* by a copious vocabulary of foul and bitter epithets to be hurled at every free enquirer. But the Sunday *taboo* is disappearing, and the physiological *taboo* must go also. Physiology is becoming a part of all liberal education, and no ethical question can be protected from searching investigation. The astronomical *taboo*, the geological *taboo*, and the historical *taboo*, are trampled down, and the physiological *taboo* must have the same fate; and meantime the *taboo* against woman's rights is being trampled down by American women.

The *taboo* is to be overpowered and buried in America; but even here and now, near the twentieth century, the mystery of life, death, and immortality is under a *tenfold taboo*. The entire church and all its theological seminaries forbid us to look into this awful mystery. The whole force of our fashionable literature, of the newspaper press, of the medical colleges, and the scientific societies and learned academies is combined to maintain the AWFUL TABOO, that protects such mysteries from investigation.

If it is said that the departed sometimes return to-day as they did in the days of Jesus and the times of the Old Testament, it is said in a whisper to confidential friends. If it is spoken more freely there is at once a report that the gentleman or lady who has witnessed such things is a very strange person, and a slight hint against his mental soundness is heard. If he speaks out more freely, the minister hints that there is heresy in the air, for all these matters were sealed up and put under *taboo* eighteen centuries ago. *That taboo must not be broken.* The whole power of the church, and all the literary, social, and political influence it can wield, stands in battle array to *protect this taboo*.

When Wesley communed with the departed by raps, he might have broken the *taboo* if he had cared more for the sacredness of truth than for the organization and progress of his sect. He did not *entirely* suppress the truth, or actively conceal it—he simply neglected it, and did it so effectually that the whole Methodist Church has ever since respected the *taboo*, and not one Methodist in a thousand, or perhaps ten thousand, knows that Wesley communed with the dead, just as Spiritualists are doing now in the United States.

Even the Roman Catholic church has not as stern a *taboo* as the Protestants. It permits the dead to communicate if their communications are orthodox, and drives off all who tell a full and honest story of their post-mortem experience. True, it once burnt Joan of Arc for her spiritualism and heroic inspiration, but this will probably be atoned for by canonizing her as a saint. The Catholic priest will sometimes welcome communications from the departed if they do not contradict any of his dogmas, but the Protestant priest has a profound reverence for the *taboo*. He may hear the stories of his friends, and believe in their spiritual experience; he may even visit a medium and shed tears over the sweet words of the loved and lost, if the visits can be privately made. But can he speak of it? Can he state what he knows to be a fact in his own church, can he talk about it to his deacons without secrecy, can he mention it or even hint at it in a conference or synod? No! a thousand times no! It is TABOO!! and if he should open his mouth frankly in the synod, a hundred eyes would be focussed upon the man who dared to violate the TABOO. In vain would he plead that he was merely reviving primitive Christianity, and trying to follow in the path of Jesus and the Apostles. That path is protected by an awful TABOO, with all the power of a thousand years to consolidate its authority, and he who breaks a *taboo* becomes *tabooed* himself. The Polynesian *taboo* cannot feed himself. The Yankee *taboo* is in a similar predicament, because he has nothing to feed with—his salary is lost! He may pray all his life “Thy kingdom come,”—but he means a thousand year shence. He is horrified at the thought of its *coming now*—that is against the *taboo*.

But how is it in the sphere of science? Strangely enough the *taboo* is just as powerful among the men who profess to discard all superstition. When the church established an everlasting *taboo* on the consecrated path of Jesus and the Apostles, forbidding any man to welcome holy spirits to prophecy, to speak by inspiration in foreign tongues, and to heal the sick, the entire body of what are called infidel scientists approved the act, and fortified the religious *taboo* with an infidel *taboo* of brazen strength; for the clerical *taboo* was precisely what skepticism demanded. The feeble moral power of a corrupt church surrendered with equal facility to the ceremonious corruption of paganism and the moral lethargy of sceptical animalism.

The man of science who dares to think of a better world than this or investigate the science of the soul is *tabooed* with a vigor that reminds one of the *odium theologicum*. When the ablest chemist in Philadelphia began the scientific investigation of the spirit world how did his brother scientists of the American Association receive it? No Cotton Mather Puritan or Calvinistic synod could have enforced the *taboo* more vigorously. The noble old philosopher was walled out of the sphere of science; he was *tabooed*. The works of Prof. Hare are seldom seen.

And thus has it ever been, wherever the soporific influence of the old-fashioned university exists, and especially in the sphere of such universities as Harvard and Princeton. The one thing that must not

be investigated, must not be spoken of, must not be introduced into a college or into literature, is the grand pre-eminent fact — the modern Epiphany — the rolling away of the tombstone that hides our resurrection — the coming to earth and to human recognition of the angel hosts who have ever been looking down in love, but from whom benighted mortals in their darkness and *tabooing* ignorance have turned away and refused to hear the glorious message, the gospel of eternal life.

This grand epoch-making truth, which opens to mortal man a nobler destiny on earth as well as in heaven, is the sweetest, the noblest, the most inspiring and eloquent revelation that has ever been made since the earth became habitable by man.

How has its splendor been concealed ! How have the literati, the scientists, the educated classes been kept in the main absolutely ignorant of the Heavenly experience and revelations known to so many thousands ! All other forms of knowledge are spread abroad with telegraphic rapidity — but this grandest form of knowledge (and all tributary knowledge connected with it) is hidden or buried under that mysterious unreasoning *taboo*, which like a prenatal influence dominates over all classes of society. Even the lucid and demonstrable science of Psychometry is included in this *taboo*, for that, too illuminates the mystery of life and death. Its truth was well known to the leading clergyman of Boston but withheld from his people. Its evidence was offered to the President of Boston University, but buried in his pigeon-holes.

Faces are turned away from the light — ears are closed — *hush* is the whispered command when the holiest truths approach humanity. If a noble thinker dies, whose pen has instructed thousands to look aloft, his literary power is honored, but his devotion to truth and his eloquent writings are ignored as if they had never been written. A Howitt or a Sargent is not known in literary records as the author of those profound, brilliant, and eloquent works which reveal the destiny of man. *Taboo* covers all these things. Immortality may be mentioned in the pulpit as some dim distant thing no nearer to humanity than the star Alcyone, but not as a demonstrable truth. A speaker like Mrs. Livermore, and a score of others, can discuss the great truth of immortal life with dim conjectures and remote inferences from theological propositions and deathbed scenes, but never once mention the glorious fact that the *dead do return*, and that millions know it. It must not be mentioned — it is *tabooed*. And when a brilliant Spiritualist like the gifted Prof. Wm. D. Gunning passes away, leaving an auroral path of light along the course of his brilliant life, his scholarly friends will assemble and speak of him in glowing eulogy, but never hint the glorious truth which he fearlessly realized. They turn away as if in darkness, as if his testimony were worthless, as if there were no other life than this, and as if the auroral shower of revelations from Heaven had never occurred — perhaps ignorant of that which they had never desired to know.

Poor benighted victims of the *taboo*. How little do you differ from the Polynesian savage in your defiance of reason, your avoidance of

investigation, and passive submission to the *taboo* that priestcraft and animalism in an unholy alliance have established between man and his immortal destiny. The flaming sword that kept Adam from Eden was a poor device compared to the OMNIPOTENT TABOO.

Every free and fearless thinker disregards the *taboo*, and therefore encounters the hostility of its defenders. But no one who is governed by the *taboo* and has not mental power enough to emancipate himself, can reach a remote posterity. Immediate present popularity is not for the immortals. Dean Swift says that, "when a true genius appears in this world, you may know him by this sign, that all the dunces are in confederacy against him."

As we have borrowed the *taboo* of the Polynesians for intellectual uses, might we not also borrow another barbarian fashion for our philosophies and theologies. Sir John Lubbock, in a recent lecture on the customs of savages, said: "Mr. Hunt tells us that one day a young man in whom he had taken much interest came to him and invited him to attend his mother's funeral, which was to take place the next morning. Mr. Hunt accepted the invitation and went. As he walked along in the procession he was surprised to see no corpse, and asked the young man where his mother was, when he pointed to a woman who was walking along just in front, to use Mr. Hunt's words, 'as gay and lively as any of those present.' When they arrived at the grave, she took an affectionate farewell of her children and friends, and then submitted to be strangled." So general, indeed, was this custom in the islands, that at many villages there were literally no old people, all having been put to death.

It would be well to substitute this general custom for the *taboo*, and when a system of faith has grown too old and decrepid to be of any use, being only a burden on its friends, it might have a cheerful funeral. The inevitable fiery and eternal hell is a very old and paralytic doctrine. It would be much better to give it a cheerful funeral than to keep its cadaverous countenance in sight of modern civilization. I should be pleased to officiate at the funeral of several ancient and helpless old philosophies, as they are called, which are but the feeble remains of old superstitions.

The French in Canada.

WHILE the French in Europe have fallen behind the nation in growth, the Canadian French display such fecundity as to outrun and threaten to overwhelm the English population. When the English acquired Canada in 1760, there were but 60,000 French inhabitants. From the fecundity of these there are now said to be of their descendants a million and a half in Canada, and three hundred thousand in the New England States. In the early days of the colony under Louis XIV., three hundred livres a year were given to the head of each Canadian family that had ten children in lawful wedlock, and not supported by charity. The king also presented twenty livres to the colonist who was married before twenty, and the girl married before sixteen. Fathers were reprimanded or fined who

did not get their boys or girls married by these ages. Fecundity is the fashion : families of twelve or fifteen are common, and the superintendent of education in Quebec is the youngest of a family of twenty-four children.

The manner in which the French growth has overwhelmed the English, is very remarkable. The eastern townships in 1831 contained 40,000 British to 3,000 French Canadians; in 1844, 49,000 British to 15,000 French; in 1861, 76,000 British to 60,000 French; in 1881, 77,000 British to 109,000 French.

In early times the French habitants held their land by seigniorial tenure, paying a trifling rent to the seignior who was their magistrate, and when the land was sold, one-fifth of the price was paid to the king.

The Catholic clergy under France were endowed with tithes of one-thirteenth of all produce of grain, which is now one-twenty-sixth. This rent holds on the soil, and even a Protestant tenant under a Catholic must pay it. The church can also levy a tax on Catholic freeholders, for building a church, when a majority of the parish wish it. The church in Canada is said to be worth a hundred millions — most of the property being exempt from taxes, — and controls the Catholic representation in Parliament, as well as the schools, which are sectarian, though Protestants are allowed to have separate schools when they can guarantee seventeen pupils.

All through Canada both languages are used in courts and political bodies, but the French is the standard, and in many rural districts the use of English has been abolished. There is a strong antagonism between the French and English influence.

The Jesuit influence is strong in Canada. When the order was suppressed by Pope Clement in 1773, the Jesuits in Canada were allowed to hold their estates of about a million and a half of acres, until, when the last of them died in 1800, the property passed to the government. The order was restored by Pope Pius in 1814, and now there are two hundred Jesuits in Canada, and the French party have voted them \$400,000 as a compensation for the estates once held by the order. But the Provincial treasury from which this must come is bankrupt, the debt of the Province of Quebec amounting to \$25,000,000.

The dominant influence of the French in Quebec creates a desire in the English for annexation to the United States, but it constitutes also an objection on this side. In all Canada there is a population of 4,300,000, but of these there are 1,300,000 French, who are reinforced in religion by 400,000 Irish Catholics. The influence of Sir John Macdonald, the governor, has contributed to keep the peace between these discordant elements.

If Canada is ever annexed to the Union, the Catholicism and general stolid conservatism of the people will make an undesirable element. What we need is the abolition of the Jesuit order, which has been a curse to every country it has inhabited. The Jesuits were expelled from Switzerland in 1847, from Spain again in 1868, from Germany in 1872, and now again by France in 1888. Their purposes

are in deadly hostility to all progress or liberty, and would revive the dark ages. Their citizenship should not be allowed, for they cannot be faithful citizens, their oath being: "I, A. B., now, in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints of the sacred hosts of heaven, and to you, my ghostly father, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general, and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine of his holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the pretended church in England, and all adherents, in regard that they be usurped and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance or due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers."

A thousand Chinese would be far less objectionable as citizens than a single Jesuit. But where is the politician who has the moral courage to move for their exclusion from citizenship and residence?

The French Canadian element in the United States has been estimated as high as 500,000, and the conflict of races is so strong in Canada that a great effort is made to induce the French to return to Canada to overpower the English.

Erastus Wiman is perhaps the leading Canadian in the United States, and according to his views, as reported in the *Sun*, that "they are exerting a most powerful industrial and business influence cannot be doubted, when it is recalled that such vast establishments as the Pullman Palace Car Company are run by Canadians, so far as their business detail is concerned; that at St. Paul the great Manitoba Railroad system is dominated by them; that the extensive car works for which Detroit is famous are controlled by them; that in the Western Union Telegraph Company there are more Canadian operators than any other nationality, and that in the mercantile agencies they largely mould and shape the credits of the country. Twenty-five per cent. of the foreign population of the great Commonwealth of Massachusetts are Canadians, while there are 12,000 Canadian voters in Minnesota to-day."

Mr. Wiman says that the Canadians are opposed ten to one against political union with the United States, but decidedly in favor of commercial union. In the United States too, business men are favorable to the commercial union. It is probable, therefore, that it will not be many years before we have free trade with Canada, under a common tariff.

Interesting to Women.

The contest for the emancipation and elevation of women has many pleasant and amusing as well as deeply tragic aspects. It is rather funny to find them running Belva Lockwood for President, Linda Gilbert for Governor of New York, and Miss Alice Stockton for Governor of Massachusetts; but this is a persuasive way of familiarizing the masculine mind with the idea of electing women. When the women do, generally and earnestly, demand any right they are pretty sure to get it, and there will not be much of a contest.

We have had a good example in Africa of women demanding their rights.

THE AKONA TRIBE IN AFRICA.—Mr. Pauli, who lived for some time in the Cameroon region, West Africa, says the *New York Sun*, tells of a highly successful woman's rights movement a while ago in the Akona tribe, illustrating the fact that when women unanimously assert them in savage lands, as well as elsewhere, they are a great power in the community. In that benighted region women are not supposed to have any rights. When a girl is 13 or 14 years old she is sold to anybody who has property enough to pay the price her father asks for her, and thereafter she works like a slave for her board and lodging, and is subject to all the caprices of her lord and master. Even the bondsmen in the community have more privileges than the free women, and some of them, in time, are able to support rather extensive harems of their own.

"It happened that there were some strong-minded women among the Akona people, and they lifted up their voices in public places in favor of some radical social reforms that would make the lot of womankind rather more endurable. They were jeered at as women reformers have been in some other lands, and were advised by the superior sex to keep on digging in the fields and pounding manioc root, and thank fortune that their lot was not less tolerable. Reform was evidently not to be secured by any amount of feminine protest, and so these strong-minded women put their long heads together and decided upon radical and far-reaching measures.

The tribe is a small one. Nearly all the adult females in it enlisted under the banner of women's rights. One day there was an enormous commotion in that little community. It was almost wholly confined to the male population, the fact being that there was hardly a woman there to share the excitement. The mothers and wives, in a most unexpected and heartless manner, had suddenly dropped their implements of drudgery, and, with their children in arms and marriageable daughters, had hied them through the forests to the territory of another tribe, where, at a distance of eight or ten miles from their own garden patches, they were prepared to open negotiations with the lordly chaps they had left behind them.

They knew beforehand that they would meet with a hospitable reception in the tribe with which they took refuge. It happened that this tribe was larger than the Akona, and did not like them very well, and it tickled them half to death to see the pickle in which the Akona men suddenly found themselves. The women set themselves to work earning their daily bread, and waited without a bit of impatience for an embassy from home. It was not long before the embassy put in an appearance.

The Akona tribe was of the opinion that they could not continue in business without the female members thereof, and they wanted the women to come home. The particularly strong-minded spokesman of the refugees said she was glad to learn at last that the women of their tribe were regarded as a desirable element of the Akona people. As the women had taken care of all the men, it was evident they were able to take care of

themselves, and they hadn't the slightest intention of going home except on certain important conditions, which she specified. Then the embassy went home to consult the chief men, who, as their harems were the largest, were the greatest sufferers by the flight of the fair sex.

The women stipulated that they would come back if a considerable part of the agricultural duties of the community were in future turned over to the slaves, if the mothers were permitted to have something to say about the disposal of their daughters, and if several other conditions were complied with. It did not take long for the gentlemen of Akona to decide what to do. A day or two later the women went back in high feather, having achieved a complete victory, and they have been treated very well ever since."

Women are gaining their position and influence by entering into business with higher ideas of their capacities—aiming at higher marks.

Their achievements in literature are too extensive and important to be mentioned here. In medicine it is but forty years since I procured the opening to women of a medical college for the first time in this country. Now female physicians are beginning to form a national association.

Beside their rank already established in medicine they are establishing a rank in law. In Philadelphia, Mrs. Carrie B. Kilgore is highly respected for her ability. In California, Miss Alice Parker has been admitted by the Supreme Court after an honorable examination. She is the third lady lawyer—her predecessors being Laura De Force Gordon and Clara Foltz.

The Supreme Court at Washington has admitted Mrs. Bittenbender, of Lincoln, Nebraska. She is the third admission, Belva Lockwood and Laura De Force Gordon being her predecessors.

At Dover, New Hampshire, Mrs. Mary E. G. H. Dow was made president of the Horse Railroad Co. in January, 1888, when the stock was worth from \$5 to \$7, and now the stock is worth \$100, and the Company has made a 20 per cent. dividend.

The handsome Miss Kitty C. Wilkins, of Idaho, has a ranch with 700 or 800 horses,—Percherons, Morgans, Normans, Hambleton, and so on. She is well educated, and thinks horse-raising a fascinating business. When she was two years old she had a present of forty dollars, which her father invested in a filly worth twice as much, from which her stock has grown. She thinks horses twice as profitable as cattle, and recently sold two carloads at Omaha.

Miss Annie Thomas, of Billings, Montana, conducts a 6000-acre ranch, looks after valuable lumber property, and has an interest in two paying mines near Butte City.

According to the *Home Journal*, "The Cræsus of South America is a woman, Doña Isadora Cousino, of Santiago, Chili, and there are few men or women in the world richer than she. There is no end to her money and no limit to her extravagance, and her people call her the Countess of Monte Cristo. She traces her ancestry back to the days of the conquest. She has millions of acres of land, millions of money, flocks and herds that are numbered by the hundreds of thousands, coal, copper and silver mines, acres of real estate in the cities of Santiago and Valparaiso, a fleet of iron steamships, smelting works, a railroad and various other trifles in the way of productive property, which yield her an income of several millions a year, that she tries very hard to spend, and under the circumstances succeeds as well as could be expected. From her coal mines alone Señora Cousino has an income of eighty thousand dollars a month, and there is no reason why this should not be perpetual, as they are the

only source in South America from which fuel can be obtained, and those who do not buy of her have to import their coal from Great Britain. She has a fleet of eight iron steamships, of capacities varying from two thousand to three thousand tons. In addition to her landed property and her mine she owns much city real estate, from which her rentals amount to several hundred thousand dollars a year. She is also the principal stockholder in the largest bank in Santiago. Not long ago she presented the people of that city with a park of one hundred acres and a race-course adjoining it."

AMERICA HAS MANY RICH WOMEN.—"Hetty Green is credited with being the most of a capitalist of her sex in the United States, writes a New York correspondent. Her wealth would foot up from \$35,000,000 to \$40,000,000, I suppose. She inherited \$13,000,000, married \$1,000,000, and has made the rest by shrewd financiering. Another clear-headed woman is Miss Elizabeth Garrett, who must have \$20,000,000 or more, and who knows how to take care of it. Mrs. Mark Hopkins is richer than Miss Garrett, though her neighbors, the village folk, are less enthusiastic about her than they used to be before she put up a high fence or Chinese wall about that \$2,000,000 palace of hers at Great Barrington. Mrs. Hopkins is not worth less than \$30,000,000 or \$35,000,000, probably, and she, too, is noted for her charity. Mrs. Emily H. Moir, the heir of the Morgan property, pays the largest personal assessment of any woman in New York, and Mrs. Sarah H. Green comes next her. Mrs. John Jacob Astor has a tidy sum of from \$7,000,000 to \$9,000,000.

Rich New York widows estimated at from \$1,000,000 to \$5,000,000 abound, and there are some hundreds of unmarried women under 30 who have from \$100,000 upwards in their own name. Mrs. W. E. Dodge has invested her money well, and it amounts to \$5,000,000, perhaps. Commodore Vanderbilt's widow has something more than double what her husband left her. Mrs. Robert Goellet and Clarkson Potter's widow are not poor. Miss May Callender must be worth a million. Mrs. Frank Leslie must have \$1,000,000. Mrs. Hicks Lord has several millions.

There are some married women in New York who have private fortunes. Mrs. Whitney has plenty and will have more. Whitelaw Reid got his money with D. O. Mills' daughter, and Mayor Hewitt his with Peter Cooper's daughter.

A rich New Englander is Mrs. Sutton of Peabody, Mass. Her husband left her \$5,000,000. She has made it not far from \$6,000,000. She has endowed a magnificent reference library room in the Peabody Library, founded by George Peabody, and her boy's picture, framed in gold, hangs on its walls. Mrs. Frederick Lenoir, of Springfield, is another rich Bay State woman, owning perhaps \$4,000,000. Agassiz's daughter, Mrs. Shaw, of Boston, is made wealthy by her husband's gifts, and supports great numbers of free kindergartens.

The Drexel sisters of Philadelphia have some millions apiece, and the widow of Tom Scott, the railroad president, had \$4,000,000 or \$5,000,000 left her by her husband. There are dozens of rich Philadelphia widows and some good catches among the heiresses."

In London it is said, "Among the opulent ladies who still remain in London the pastime of "slumming" has been revived. When the agitation for the improvement of the dwellings of the poor was raised a few years ago, ladies, touched by the bitter cry of outcast London, made pilgrimages to the impoverished districts to see the poor at home with their own eyes. In the Isle of Dogs, in the squalid districts of which the poor have been driven out of house and home by a flood of abominable sewage, the carriages of the great have again been seen."

But women are nowhere recognized as equals. In America women can travel alone without insult, but they are not received on terms of equality at hotels. A lady of superior intelligence in New York told me of her mortification that to obtain admission to a hotel she was obliged to take her son with her. This is a practical wrong that women should have rectified. In Europe women are wretchedly cramped by society, even the best society. It is absolutely impossible (says Max Eliot) for Frenchmen or Italians to understand the liberty American girls are permitted in their own country in their daily life, and, in spite of the continually increasing number of American residents now scattered over Europe, it is equally impossible to overcome the prejudice Europeans have regarding conventionalities, particularly where the female sex is concerned." "It was simply impossible for this young lady to venture beyond the portals of our hotel, if but to carry a book back to the English library across the piazza upon which the building faced, without being assailed by some amatory Italian."

"At the foot of the steps of the church there is a quaint boat-shaped basin, in which a fountain plays, and as the two girls reached this fountain within sight of the windows in our private sitting room in the hotel, two well-dressed, swarthy men of middle age accosted them in a familiar manner, and attempted to detain the pretty blonde daughter of my fellow-boarder. When they arrived home my own friend was on the verge of hysterics, and the fair-haired daughter of my neighbor was scarcely less composed. This is but an instance of experiences that are almost of daily occurrence with pretty American girls in Italy. In Milan, where hundreds of Americans now reside, a young woman would no more think of venturing alone on the street than a little child would be allowed to attend the theatre in this country in the evening. The mere fact of a girl walking in the street unattended invites the coarsest jests from men as she passes by. This is too often the case of men who pose as gentlemen, but the American girl's idea of a gentleman in Europe becomes much confused, and her faith in their courtesy pretty well shaken ere many weeks elapse. Even in foreign churches scenes are frequently enacted that bear anything but an ecclesiastical character."

Mr. Eliot tells further how a young lady visiting a church with her friends was insulted by an ill-looking Frenchman, whom her brother knocked down; and when the whole party were arrested and fined, the judge, instead of exonerating the Frenchman, rebuked the young lady for her freedom in going about.

But these are light matters compared to the terrible burden that rests upon young women who have to support themselves,—the terrible burden of starvation wages arising from the lack of *industrial education* and the competition of unskilled poverty. The *Chicago Times* and *New York World* and *Sun* tell terrible stories, from which I would select a few naked facts. The *Times* speaks of a girl at the Western Lace Factory in State Street, who had been crocheting mats from January to July 10 and received only fifteen dollars. The company paid sixty cents a dozen for mats,—a dozen being an ordinary week's work!! At another factory women working in a foul atmosphere were paid sixty cents a dozen for making jerseys. Many of them had only dry bread for dinner, and many had no dinner at all. In the sales room, this jersey made for five cents was sold for \$2.50. For making a lady's cloak worth \$35.00 the maker was paid only sixty-five cents. At a factory on Wabash Avenue, the average wages were \$1.50 a week. At the factory of Stein & Co. one girl worked three days for sixty-five cents, and another two days and a half for forty-five cents. At the Excel-

sior Underwear Works eighty cents a dozen was the pay for making shirts. Ah, how patiently these poor creatures submit to a condition worse than African slavery! There would be terrific mobs and conflagrations if men were treated thus.

In the slop-shops of New York, of which the *World* selects Freedman Brothers, of Lispenard Street, as a sample, girls have to work in a crowded, filthy room, in contact with vulgar, demoralized men, the best wages being three dollars a week.

It was no wonder that meditating on these social ills has inspired a poet to make an indignant satire on the philanthropy which spends a thousand dollars to convert some dark-skinned foreigner, while the white women at home are left in the misery of a lingering death. Yet not women alone in the old world. A writer in the *Herald* (Wm. Maverick) says, "I travelled in England, city and country, and I was shocked at the exhibitions of poverty and wretchedness to be seen on every side. Nothing like it had ever fallen under my observation in the large cities of this country, with which I am somewhat familiar, or even among the unfortunate drought-stricken people of the Southwest. While in London my attention was constantly attracted, and my sympathies touched, by the wretched poor who thronged the streets by day and slept at night on the steps of the churches, under the shelter of the statues in the public squares, or in the doorways of private dwellings. This was not in the poverty-stricken East End, but in Charing Cross and Piccadilly. One night, while returning from the theatre, I passed through the 'Seven Dials,' and no longer wondered that the Londoners shuddered at the mention of this locality and its inhabitants. When I was about to enter my lodging that night a voice of heart-rending despair calling from the opposite side of the street. Turning, I found it proceeded from the bundles of rags lying on a doorstep; the pale, gaunt features of the owners of voice and rags just discernible in the dim light of a neighboring street lamp. 'Kind gentleman,' said one of the women, 'have pity on the poor of London of a night. There is no work, and we do starve.' Alas, I knew the story was the state of thousands in that same London, and that 'the vast army of the unemployed' was no meaningless phrase, for I had met its unwilling recruits on every hand — great, strong, willing men with no work. I sought to avoid them, because the sight of their poverty robbed the galleries of their beauty, the great buildings of their grandeur, and the splendid parks of their attractiveness. 'We have no work, and do starve,' was heard on every side in the metropolis of the world, even under the walls of the Bank of England. The condition in the rural districts was nearly as bad, destitution being visible everywhere, and despair being expressed by the laborers whom I questioned in the field, in the factory, on the public highways."

Mr. E. Nisbet, in the following lines addressed to English women missionaries, points out a better field than India by a parody on Heber's missionary hymn:—

From Greenland's icy mountains, from India's coral strand,
Comes no distinct appealing for England's helping hand;
The poor, benighted savage, compelled, unclothed, to dwell
Without our cost-price Bibles, enjoys life very well.

What, though the spicy breezes are very nice and dry,
And every prospect pleases a missionary eye?
In vain with lavish kindness the Gospel tracts are strewn,
The heathen in his blindness does better left alone.

A happy, soulless creature, he lives his little day;
Directly on conversion it seems ensues decay.

Why seek the cheerful heathen to tell him he is vile?
 Ah! leave him gay and Godless upon his palmy isle.
 From England's greatest city, through all her pomp and pride,
 One bitter cry rings ever, unsilenced, undenied;
 From Stepney's crowded alleys, from Bethnal Green's close lanes,
 Men call us to deliver souls from the Devil's chains.
 And women call — our sisters — blind, mad, with want and wrong;
 They call on us for succor, poor, driven, goaded throng.
 By all their griefs and curses, by all our joys and prayers,
 They call on us to save them from death-in-life like theirs.
 Oh, women, sister women! — do you not hear the cry
 Of those who sin and suffer — are doomed in life to die;
 O! these whose lives are withered, whose youth is trampled down,
 The victims and the scourges of every Christian town?
 Women who have no chances, women with chances lost,
 The outcast and the branded, the weary tempest-tossed;
 These call to you forever — "Help! for in life we die!"
 What foreign dreams can stifle that everlasting cry?

In every direction women are advancing, and it would require all the space of the JOURNAL to tell their progress.

In Japan the Mikado has just instituted an order to be bestowed only on women, and upon all such of them as shall in any way distinguish themselves.

In Turkey "two sisters of St. Vincent de Paul recently captivated the sultan. A poor Mussulman of Constantinople had been condemned to death for a trifling offence. He had a large family, and the sisters were moved to compassion by the distress of his eight children. They decided to visit Abdul Hamid. He received them graciously, listened to their eloquent appeal, and sent them to the prison with a state officer that they might release the condemned man with their own hands. He further told them not to forget the way to his palace, as they would always be welcome."

There are many of these gracious acts where women use their influence. The newspapers tell that "two independent little maiden ladies who live on a farm down in Georgia determined to build a fence about their grounds, and secured a lot of rails for that purpose. Unknown parties came at night, gathered up the rails which lay near at hand, built the fence by the light of the moon, and left the occupants of the farm in blissful ignorance as to who had performed the kind act."

It is the function of woman to perpetuate on earth that love without which life would not be worth living. Her whole constitution tends in that direction, and it is a remarkable fact, which has not been mentioned by writers on such subjects, that any given conformation of brain will manifest a higher and more amiable character in a woman than in a man. In estimating the effect of any development we cannot overlook the ruling influence of sex. It is true there are some small differences between male and female brains, but the very same conformation of brain or measurement of cranium will show a different character as it belongs to a man or a woman.

The whole subject of sex and the proper relations of the sexes is but very imperfectly understood at present, and will not be fully understood until illustrated by a complete ANTHROPOLOGY. The recent discussion in English and American newspapers of the question, "Is marriage a failure?" has thrown some little light upon it by showing that it is often a mistake, or a union of those who should not have united, and consequently, in such cases, a lamentable failure, needing the relief of more rational and liberal divorce laws than we have at present. But the thought that marriage as a whole is a failure is a pessimistic error, which is everywhere refuted by the

melancholy countenances of widows and widowers. How many are there whose grief undermines their reason and leads them to seek refuge in death. Among the earliest childish recollections of the writer was the marriage of his aunt to one altogether worthy of her, and, ten years later, her death, and the sorrowing letters from her survivor—who could find no relief from his sorrow but in the opium with which he ended his life.

If woman is the conservator of love in this life and the next, the increase of her influence is the true progress of civilization.

The National Constitutional Liberty League.

Is the name of a society recently chartered in Boston. The charter was obtained by the following persons: Joseph Rodes Buchanan, M. D., Horatio G. Newton, M. D., John Perrins, M. D., Rev. A. A. Miner, D. D., Rev. James Kay Applebee, Hon. Stephen M. Allen, Prof. C. W. Emerson, Prof. R. F. Humiston, Benj. O. Wilson, Gardner S. Cheney, Bertram Sparhawk, Lester A. Hulse, and J. Winfield Scott.

In this society, J. R. Buchanan is president, H. G. Newton, vice-president, J. W. Scott, secretary, and B. O. Wilson, treasurer. The objects of the society are “to educate and enlighten the public mind in reference to human rights and constitutional liberty; to revive and encourage the patriotism, heroism, and statesmanship of the founders of this Republic, and to assist in maintaining natural and constitutional rights. The plan of operation shall be to secure the co-operation of the press, public speakers, political, religious, secular, and liberal societies; the establishment and widespread circulation of the *National Liberator* as the official organ of this corporation, and the publication and distribution of other literature, stimulative of independent thought and philanthropic action.”

The *National Liberator* was issued the first of November. It is a monthly publication at one dollar per annum, and is full of vigorous writing upon its themes, which at present refer chiefly to liberation from unnatural medical legislation. The editorial staff is Joseph Rodes Buchanan, M. D., Boston, Prof. Alexander M. Ross, M. D., F. R. S. L., Toronto, Canada, Prof. Alexander Wilder, M. D., Newark, New Jersey, E. B. Foote, M. D., New York, A. O’Leary, M. D., Waverly, Kansas, Perry Engle, M. D., Newton, Iowa, Prof. R. F. Humiston, A. M., Boston, B. O. Flower, Esq., Boston, Rev. James Kay Applebee, Marblehead, Mass.

The leading article of the first number, from the pen of Dr. Buchanan, concludes as follows:—

“In some of these thirty-one States the law is not very strict, but in the great majority there is a penalty fixed for practising without the sanction of a medical college, running from fifty to five hundred dollars, with a liability also to imprisonment from one to twelve months for the TERRIBLE OFFENCE OF HEALING THE SICK, without accepting the guidance of the medical faculty. That was the offence for which Mrs. Post was arraigned in Iowa—healing the sick contrary to law. She was charged with ‘healing.’ The very charge proved that she was innocent of crime, that she had performed a

noble and meritorious act. Thus this law has actually reversed the world's moral code, and made benevolence a crime. There has never before been such a perversion of every moral principle in human legislation!! **PENALTIES FOR BENEVOLENCE!!** In all these laws it is remarkable that no purpose is apparent but to **PROTECT A MONOPOLY**—to protect doctor's fees from any encroachment by rivals. There is no penalty in them against malpractice—no penalty presented for unskilful or unscientific treatment. In other words, there is no disposition to *protect the people*, which was the **FALSE PRETENCE** for all this legislation.

“We see nothing in it but the ferocious energy of a monopoly to protect its interests—to punish those who deprive a doctor of a fee by fines that would ruin them, or imprisonment that would disgrace them. To interfere with a doctor's profits is a greater crime than theft or robbery!! If the people of the United States, when the character of this legislation is fully explained, shall tolerate its continued existence, the spirit of liberty is rapidly declining. We believe that such legislation exists only because the people have never seriously considered it as a political question, and we propose to bring it before them as one of the most important political questions of the present time; for the question involved is at the very foundation of republican government. It is the question whether there is any limitation to the power of government, and whether the inalienable rights of citizens are to be frittered away by one encroachment after another. Remembering that ‘power is always stealing from the many to the few,’ we cannot be too vigilant to protect ourselves.”

The other articles are the Salutory, the Keynote, Elective Physicians, Human Slavery 1855, Medical Tyranny 1888, by Dr. Ross; Two Great Conspiracies, by Dr. E. B. Foote, Inter-State Commerce; and Records of the Constitutional Liberty League. Friends of freedom, especially medical freedom, should circulate the *Liberator* and contribute liberally to the funds of the society, which starts with subscriptions of about six hundred dollars. It is designed to carry on the war against restrictive medical legislation until it is entirely abolished, and to test the constitutionality of the enactments now in force. For this work, and the protection of individuals unjustly prosecuted, the society needs a large endowment.

Miscellaneous.

ANTHROPOLOGY.—Every philosophic thinker will be interested in the exposition of the intellectual powers in this number. It gives the fundamental laws of mental action, *never before published*. Yet no one can fully appreciate the beauty and value of any exposition of Anthropology until the whole has been presented.

THE JOURNAL OF MAN.—The next number ends this volume. Our friends will please send on their subscriptions at once by postal order for the enlarged volume, \$2 a year.

THE PHYSICAL PROOFS OF ANOTHER LIFE, by Gen. F. J. Lippitt, of Washing-

ton, is worthy of the attention of those who wish positive evidence to relieve their doubts. There is a superabundance of such evidence for those who seek it. The trouble is that there are so many who *do not seek the truth*. Publications of this character should be widely diffused by the friends of truth, especially when they come from so good a source as in the present instance. See advertisement.

MR. CHAS. DAWBARN, an interesting lecturer on Spiritual Science, and a superior psychometer, has taken up his residence in California. He may be addressed to the care of the *Carrier Dove*, San Francisco.

COL. BUNDY is making good progress in raising \$50,000 by stock subscriptions, to establish a spiritual publishing house at Chicago. There has been a great lack of efficient action among Spiritualists, an apparent lack of public spirit, though a great deal of money has been spent foolishly, as in the Seybert bequest, the Boston Spiritual temple, and other follies. There will be no crankery in the operations of Col. Bundy.

PROHIBITION has not been very successful on account of popular opposition. Laws in advance of public opinion are never well enforced. In Rhode Island it is said that the sale of liquor has increased, and in Maine upwards of five hundred persons pay the United States retail liquor tax.

THE INTERNATIONAL SPIRITUAL CONGRESS, held at Barcelona, Spain, on the 8th, 9th, and 10th of September, was a grand success. Delegates from several European nations attended, and audiences of two thousand were present. The Barcelona press, about thirty papers, made favorable reports, and a book of two hundred and fifty to three hundred pages is appearing in Spanish, French, and Italian. A photograph of fifty-two leading Spiritualists was taken. The great themes of philanthropy, free thought, free schools, peace and war, prison discipline, and co-operation, were discussed. Next September there will be another grand meeting, in Paris. Probably the *magnitude* of such occasions will enable the quidnuncs of the American press to give the subject respectful attention, and perhaps to feel a little ashamed of their silly twaddle about Magaret Fox, a wretched creature, for many years unworthy of the notice of those who have self-respect, whose mendacity and general depravity would not receive any countenance from a truly honorable press.

THE PRACTICAL NEW EDUCATION is badly needed all over the world. The old system is better fitted to make bookworms than men. The last news is that "education has been carried to such an extent in Germany that the Government has felt itself forced to step in and compel a lightening of the weight of school books carried by the children. German children carry their books in a knapsack. The police are now ordered to stop children weighted too heavily, get their address, and bring their fathers to court to be fined for overloading."

EASTER ISLAND. — "Chili has seized Easter Island, in the eastern part of the Pacific, distant about 2,300 miles from the coast of South America. It is inhabited by Polynesians. This is the island upon which are to be found gigantic stone statues fairly chiselled into likenesses of the human form. Who the sculptors were who cut these stones has never been learned. Chili wants to make a penal colony of the island, and put her prisoners to work in the quarries."

CANADIAN FRENCH. — Dr. Bender estimates the Canadian French population in the United States at 800,000; 500,000 being in New England and New York. They are rapidly becoming naturalized, and show an intellectual ambition. Four of them have been members of the legislature in Maine, two in Connecticut, two in New Hampshire, two in New York

They support nine newspapers in New England and New York. They have 287 French societies, and a meeting of their societies at Nashua last June brought together 30,000 people. They are a prolific race, and it really seems as if New England is to have its Puritan stock completely overrun in time by French and Irish.

A FRATERNAL SPIRIT. — There is a movement in Boston to aid in the establishment of a soldier's home at Austin, Texas — a happy illustration of the real restoration of union and fraternity between the North and South.

BULL-FIGHTING IN SPAIN. — Catholic Spain lingers behind the rest of the world in its barbarism. According to the last news, "Although there have been reports that bull-fighting in Spain showed a tendency of declining, the facts are, that more new rings have been built and more plazas repaired during the last twelve years than in the preceding twenty. Seats bring higher prices than formerly. The pay of the espadas has risen. Frascuello and Lagatijo get \$1,125 for each performance. Out of this they pay their two picadores, three bandilleros, and a puntillero, the man who kills the bull with a dagger in case he refuses to rise and face the espada."

COTTON FIBRE. — A manufacturing firm in New York is making fibre from the stalk of the cotton plant. The samples resemble hemp, and are quite strong.

ALBINOISM. — "A little negro girl in Albany, Ga., is gradually turning white, the skin of her face and arms being now hardly distinguishable in hue from that of a Caucasian child. Her hair, too, which was jet black, has become white."

CATCHING A SWEETHEART. — "A Maryland widow named Hallett's set a bear-trap at her smoke-house door, and the first catch was a man who was courting her. He had packed up one hundred pounds of bacon to carry off."

QUADRUPLETS. — Mrs. Frank A. Degroot, at Milbury, Mass., gave birth to four children November 1st, and is doing well.

LONGEVITY. — Some doctors have denied the existence of centenarians, but Capt. John Spence of Accomac, Virginia, died in November, at the age of one hundred and twelve years, from old age. He was never sick enough to require a doctor. The Lebanon, Ky., *Standard* says that Aunt Til Riley, a negro woman of that vicinity, is one hundred and twenty-one years old, and recently walked twenty-eight miles to attend a circus! France has eighty-three centenarians, fifty-two women and thirty-one men.

THE TOPOLOBAMPO COLONY is not a failure. One hundred and forty struggling pioneers are there still, struggling to realize a new era against many adverse circumstances. The severe trials these brave and faithful pioneers have passed through will better fit them to carry out successfully a plan which requires heroic devotion. Their paper, the "Credit Foncier," is now published at Topolobampo, at \$1 a year. It is worthy of the attention of philanthropists.

SYMPATHETIC TWINS. — "New Haven, Nov. 3: There have lived in Stafford for the past thirty-three years two twin brothers, Erskine and Carmine H. Kemp. The former was thirty-six hours older than the latter. Erskine had almost absolute control over his brother Carmine. Whenever one brother was sick the other would also become ill. Such was the case about three weeks ago, when Erskine was taken ill with typhoid fever, and thirty-six hours afterward Carmine was stricken with the same disease. Erskine died, and all hope of saving Carmine's life was despaired of until, about thirty-six hours after his brother's death, he rallied, and announced his desire to live. He grew better very rapidly and will recover."

[*Continued from last number.*]

To complete the philosophy of the knowing faculties we must now go back to the perceptive region from which the knowledge of occurrences is derived. The lower range of intellectual organs resting on the super-orbital plate over the eye and terminating behind the eyebrow (Form, Size, Distance, Weight, Color, Order, Number) gives a perception of the stationary—of that which we observe in a world of dead matter, where no change occurs. This is not a perception of events. That perception is based upon motion. Motion is something different from matter and form, and consists of changes caused by forces. Weight or force is the involved element of motion, all motions being merely the expression or consequence of force. Scientists have produced some confusion in our conceptions of nature by speaking of its forces as mere “modes of motion.” Heat, for example, is described as a mode of motion, forgetting that all motion is a mere consequence of force, and that force is the only substantive reality—motion being merely the change of form produced by the force. Cohesion is the basis of permanent form, and kinetic force the basis of changing forms or events. Heat or caloric is a positive force, as real as matter itself, and motion is no more the reality of heat than form is the reality of matter, of which it is but a property or condition. This superficial mode of expression, recognizing only appearances seen by the eye, and ignoring the realities recognized by the understanding, is destructive to philosophy, as the superficial thinker is led to regard motion as the only reality and ignore the force.

The perception of transitions, changes, or events belongs to the region immediately adjacent and just above the organs of physical perception. The name selected to express its function is PHENOMENA. It is sufficient for all practical purposes to understand that all movements or events are recognized by this region, and that those in whom it is large are good observers of occurrences. Great powers of observation may exist without the artistic and mechanical ability which comes from the lower range of organs, and the mechanical ability may exist without the quick and comprehensive observation that comes from the organ of Phenomena. The organ of phenomenal perception gives projection to the brow, while that of physical perception tends to its depression toward the eye, bringing the brow and eye nearer together. All phenomena consist of changes in forms, localities, forces, light, shade, and color, to which may be added vital and psychic conditions, when animal life is concerned.

Phenomena on a large scale, involving distance, force, and time, on the surface of the earth or in the solar system, are perceived by the fibres above the organ of Weight, between Distance and Time. Those on a smaller scale are recognized by fibres and cells nearer the median line, above the organs of Form and Size. Chemical and vital changes affect organs still nearer the median line, and psychic phenomena relate to the most interior fibres on the median line, from the exercise of which we derive our conceptions of character and the psychometric appreciation of human nature. Thus our phe-

nominal perception changes as we go out from the median line, from the subtlest conceptions of the soul to the grossest or grandest conceptions of the material world, as in the parallel and adjacent recollective range we pass from the subtle interior conceptions of Consciousness to the most distant historical recollections of the remote and past. Thus the middle range of each front lobe (above the eyeball) gives a more exterior intellect, and the internal range adjacent to the median line gives a more subtle interior intellect, working in co-operation with the ideal intellect where the forehead unites with the temples.

Both the organs of physical perception and the organ of Phenomena are covered by the frontal sinus, and therefore difficult to estimate correctly in the living head. The ridge of bone sustaining the brow projects from a half to three-fourths of an inch from the surface of the brain, and at this point the separation of the external plate of bone from the internal portion leaves a cavity called the frontal sinus. This is smaller in female heads, and scarcely present at all in young children. The proper method of overcoming the difficulty is to remember that the surfaces of the brain are smoothly rounded and never abrupt; consequently all sharp prominences, ridges, or bumps belong to the external form of the bone and not to the brain. The ignorant (and society generally is ignorant on this subject) should be informed that there is no connection between *bumps* and the organic development of the brain.

The organs of phenomenal perception are tributary to Consciousness, in which is the focus of our intellectual life, at the centre of the forehead, exterior to which are the organs of Memory, reaching to the past.

Chap. XVI.—Region of Understanding.

Difference of the upper and lower organs of intellect—Perversion of the intellect in metaphysics—Essential nature of the Understanding, and the three grades of intellect—General view of the intellectual organs—Description of Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity, Scheming—Critical review of the doctrines of Gall and Spurzheim—Error as to Mirthfulness—Philosophic power of the outer portion of the forehead, and illustrious examples—Large intellectual development no sufficient proof of superiority—Force of character, education, and spiritual endowment essential—The law of harmony discovered in the brain similar to that of music, but explained only by Pathognomy—Relations and affinities of the upper and lower organs—Effect of development and deficiency—Influence of the semi-intellectual sentiments adjacent to Understanding—CORRELATIONS of the intellectual faculties with the occipital explained—Perception and Aggressiveness, Memory and Adhesiveness, Understanding and Self-sufficiency—Source of metaphysics—Impulse to independent thought and leadership—Antero-posterior correlation and co-operation explained.

As we ascend in the brain the organs assume a higher and less material character, and become adapted to a higher mode of life—the summit of the brain being adapted in function to the life of Heaven, as the basis of the brain, if the ruling element, fits only for an infernal life.

In the forehead, the lower range of intellectual organs co-operates with the animal nature, and gives no capacity for a wise and successful life. It may give mechanical or artistic skill, but if the higher intellect be lacking, there is a vast amount of superstition, erroneous opinions, and practical errors. Barbarism is prolonged, pestilence unchecked, education defective, government blundering, and society full of confusion and contention, without the ability to escape from its evils. Still there may be wealth, power, art, architecture, and social splendor, while true civilization is unknown. The knowing and recollective organs may give to an inferior civilization the dignity of ample learning without much soundness or progressiveness, and for the want of originality history may be a monotonous repetition of similar scenes and events, and a continual martyrdom of those who would lead society to a higher life. There is a sad illustration of this in all history, but nowhere so remarkable as in the history of China, in which, not so much from moral as from intellectual deficiency, civilization has been stagnant. In Europe the stagnation of the past has been due as much to moral as to intellectual deficiency.

The higher range of intellectual organs has commonly been regarded as the source of philosophy and metaphysics. But, in fact, the world's philosophy and metaphysics heretofore have been the product, not of the higher understanding, but of the ambitious self-sufficiency, which, unconscious of its own ignorance, would seek to explain all things without obtaining the necessary data. Hence arose the follies of Plato, who explained the external world by denying its real existence, and explained the origin of knowledge by assuming that the soul was virtually omniscient, but was hindered by the environment of matter from the full enjoyment and realization of its interior wisdom. This was a natural expression for an imaginative egotist, who supposed all mysteries could be solved by his speculations. His entire lack of practical sagacity was shown in a puerile discussion of the question why one and one make two!

Men of vigorous understanding have avoided these idle speculations and shown their intellectual ability in war, government, commerce, and business generally, while feebler characters indulged in idle speculation.

The region of Understanding is somewhat difficult to describe. It gives, not the positive and accurate conceptions of concrete facts which belong to the knowing organs, but a perception of relations and tendencies, causes, effects, and adaptations. Thus if we look at a threshing machine or a wagon, our physical and phenomenal perception would make us acquainted with its form and motions; but these things could be as clearly perceived by a dog or a horse. Their complete knowledge of all that could be seen would not enable them to *understand* it, for they would not perceive the causes of its motions, or understand the adaptation of its parts, or the effects it might produce, and the uses to which it could be applied, for their understanding is limited.

The essential quality of Understanding is the perception of power or tendency to develop certain results; this belongs to all the organs of Understanding. The lowest range of the intellect recognizes what

is, the next what is occurring or in progress, and the higher range what may or will occur, and hence what latent powers exist, and also what prior conditions and forces have produced the present. This conception of the future and the past qualifies man to be the explorer and the governor of the world, of which animals are incapable. If we analyze the Understanding into its various faculties, we find an arrangement never suspected by *a priori* philosophers, and which I think, would never have been discovered by any other means than the psychometric exploration of the brain, though Pathognomy led me to approximate the truth.

The organology will be more clearly understood by considering each hemisphere separately. Causation, or the production of results, is the subject of each organ, but the organs on the median line give a comprehensive view of these tendencies in all directions, while the organs of the lateral aspect of the forehead give a capacity to trace the co-operation of causes to produce a particular effect, as the inventive faculty enables us to adjust the correlation of apparatus for a certain purpose. For general practical intelligence and business operations the organs near the median line are best adapted, as they give sagacity and foresight; but to determine the truth of a particular proposition involving many considerations, or to arrange for the production of a certain result, the lateral organs, or reasoning group, are the most valuable, as they have the greatest capacity for handling matters of a complex nature, and organizing opinions upon subjects that have many relations.

It is customary to speak of the higher organs as reflective, in contradistinction from the lower, but this is not critically accurate, for in a life of active exertion the sagacity of the higher organs is as active as the perception and knowledge of the lower, and neither has the opportunity to indulge in reflection. Reflection is the action of the entire intellect when we are at rest, — a calm, intellectual condition in which all the intellectual faculties participate. It is true, however, that the higher intellectual organs are more inclined to reflection than the lower, being of a more quiet nature.

The special organs of Understanding are arranged from the median line outwards as follows: Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity, and Scheming or Planning, next to which come Marvellousness and upper Ideality.

FORESIGHT, lying on the median side of the front lobe, next to the falx (the membrane that separates the hemispheres), partakes of the intuitive character of the interior region, and hence, when Foresight is prominent, especially if the Ideal region is large, it is safe to say that the individual has presentiments, foreshadowing future events. Foresight connects with Consciousness, Intuition and Liberality, which give it a clear, comprehensive, and expansive character. Hence it is quick and subtle to guide our action promptly, in all emergencies, as well as premonitive of the future, and hence the most important guide in action.

SAGACITY is a more exterior faculty, relating more directly to the present, but prompt in decision upon what is before it, though less penetrating and intuitive than Foresight. It is probably the faculty

most used by business men. Sagacity is located above that portion of Memory which relates to the present and recent, and it appears that the organs of Understanding have each a relation to the form of Memory located just below. Memory, as it extends outward, takes in a more extensive range of knowledge, and the Understanding also assumes a more comprehensive character as the organs leave the median line. Their successive character may be defined as *intuitive*, *deliberate*, and *elaborate*.

The organ of JUDGMENT, next exterior to Sagacity, takes a more comprehensive view of subjects and has a somewhat more deliberate mode of action, approximating that of Reason, with which by the law of Pathognomy it co-operates. The organ of WIT has a more intense and penetrative mode of intellectual action than any other, producing remarkable shrewdness and keenness of understanding, which is often tributary to the neighboring organ of Humor or Mirthfulness. The existence of such a faculty, giving a keen power of analysis, is recognized by all mankind, and he who is deficient is said to be lacking in mother wit. Wit and wits are the words that express penetrating intelligence, in the absence of which the mind has a slower mode of action, less adapted to grappling with difficulties. Whatever faculties have been recognized by universal experience must have their definite location in the brain. The location is determined by Psychometry, and when the organ is large it may be verified by the sensations of the head. This faculty is more analytical and practical in the lower portion of the organ, more humorous in its upper portion.

The next organ, REASON, rising above Time and remote Memory, sustains the faculty which takes the most profound views by reflection upon the largest mass of knowledge, and by exploring the line of causation through the past and the future. Its aim is the formation of correct opinions, the development of philosophy or wisdom. It gives the disposition to seek the truth by conformity to evidence and by basing opinions upon the most extensive induction. It accepts everything which throws light upon a subject and entirely discards dogmatism. It is receptive to all suggestions and persuasive in its expression. The faculty of reason has been universally recognized as a distinct mode of mental action, and we are accustomed to associate with its operation that of all its neighboring organs, — the learning, the accumulation of facts, and the investigation of the past, which belong to the organs below it — the analytical or ingenious thought of its neighboring organs of the Understanding, and the versatile adaptability and yielding to evidence which belongs to the organs just above it.

INGENUITY comes from the more exterior fibres of the reasoning region, and is sufficiently expressed by its name. It is intermediate between Reasoning and Scheming or Planning, and thus tends to more complex and ingenious modes of thought, which originate systems of philosophy and opinions on profound and difficult subjects.

SCHEMING or Planning is still more constructive, being just above INVENTION, of which it is a higher manifestation, in business, philosophy, and the conduct of life, to which it gives great originality and skill in complex undertakings.

These three exterior organs of Understanding, when large, give great profundity and originality, a capacity for intellectual leadership, which is unwilling to follow old imperfect conceptions or limited knowledge, and produces a capacity for bold innovation, which sometimes appears as eccentricity.

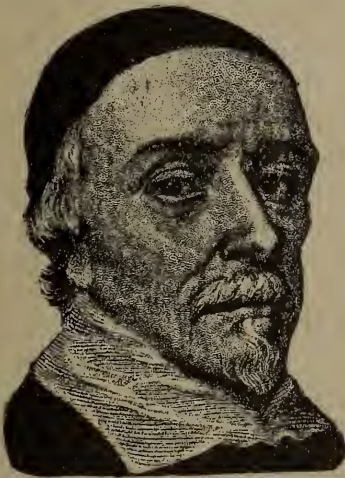
In the system of Gall and Spurzheim there was a fair approximation to the truth as to the organs of Understanding, but still there were important errors. They divided the region of Understanding into three parts; that at the median line (Foresight and Sagacity) was called by Gall *Comparative Sagacity*, the next *Metaphysical Depth of Thought*, aptitude for drawing conclusions, and the third *Wit*.

Comparative sagacity was a good name. He observed that "the expression perspicacity, sagacity, spirit of comparison seems to me to designate exactly this operation of our understanding. I remark in general that persons in whom this cerebral part has acquired a high degree of development, seize and judge well the relations of things, of circumstances and events, and are generally well fitted for business." The inaccuracy of his statement consisted in making the drawing of comparisons the leading purpose of the faculty. Spurzheim followed this idea, neglecting the function of Sagacity, and calling it the organ of Comparison and General Harmony. I regard comparison and perception of harmony as a mode of action belonging to the exterior organs, the ingenious, planning, and poetical faculties, which reaches its maximum in poetry (Ideality). Mr. H. C. Watson was nearly correct in speaking of its function as a perception of conditions, which might be called Conditionality. The common function of all organs of the Understanding is to perceive the condition, essential nature, power, and tendency of all things. Near the median line this perception is direct and simple, toward the exterior, the organs develop comparison, combination, ingenuity, system, and harmony.

The region to which Gall assigned Metaphysical Depth of Thought, and which Spurzheim called Causality, was that of Judgment, Wit, and the greater portion of Reason. Gall finds its illustration in the heads Socrates, Democritus, Cicero, Bacon, Montaigne, Galileo, La Bruyere, Leibnitz, Condillac, Diderot, Mendelssohn, etc, and Spurzheim refers to the head of Jupiter Capitolinus and the metaphysicians. He regards it as the source of "all which man produces by art," forgetting the importance of Invention and Sagacity. "Without Causality no argumentative reasoning," is his expression. Its function he considers the tracing of causation. The Edinburgh phrenologists had an idea that the most exterior portion of the forehead was necessary to a completely philosophic mind, in which they were entirely correct, but Gall and Spurzheim rejected this idea, Gall calling it Wit, and Spurzheim, Mirthfulness. This was their greatest error in the intellectual region, which is most easily observed. Such an error persisted in by their followers greatly diminishes one's confidence in the value of cranioscopy as an available method of either discerning or testing cerebral functions. A still greater error as to the location of Acquisitiveness has passed unchallenged by their successors in the

cultivation of cranioscopy, though I am satisfied that honest statistical investigations and reports would long since have shown the error. But the careful statistical method of the medical profession has not been adopted in matters of philosophy and psychology, in which we have still a great deal of baseless speculation and blind acceptance of authoritative opinions. I had not been observing development six months before I was compelled to give up the idea that mirthfulness or wit was the function of the exterior organ. It is true that it co-operates with Wit and assists in shrewd, ingenious witticisms, but it is entirely void of the sense of humor, which I have always found in connection with a development above the organ of Wit, nearly vertical above the pupil of the eye, by the stimulation of which I have often produced smiles or laughter. Its feeblest manifestation is in producing a certain mental brightness and good humor, its highest an irresistible feeling of the ludicrous.

Gall was nearer the truth in speaking of Sagacity and Wit than Spurzheim in speaking of Comparison and Mirthfulness. The location of such a feeling as mirthfulness in the higher intellectual region is a gross violation of the principles of cerebral organology. Mirthful feelings belong to the upper occipital region, but receive their best stimulus from the sense of the ludicrous which is located just above Wit, as will be fully explained hereafter. The organ so grossly misnamed was larger in the heads of Dr. Gall, and such sober, original thinkers as Lord Bacon, Dr. Samuel Johnson, and the philosopher Godwin, than in the humorous and witty orators, J. P. Curran of Ireland and Sargent S. Prentiss of this country, whose humor and wit made them preeminent.



Dr. William Harvey, -1578-1657.

PROFOUND
UNDER
STANDING
AND ORIG-
INALITY



Nicholas Copernicus, -1473-1543.

Profound philosophy and originality require the exterior half of the forehead. This was as remarkably developed in the head of Gall as it was defective in that of Emerson, who candidly acknowledged his inability to reason, and whose brilliance as a poetical and descriptive writer was contrasted with his lack of profundity and philosophy. The heads of Gall, Harvey, Copernicus, Franklin, and Humboldt show the style of development which leads

men into a bold and elevated career of intellectual progress. A similar noble intellectual development is seen in the heads of great statesmen, such as Gladstone, Bismarck, Lord Burleigh the counsellor of Queen Elizabeth, Lord Bacon, Sir Matthew Hale, Sir Walter Raleigh, Wilberforce, Sir George Canning, the Earl of Shaftesbury, and Samuel Morley, the reformers Knox, Wickliffe, Melancthon, and Dr. Von Doellinger the most eminent and able theologian of the present time,—in Newton, Locke, Jeremy Taylor, and Dr. Samuel Johnson,—in the great scientists Cuvier, Owen, Wollaston, Herschell, Lyell,—in the great sculptor Flaxman, the engineer Smeaton, the inventor Watt,—in the reformers Fourier and Godwin,—in Voltaire, Goethe, and a large number of Continental celebrities. In our own country the massive head of Webster is familiar to all, and the number of others worthy of mention is too great for enumeration.

But let it not be supposed that all who have a large development of the intellectual organs are destined to intellectual eminence. That would be far from the truth. There are thousands of heads among commonplace or mediocre people with large intellectual development. Such developments give, not intellectual greatness, but merely the instruments with which to achieve it. It requires ambition, will power, and industry to use the intellectual faculties effectively. Without these no important results can be attained. Without education, culture, and exertion the intellectual organs are comparatively barren, but with these a brain of moderate size and favorable form may attain distinction. To expect from every large forehead important and interesting intellectual display would be as unreasonable as to suppose that every man weighing over two hundred pounds would be a conqueror with the fist or the sword, or would excel in the endurance and achievements of a military campaign. The winners of the Olympic games were not celebrated for their size, nor are all men of intellectual renown possessed of the largest heads. The knowledge of cerebral science does not encourage our indolent faith in one's development, but makes more obvious the importance of education and exertion. The brain is the instrument of an interior spiritual power. When that power departs, the brain is but decaying matter. If that power be dwarfed by inaction, and the many causes which deteriorate brain power, it dwindles to a small amount, as in the ignorant, profligate, and drunken, but if it be kept in constant growth by resolute exertion and by exercising the nobler sentiments that sustain the brain, it steadily advances from year to year, making the end of life most happy and honorable, and continues its growth through the immeasurable future of a higher life.

In the action of these intellectual organs there is a harmonific relation similar to that of music, in which an interval of a third is necessary to harmony — the third, fifth, and octave being harmonious. A similar law is developed in the brain by a minute exploration. Adjacent organs at a certain distance are not so harmonious as those a little farther apart, and this law obtains throughout the brain and explains a great deal of the mysteries of human nature. In the forehead we find that Sagacity harmonizes with Wit better than with Judg-

ment, its next neighbor, and Wit harmonizes with Ingenuity better than with its neighbor Reason, which harmonizes with Planning better than with its neighbors Wit and Ingenuity. Sagacity, Wit, and Ingenuity are harmonious in action; so are Foresight, Judgment, Reason, and Planning. If a fourth should be added to the first group, it would make Intuition, Sagacity, Wit, Ingenuity. The Harmony of Foresight and Planning is what musicians call an octave. In the investigation of Pathognomy these harmonies will be illustrated with their mathematical bases and their physical reasons in the circulation of the blood. This discovery of an analogy between music and mental action may help us in understanding the power of music over the soul.

A critical inquirer would be disposed to ask what relations the organs of Understanding bear to those above and below them. In *understanding* a machine or a character, do these organs originate merely an abstract conception, as of the purposes of the man or the utility of the machine, or do they connect these abstract conceptions of purpose with concrete conceptions of acts and uses. In this we must give the *general answer which applies to all organs* — that in the normal action of the human brain no organ acts alone, and that the function of each, though we may explain it by a word which limits and separates it from all others, is not properly manifested without the aid of its neighbors, the aggregate action of which is similar to its own, which is intermediate between them all. Hence the organs of Understanding in their practical operation call up the idea of the man and the machine in connection with their uses. Whether this is done by using the lower organs, or whether there is a shadowy abstract conception in the higher organ itself, it is not necessary to determine. Both suggestions are believed to be true, and the understanding will have something of a vague, indefinite character unless the lower organs have a fair development, which gives fulness and precision to the ideas of the Understanding. It is an imperfect and poor understanding which is not sustained by the lower organs, from which it receives its first development, and which are required as its companions.

If the lower organs are full and the understanding deficient, there is ready observation and presence of mind, general intelligence, and quickness in learning, but a lack of understanding, which sometimes appears as stubborn stupidity. The opinions of such a person are of no value, though his information may be abundant and his memory unflinching. He is guided by habit, and in a new condition he is at a loss how to act. He cannot appreciate the force of an argument, and does not know what is absurd. He cherishes absurd notions and cannot be argued out of them. He is a victim of superstition and other hereditary follies. His superficial intelligence and consequent loquacity make his lack of good sense conspicuous.

On the other hand, a deficiency in the lower organs makes one inaccurate and slow in observation and the transaction of business, forgetful and liable to mistakes, or absence of mind, slow in learning except in those things that require understanding, and almost incap-

able of learning what he does not understand. His business capacity is limited and his conversational materials scant, though he may be good in argument and clear in understanding when he has mastered the details of facts. When he errs it is probably from the lack of information. The former character, with abundant information, errs from the lack of judgment. The deficiency of understanding and reasoning power is seldom accompanied by any consciousness of the defect, and often produces an impulsiveness that is impatient of argument and incapable of appreciating it.

The organs of Understanding are greatly influenced by those just above them, which assist and modify their action, giving it a bright, pleasant, and genial character. Foresight runs into Liberality, which gives it expansiveness of comprehension; Sagacity runs into Sympathy, which assists in penetrating the conditions explained; Judgment runs into Expression; Wit into Humor; Reason into Pliability; Ingenuity into Versatility; Scheming into Marvellousness. These emotional and semi-intellectual qualities are a great assistance to the understanding.

Reason without Pliability becomes dogmatic and controversial; Wit without Humor becomes caustic. Without the mellowing and refining influence of these superjacent organs, the intellect has a hard and sharp character, which provokes collision and destroys its persuasiveness.

CORRELATIONS OF THE INTELLECTUAL FACULTIES.

Besides the sympathetic relations of neighboring organs, there are correlations in the antero-posterior direction, which are so important that they cannot be omitted here. It is true that correlation belongs to the science of PATHOGNOMY, which requires a separate discussion, but as the doctrine of CORRELATION and the doctrine of ANTAGONISM are entirely new ideas in psychology and cranioscopy, and essential to their proper understanding, as they relate to *all the organs* and dominate over all the phenomena of the soul, it is necessary now to speak of the correlations of the intellectual faculties, briefly, before we take up Pathognomy.

Our first statement is that all the vital forces belong to the posterior half of the brain, without which the anterior half would be helpless and lifeless. Consequently, the anterior organs are dependent on the posterior for their energy, and this relation is specific. Each portion of the anterior brain is dependent on a corresponding portion of the posterior brain for invigoration. The entire posterior is correlative with the entire anterior region as systematically as the entire surface of the brain corresponds with the entire surface of the body. The demonstration of this belongs to the science of Pathognomy, and cannot be given at present. I propose only to give a brief statement to make it intelligible and assist in comprehending the intellectual character.

The lower intellectual perceptive organs are correlative with the aggressive and combative region of the occiput, which is impulsive, jealous, and envious. The most intense manifestation of the percep-

tive organs is in the rivalry of combat, the eagerness of attack and pursuit, and the energy of acquisitive desire. It is these impulses which compel us to observe everything, and when they cease our vigilance ends. But the same faculties in another arouse our vigilance. Whatever approaches to assail us or to obtain anything from us compels our vigilance. Hence the energy of the perceptive is proportioned to that of the region just above Combaticiveness, and the neighboring space, and to judge of one's efficiency as an observer that region must be considered. He who is deficient in this would not make a good sentinel. Hence it is that predaceous animals even surpass man in vigilance. Vigilance is universal in the lower forms of cerebral development.

The recollective range from Consciousness outward is correlative with Adhesiveness, the propensity to be interested in society and friends, to form attachments and adhere to them when formed. Adhesiveness makes one a vigilant observer of character and the dispositions of others toward ourselves. It makes us catch and treasure up our social experiences and dwell upon them afterwards. The adhesive wife never forgets the little incidents of home and society which a less adhesive husband allows to pass from his memory. The attachment to old scenes, incidents, and friends compels a frequent meditation upon them, preserving their memory fresh. The adhesive individual in society has an abundance of personal incidents for conversation, as he never allows the past to grow dim, and his social impulse makes him eager to converse upon his recollections. The chief element of social life is not the discussion of principles or philosophy or science, but gossip of incidents connected with persons or with business. Hence the student prefers to see but little of society, and by neglecting society often loses the adhesive stimulus which animates the memory, and becomes forgetful of the little incidents of his own life. Thus it is that social intercourse stimulates the intellect, and its absence produces mental dulness and ennui. A strong social feeling brings out the resources of memory for conversation; in its absence conversation often flags.

The region of Understanding is correlative with the region above Adhesiveness, which for want of a better name I call Self-sufficiency. It corresponds with the posterior part of what Spurzheim called Approbativeness. It gives the feeling of knowing enough to be a guide and instructor to others, and inspires us to teach or explain. This didactic faculty desires to be understood and have our ideas appreciated by others. Hence it uses argument and philosophy. When too prominent it produces a pseudo-philosophy by inducing us to neglect all observation or experimental investigation and attempt to teach others from the resources of our self-satisfied speculative wisdom, when we need scientific instruction ourselves to furnish a basis for philosophy. This is the source of nearly all the world's *so-called philosophy* or metaphysics, which has served chiefly to perpetuate ignorance by discouraging the study of nature. In this folly the Greeks, in their scientific ignorance, were the leaders, and the devotion to Greek literature in the dark ages perpetuated the influence of

their ignorant philosophizing, which is congenial to minds similarly organized.

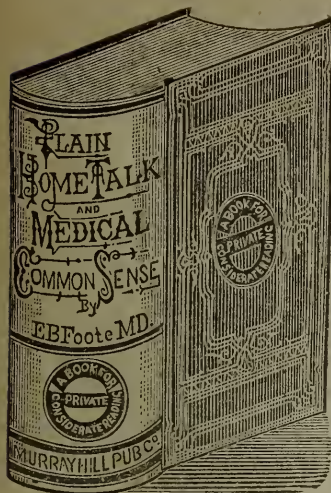
To observe satisfies the impulses of self-defence and acquisition; to understand gives us a mastery of the situation and satisfies our self-respect and self-reliance, for until we understand we feel as if in the dark and helpless. Self-reliance leads us to explore or think, and our successful thinking satisfies our self-sufficiency. Without this ambitious impulse we might be content to go on blindly without understanding any of the great vital questions, and submitting to the dictation of leaders, or to hereditary superstitions; but, inspired with self-reliance, we think for ourselves and give our thoughts to others. That portion of the organ correlative with Reason, Ingenuity, and Scheming makes the leader in philosophy or profound affairs, and that correlative with Foresight and Sagacity makes the leader in enterprises generally. For the lack of this faculty the student distrusts his own reason, submits to any absurdities dictated by his teacher, not daring to question them, and thus allows his reasoning capacity to lie dormant.

Thus it is apparent that neither Understanding, Memory, nor Observation can accomplish much unless sustained by their correlatives of the occiput, and in estimating character it is absolutely necessary to take the correlative organs in conjunction, for the back of the head is as important as the front in the intellectual operations, and we must be aggressive, adhesive, and self-reliant to be *efficiently* intellectual. Yet even in this the law of antagonism plays its part, and excessive Aggressiveness, which stimulates observation, antagonizes reflection and suppresses it unless sustained by self-reliance; Self-sufficiency in sustaining the reflective understanding interferes to antagonize observation, with the feeling that we know enough already. Thus there is sometimes an indirect antagonism between restless observation and calm reflection, but in the full development of each their correlations sustain a vigorous and harmonious operation.

To doubt the correctness of one's observation or memory is not a serious offence, but to deny one's judgment or good sense offends his Self-sufficiency. Most persons are willing to acknowledge a mistake of observation or a defect of memory, but the man who said that his principal failing was the *weakness of his judgment*, was a rare example of modesty and candor. Our judgment and opinions are correlative with our self-respect and self-reliance.

A VERY NATURAL QUESTION.—A recent correspondent says: "I have read several of your works, which quite accidentally fell into my hands with wonder and surprise, and I cannot conceive how it is possible that people should as a general thing be so totally ignorant of the existence of these sciences."

It is difficult for persons of pure and candid mind to realize this hostility to progressive science which closes the pulpit, the college, and the press against its reception, and makes them the bond slaves of their own prejudices, or, if they happen to be personally free from prejudice, slaves to the prejudices of the educated and uneducated mob.



"A REMARKABLE BOOK," SAYS DR. EADON, of Edinburgh, Scotland; a graduate of three universities, and retired after 50 years' practice, he writes: "The work is priceless in value, and calculated to regenerate society. It is new, startling, and very instructive." It is the most popular and comprehensive book treating of

MEDICAL, SOCIAL, AND SEXUAL SCIENCE, Proven by the sale of Half a Million to be the most popular, readable because written in language plain, chaste, and forcible; instructive, practical presentation of "Medical Common Sense" medicinal and valuable to invalids, showing new means by which they may be cured; approved by editors, physicians, clergymen, critics, and literati; thorough treatment of subjects especially important to young men; everyone who "wants to know, you know," will find it interesting.

4 Parts, 35 Chapters, 936 Pages, 200 Illustrations, and A NEW FEATURE, just introduced, consists of a series of beautiful colored anatomical charts, in five colors, guaranteed superior to any before offered in a popular physiological book, and rendering it again the most attractive and quick-selling work for **AGENTS** who have already found a gold mine in it. Mr. Kochler writes: "I sold the first six books in two hours." Many agents take 50 or 100 at once, at special rates. Send for terms.

FREE—a 16-page Contents Table of Plain Home Talk, red, white and blue circulars, and a sample of Dr. Foote's Health Monthly. Standard Edition, \$3.25 } Same print and illustrations, the Popular Edition, 1.50 } difference is in paper and binding.

MURRAY HILL PUB. CO., 129 (N.) East 28th St., New York.

MEDICAL PRACTICE.—Dr. J. R. Buchanan attends to patients at a distance, guided by the psychometric diagnosis, and sending the necessary remedies. His usual fee is \$20 a month.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist*, Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

Therapeutic Sarcognomy.

There is an immense responsibility and labor in the task of preparing a full exposition of the mysterious relations of soul, brain, and body, which have defied the wisdom of past ages, and the scientific research of the present age, and also deriving therefrom a new system of therapeutic treatment.

The duties of the author allow him so little time for this task that it will be impossible to complete the volume before the beginning of 1889, as it is designed to be a great improvement on the first edition—a standard work for the future.

MRS. M. O. MANSFIELD, MAGNETIC PHYSICIAN, 6 James St., Boston, treats according to the principles of Sarcognomy. Patients attended to at a distance by correspondence. **INTERTEMPERANCE** cured. Mrs. M. has had twenty-five years of successful experience.

PHRENOLOGY.—The Citizens of Boston have now an opportunity of profiting by correct phrenological science, at the office of J. A. DENKINGER, 143 Tremont St. Mr. D. is a student of many years experience and skill, and well acquainted with the new Anthropology, which corrects the errors of the old system of Phrenology. His cabinet too is well worth a visit.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Parties writing for opinions will please give their date of birth.

JUST PUBLISHED.

Physical Proofs of Another Life.

Given in letters to the Seybert Commission.

By **FRANCIS J. LIPPITT.**

WASHINGTON, D. C., 1827, Jefferson Place.

Sold by Brentano Brothers, New York and Washington. 25 cents.

THE AMERICAN SPECTATOR.

A Journal for the home. Clean, fearless, liberal, progressive. Published monthly. Sixteen large pages, 11x16 inches, at one dollar a year. Address Spectator Publishing Company, Boston. Each number contains an essay by Professor Buchanan on Sarcognomy or Education; and other productions of able writers.

PREMIUMS FOR SUBSCRIBERS.—All new subscribers sending \$1.00 receive two large and costly premium pictures postpaid. Those sending one new subscriber will receive "Problems of the Day," by Dr. R. C. Flower, a fifty-cent pamphlet. For two new subscribers we will send our great original copyrighted premium picture in colors, the head of a beautiful child. For three new subscribers we will send your choice of either of the following most valuable books:—1. "SELF HELP" by Prof. Samuel Smiles, one of the most valuable and inspiring books ever published. 2. Wood's Illustrated "NATURAL HISTORY," over three hundred engravings, and over four hundred pages. 3. Malcolm's new "BIBLE DICTIONARY"; there is nothing equal to it. Over 130,000 copies have been sold. Or if you prefer novels, one of the following standard books: *Ivanhoe*, by Sir Walter Scott; *Rob Roy*, by Sir Walter Scott; *Oliver Twist*, by Charles Dickens; *Tale of Two Cities*, by Charles Dickens; *Vicar of Wakefield*, by Oliver Goldsmith; or, *The Scottish Chiefs*, the national novel of Scotland.

Volume second commenced in August. We circulate fifty thousand copies and expect to reach one hundred thousand.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervanra from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervanraic practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in this forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and I have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. II.

JANUARY, 1889.

No. 12

The Terrible Power of Fanaticism.

HISTORY in all lands has been darkened by the gloomy terrors of fanaticism. The wild delusions bred in the heart of a corrupt and ignorant Church, which in the eleventh and twelfth centuries sent millions of deluded men, women, and children to perish in a senseless and disorderly raid against the Saracens, who were more civilized and enlightened than themselves, should be a permanent warning to all mankind against surrendering reason to the control of priestcraft, or yielding for one moment to any party which brings the ignorance of antiquity to control and resist modern progress.

Still more terrible and emphatic is the warning we receive from the history of witchcraft. A blind and ignorant devotion to the Old Testament, which is still the disgrace of modern Christianity, is responsible for *the greatest of all crimes* known in history — the slaughter of the innocent for the imaginary crime of witchcraft.

We are accustomed to dwell with horror upon the killing, scalping, and burning alive in war of a few prisoners by the wild Indians of America, but how utterly trivial and petty are these things prompted by angry passion, to the cold-blooded assassination and torture by fire of millions under the power of a *so-called* Christian Church, in which every principle of Jesus Christ was utterly reversed.

Accustomed as we are to a modern civilization, which has broken the power of superstition, it is very difficult for us to realize the horrible magnitude of these crimes against humanity which have so extensively realized the wildest imaginings of a "hell on earth."

According to Chambers's Cyclopedia, "Dr. Sprenger, in his life of Mohammed, computes the entire number of persons who have been burned alive at NINE MILLIONS"!!!

We find it difficult indeed either to believe or to imagine such a pandemonium as this! We turn aside from the horrid vision as if it were some unreal nightmare of a morbid fancy; but there it stands, the permanent record of a real Hell — *the only Hell that ever existed* or ever will exist — *nine millions dying by fire*, and perhaps a thousand millions looking on with demoniac satisfaction.

Let us hope that the historian has greatly exaggerated the number. Yet even if only one million of innocent human beings have borne the slow torture of a fiery death, how utterly impossible is it for human imagination to realize such a scene.

Let us imagine that the victims, their guards and executioners, the

priests and the thousands of spectators that must have attended each terrible spectacle, occupied only a space of four acres, and we have a territory of thirty-six millions of acres, or fifty-six thousand two hundred and fifty square miles, occupied by the infernal scene — burning alive the innocent victims of fanaticism.

We have ample details of these things in history — even among English-speaking people and followers of Protestant Christianity. Three thousand are said to have perished for this imaginary crime during the sittings of the Long Parliament in England. Four thousand altogether were thus murdered in Scotland — the last was in 1722, as the last in England was in 1716, and the last in Switzerland in 1782, so that we are little more than a century removed from these horrors — not even that, for “in 1863 a reputed wizard was drowned in a pond at the village of Hedingham in Essex,” England, by a mob; and even at the present time the belief in witchcraft exists in priest-ridden Mexico.

Nor has it entirely departed from the United States. When the writer was in Cincinnati, an old Presbyterian divine, who had charge of the leading Presbyterian Church in that city (Dr. Wilson), preached a sermon in which he inveighed against mesmerism with bitterness, and denounced it as a rebellion against divine law which ought to be punished. This was forty years ago. But even to-day in New England and in Boston, which the Rev. Dr. Lorimer says is the headquarters of the cranks, Mrs. Eddy is teaching the old doctrine of witchcraft, the power of injuring an enemy or victim at a distance, and some of her followers are said to believe in its practice. I have known also of a little conclave of pretenders to occult mystery, not bearing the label of *Christian Science*, assembling to try if they could not kill one whom they disliked in a distant city by their own spiritual energy!!

This subject was lately revived in my mind by reading a letter from Gen. Butler, the distinguished politician, to Capt. Black, of Chicago, in the course of which he alluded to New England Witchcraft as follows. “It is less than two centuries since seven men of highest standing, a majority of whom were reverend gentlemen, clergymen, as good and pious men as ever lived, as exemplary in every relation of life as it was possible for men to be, sat in a so-called court of justice, each morning session whereof was opened with prayer to the divine source of all knowledge, grace, and power, to direct the actions of his servants as the judges of that court; and in that court were arraigned day after day poor, miserable, broken-down, superstitious women and children, upon the accusation that they had commerce with the devil, and used his power as a means of spite upon their neighbors, and as one of the means of inflicting torture, because thereof the devil had empowered these poor creatures to shoot common house pins from a distance into their neighbors’ children, by which they were greatly afflicted. Being put to the bar to be tried, they were not allowed counsel, and, thank God, our profession was not disgraced, because the attorney-general was a merchant. The deluded creatures sometimes pleaded guilty, some-

times not guilty, but in either event they were found guilty, executed, and the pins, which were produced in evidence, can now be seen among the records of that court, in the court house of the county of Essex, Massachusetts!

"Beyond all this that court enforced, worse than the tortures of the inquisition, dreadful wrongs upon a prisoner in order to accomplish his conviction. Giles Corey was an old man, eighty years of age. He had a daughter some forty years of age, simple-minded, not able to earn her own living, and a small farm, a piece of land with a house thereon, which he hoped to leave to his daughter at his then impending death. Giles was accused of being a wizard. His life had been blameless in everything except his supposed commerce with the devil. Upon *ex parte* testimony he was indicted for his too great intimacy, and sent to the bar to be tried for his life. Giles knew that if he pleaded not guilty he was sure to be convicted, because that was the doom of the anarchists of that day; and if he pleaded guilty, he would be sentenced to death, and in either case the farm would be forfeited to the king. But if he did not plead at all—such was the law—then he could not be tried at all, and his property could not be forfeited to the king, and taken from his daughter. So Giles stood mute, and put the court at defiance. And then that court of pious clergymen resorted to a method to make him plead which had not been practised in England for two hundred years, and never here. Poor Giles was taken, laid on the ground by the side of the court house, on his back, with the flashing sun burning in his eyes, and a single cup of water from the ditch of the jail, with a crust of bread, was given him once in twenty-four hours, and weights were placed upon his body until the life was crushed out of him, but not the father's love for his child. He died, but not until his parched tongue protruded from the old man's fevered mouth. It was thrust back by the chief justice with his cane. The cherished daughter inherited. . . .

"Judge Sewell, a reverend clergyman, one of the judges of the witches, before he died, learned how greatly he had erred and sinned before God, and repented in sackcloth and ashes, literally coming out in the face of his congregation, and standing in the broad aisle of his church, exclaiming, while his written confession of his sins and folly in the witch cases was read: 'Alas! God have mercy on me for what I have done.'"

Have we profited by the awful lessons of the Crusades and the witch-burnings? Not unless we have adopted principles which will forever forbid the insanities and crimes of fanaticism. Not unless we have repudiated *in toto* the authority of the past, and determined to accept nothing which cannot be clearly proved. When we surrender reason to authority we are lost. When we surrender to the church, the college, or any other corporation, we are lost. When we leave the solid ground of reason to float in the bottomless realm of speculation, we are lost. When we accept blindly the intangible philosophies born of ignorance and dreamy speculation, we are lost. And when our vanity leads us to suppose that we are nearer to God

than other men, that we know the divine will or law, and that it is our duty to *help the omnipotent God* to execute his purposes, and compel all men to obey *our conception* of God's will, we are not only lost, but we have become dangerous to society.

These errors are all in active operation to-day *in this country*. Millions are more or less enslaved in mind by the dicta of colleges and churches, so as to refuse to investigate anything beyond their present opinions, imbibed in education.

Many thousands, with but little scientific education and no scientific habits of thought, but with a large amount of speculative credulity, and generally with a respectable stock of vanity, which makes them unconscious of ignorance, are indulging in the dreamiest notions of the non-existence of matter, the omnipotence of spirit, the absolute divinity of their own puny souls, their grand careers in the cycles of past ages, when they dwelt among angels, or when they stooped to earth to appear as Julius Cæsar, or Solomon, or Socrates, or some other distinguished person.

They revel in the mysteries of "Christian Science," reincarnation, or speculative and fantastic notions about the human soul and body contradictory to all science, the bogus miracles of pretended mediums, and the cranky theories of the healing art, by half-demented pretenders, one of whom informed me that he treated all parts of his own body *by means of his nose*. And yet this venerable ignoramus had his followers, one of whom on his decease stated in a newspaper that his discoveries were worthy to rank with those of Harvey!

The class of credulous dreamers are generally harmless, and sometimes amusing, but the fanatical class who feel themselves vicegerents of God are dangerous in a republic, for they are lineal descendants intellectually of those who burned the witches, and who invaded Palestine.

We have in this country a numerous and powerful body who believe that they have the right, through their master the Pope, to rule the earth, and who, wherever they have ruled it in former times, reddened it with the blood of the innocent, and in modern times have cursed it with ignorance, superstition, and demoralization.

The Roman Catholic Church and its central Jesuit conspiracy is dangerous to the welfare of any country that tolerates Jesuitism. It is determined to perpetuate mental slavery by taking charge of education everywhere. And yet it is destined certainly to fail, for in France, Italy, and Mexico, after being enthroned for centuries, the power of the church has been broken, and it must in time be broken even in Spain by modern enlightenment.

The struggle has commenced in the United States, and Boston is the present theatre of conflict. The Roman Catholic influence, which is all too powerful in all our large cities, has procured the removal of a text-book (by Swinton) which contained an unpalatable historic fact, and the substitution of another doctored to suit the Catholic party.

All denominations have reason to be ashamed of the past history of their churches, but Protestant denominations do not demand the

suppression of historic truth. Romanism cannot survive the diffusion of correct historic knowledge, but the people of this country are not willing that the light of history should be extinguished.

That religious liberty would be at an end if the Romish Church had supreme power has often been stated frankly by its leading representatives, and we cannot be too vigilant in resisting its war upon our common-school system.

But why is this ecclesiastic body so dangerous? Simply because it cultivates in its followers a blind faith in the absurd and impossible. Wherever such faith exists, there is no folly or crime which it may not introduce.

Protestantism, too, except in its most liberal denominations, cherishes the same *blind faith*, and has raised a band of fanatics who would gladly destroy the religious liberty of this country. They wish to change the United States constitution into a religious document or declaration of a creed; or, as they express it, to put God in the constitution, which will be but a preliminary step to disfranchising those who do not accept the creed, and governing the whole country as a church, in the fashion which prevailed in New England before the Revolution.

This movement has been looked upon heretofore as too insignificant to command much attention, but it has been steadily growing among the churches, and petitions with a vast array of signatures will be presented to Congress, gathered up by the zeal of a large number of the most bigoted of the clergy.

This movement has become more formidable of late by obtaining, through the influence of its president, Mrs. Frances E. Willard, the adhesion of the Women's Christian Temperance Union, said to have two hundred thousand members. These women are not yet voters, and it becomes a serious question whether woman suffrage would not be a misfortune, if, through the credulity and fanaticism of Catholic and Protestant women, religious liberty may be endangered. This is the strongest argument ever offered against woman suffrage.

Whenever bigotry makes its demands upon the republic, let us look to the dark and bloody past from which we have escaped, and resolve that we shall take no step backward, for the past is all darkness and tyranny, as the future is all light and freedom.

Ole Bull — the Inspired Musician.

THOSE who sneer at the idea that spirits can make their presence known to mortals through the simplest of methods — methods neither more complex nor yet more simple than the batteries and wires by which the messages of kings and kaisers are interchanged — are still ready enough to allow that spiritual inspiration is constantly manifested in the lives of great and exceptional persons, such as poets, artists, musicians, etc. Again and again the writer of this article has heard the claim made that OLE BULL, the king of all violin players, the very crown and apex of a great musician, was an inspired man; that he must be so, and that nothing less than the in-

flux of a higher and better world could breathe through the marvelous tones and glorious improvisations of this peerless performer. It was not until the present writer had met and conversed with this magician of sweet sounds, that the secret of his life and power was made clear to her. Ole Bull was not only an openly professed believer in spirit communion, but he declared, in a large company of Spiritualists, in New York, that from the time he could remember he had never been without *the voice* of an invisible being, who advised, instructed, and often rebuked him. When "hammering out" his musical ideas as best he could, as a boy, the voice would often praise, sometimes find fault with him, and tell him to try again, or practise in another way; or at times say, "Bravo," which was a sure sign he was going on well. Unlike the voice of Socrates's "*Demon*," which was always the same, the voices which Ole Bull declared "had accompanied him through life" were often changed, but to his mind ever seemed to bring such a strong idea of identity with them, that no mortal power could have convinced him it was not Tartini, Spohr, Guarnerino (the celebrated maker of violins), but above all Paganini or Joseph Haydn that spoke to him. After the decease of his friend Madame Malibran, he said it would have been impossible to persuade him that she was not *still alive* in some state that enabled her to speak to him as familiarly as in olden time; moreover, he said this beloved spirit friend, together with Pasta, would come and "sing on his violin bow," and when he used to hold it suspended over the instrument at the close of certain delicate passages without touching the strings, he could clearly hear the voices of his friends, *singing echoes*, and he felt obliged to pause and listen.

On one occasion, he said, he was so delighted at a very fine performance of the Handel and Haydn Society, as they sang "The Hallelujah Chorus," that he rose to his feet and fairly danced his applause by stamping. When the enthusiasm of the occasion ended, he distinctly heard a voice which he *knew* — though he could not explain *how he knew it* — to be that of Handel, murmuring in his ear, "Only shadow music, sung by shadows."

"My soul replied, and asked," he said, "'Where then is the substance, master?'"

"'In my world,' the voice replied, 'where alone all things are real, and music is the speech.'"

Such was the faith, the inner life and inspiration of Ole Bull; and having, we trust, so far interested our readers in one who shared their faith, and spoke in his delightful music so clearly of heaven and the speech of angels, as if an angel orally spoke, we shall give a few clippings from an American paper, in which a dear friend of the great musician has written a pleasant and graphic sketch of Ole Bull's life. This writer says:—

"The fond recollection in which the name of good Ole Bull is held is conclusive proof that 'a great man's memory may survive his life,' not 'half a year,' but while the soul responds with sublime desires to the enchantment of sweet sounds. It was long ago, February 5th, 1810, when the little Ole first opened his eyes to the light in the

Norwegian village of Bergen. Both Ole's parents were musical. 'Uncle Zeus' and grandmother Gedskén Edvardine Storm were specially fond and proud of him; saved him from much of the harsh discipline of his time, and indulged many of his fancies. He imbibed the rules of art unknowingly. He did not conceive the music as produced by players, but as proceeding from the instruments played, jubilating, triumphing, quarrelling, fighting, with a life of their own. Playing in the meadow, when he saw a delicate bluebell gently moving in the breeze, he fancied that he heard the bell ring, and the grass accompany it with the most enrapturing fine voices. Uncle Zeus played the violoncello, and had a collection of instruments. When only three years old the music was dauncing all through Ole, and he must give it utterance. Running home he would seize the yardstick, and, with another small stick for a bow, endeavor to imitate what his uncle had played. He heard it, as he always affirmed, with his inward ear. When five years old his uncle bought him a violin 'as yellow as a lemon.' He played well on it from the first, though he had received no instruction. He would stand by his mother's knee while she turned the screws which would not yield to his little hand. The tuning was not easy, since his ear made him critical even at that age. His uncle taught him notes at the same time he was learning his primer. The imaginative turn of his mind gave him a profound sympathy with nature. Herr Paulsen, a Dane, was his first teacher. One evening he was in his cups, and could not play in Uncle Zeus's quartette, so the latter told Ole he might try. His memory served him well, and he played each note correctly. He gave the passages like an artist, and his uncle had him elected a member of the Tuesday Club. He was fond of composing original melodies, and in these he imitated the wind in the trees, the rustle of the leaves, the call of birds, the babble of brooks, the roar of waterfalls, and the weird sounds heard among his native mountains, and he used positively to declare he heard all the music he afterwards composed sounded out and arranged in the air before ever he played it.

"Ole and his six brothers used to select sea-shells of different tones to blow upon, and, under his direction, they practised until they produced some musical and pleasant effects. At other times the boys improvised songs with accompaniments. Ole would seek out the most solitary places, where he could sit and play undisturbed. If he could not make his instrument utter his thoughts, he would, after patient trial, fling it away, and not even look at it for many days. Then he would get up in the night, and play the strangest airs and melodies. At other times he would play almost incessantly for days together, hardly eating or sleeping in the meantime.

"Some one asked the grandmother how she could rest when the boys, so full of fun and mad frolic, were with her. 'Why, my dear,' she replied, 'if we sent nurses after each one, what would their guardian angels have to do?' The death of a baby sister made a great impression upon the sensitive Ole, especially as he had imbibed the idea that the little one hovered around him in visions, listened to his music, and was growing up to be a beautiful angel.

"At the age of nine Ole played the first violin in the orchestra when his father acted at the theatre. His father was one of the best amateur actors in Bergen. In 1822 a Swedish violinist, Lundholm by name, settled in Bergen. From him Ole received instruction. When fourteen years old, one evening his father brought home two Italians, and their talk was a revelation to him. They told him all they knew of Paganini. He appealed to grandmamma, and she procured him a bit of Paganini's music, which he played to his heart's content. In irony Lundholm told him to try this, which he had secretly mastered, and all were astonished.

"Ole's father wished him to become a clergyman. After three years' study, he was sent in 1828 to the University of Christiania. His fame preceded him. Restrained by his tutor from playing, he resorted to whistling and singing. Before long he could whistle, sing, and accompany himself on two strings, and later, in playing on all four strings at once. Occasionally he would combine six different themes at the same time. Accident made his examination a failure — though in reality a good thing. Old Thrase taken ill: he was appointed *ad interim* musical director of the Philharmonic and Dramatic Societies. A month later, on the death of Thrase, he was regularly installed in these offices, and at once attained independence.

"In 1814 began a new epoch in the liberty of the country. Later, Ole Bull convinced not only the outside world but the Norsemen that they could foster sons worthy their renown. The ambition of many a youth was kindled by him, who afterwards became widely known as musician, painter, sculptor, and poet. In 1831 the cholera raged fearfully. Ole had means to carry him through the winter, which he lost through the base treachery of a friend.

"Through a sign, 'Rooms to Let,' he gained admittance where his resemblance to a recently deceased son proved his salvation. The old lady's grand-daughter, the beautiful Alexandrine Felicie Villemot, an orphan, afterwards became the wife of Ole Bull. Paganini came to Paris in 1831, and Ole heard him for the first time. Once, worn out and exhausted by the difficulties in a new composition, his father seemed as in a vision to stand before him as he was playing, and to speak with his eyes rather than lips this warning: 'The more you over-work, the more wretched you make yourself; and the more wretched you are, the harder you will have to struggle.' Ever after he avoided over-exertion or practice, as it deadened the finer sensibilities which must be relied on for inspiration. In the 'Polacca Guerriera,' the novelty and marvellous difficulty of the finale, in which the violin alone performs four distinct parts, and keeps up a continuous shake through fifteen bars, completely electrified the audience. There was a tempest of applause. In 1879 his E-string broke, and he substituted harmonics. He said: 'If you have the audience under your spell, never break it by a change of instruments, even for a broken string.' He married in 1836 the lady before mentioned.

"Late in June of 1880, Ole Bull sailed the last time for home, for Europe. He had not been well. The first days out revived him. Later, what seemed a violent attack of sea-sickness, the first he ever had, reduced his strength, but he reached home in Sweden, where he had a royal reception, and a few days later a royal funeral ending in a tribute from the peasants.

"After the coffin had been put in the ground and the relatives had gone away, there was paid a last tribute to Ole Bull — more touching and of more worth than the king's message, the gold crown, all the orders, and the flags of the world at half-mast, a tribute from poor peasants, who had come in from the country far and near, men who knew Ole Bull's music by heart — who, in their lonely, poverty-stricken huts had been proud of the man who had played their 'Gamle Norge' before the kings of the earth. These men were there by hundreds, each bringing a green bough, or a fern, or a flower; they waited humbly till all others had left the grave, then crowded up and threw in each man the only token he had been rich enough to bring. The grave was filled to the brim, and it is not irreverent to say that to Ole Bull in heaven there could come no gladder memory of earth than that the last honors paid him there were wild leaves and flowers of Norway laid on his body by the loving hands of Norwegian peasants.

"Ole Bull, though he had no dogmas to offer, fully accredited the being of God, the immortality of the soul, and the immense superiority of unseen supernal forces to the seen. He lived an ideal life, free from mercenary aims, so charming and enchanting men that his name has now become a household word through all Norway."—*The Two Worlds*.

The Sceptic's Difficulty.

THE following concise statement of the case was sent to the *Free-thinker's Magazine*, in which it was published. Those who are interested in new sciences should always uphold this short and decisive method of meeting objections. All sciences consist of facts, the validity of which rests upon competent testimony. The testimony as to psychic and anthropological sciences is abundant and satisfactory to all who recognize the value of scientific evidence.

Anyone who, from opinionated egotism or sceptical dogmatism, rejects the valid testimony on which all scientific knowledge rests in the public mind, makes himself an intellectual outlaw, and it is a waste of time to discuss such questions with him.

"Mr. Wettstein's difficulty, like that of many other very intelligent persons, appears to be that he assumes as an unquestionable postulate that nothing exists but ponderable material forms and their properties. This is begging the question, for this is the very proposition under discussion — whether there can be real existences that have not the properties of the matter. Let Mr. W. give up his positive *assumption*, and enter the discussion fairly, for he must not assume what is not conceded. In this impartial state of mind let him

reflect how many potent realities there are which are not material. For example, when one ball strikes another with force and is suddenly arrested, while the second ball proceeds with a similar momentum, a certain amount of force has been imparted from the first to the second, giving it power to produce material effects. This force is not matter, but it is just as real as matter, and just as indestructible, according to the opinions of scientists generally. In fact, all we can discover of matter is its definitely localized force, by which it resists our touch; take that away and nothing is left.

"Force, then, the basis of the universe, is not matter, but generally accompanies and resides in matter, though it also passes from one material substance to another. It also passes from the sun to the earth, through many million miles of vacuum, and is a tremendous reality when it reaches the earth, capable of producing a vast variety of phenomena. This basis of all nature is something that we cannot find in a definite form or with any weight, and must be *nothing* to the ultra-materialist. There are many other things that are real and powerful which have not the properties of matter. When steam parts with its caloric and becomes water, every atom of its substance remains, no weight is lost. That which has departed, caloric, is just as void of tangible form as a human soul. We acknowledge its existence because it produces effects, and because we can feel it. Just so in reference to the human soul.

"When the caloric, which gave steam its power, is gone, only a savage would deny its existence, because he cannot see it, handle it, or weigh it. Science follows the caloric and studies its properties. So when the soul, which gave to the human form its vital properties (the *life* which even Mr. W. recognizes) has left the body powerless, an honest enquirer should be as ready to follow and discover it as to follow and discover caloric. The caloric, when sufficient in amount, can be recognized by the senses, but when of a small amount it is imperceptible. The soul element in a man, or biogen (as Prof. Coues calls it), is much more subtle and difficult of perception than caloric — more subtle even than the actinism of the solar ray, which we know only by its effects. But it is not imperceptible; if it were it would never have been perceived, and only superstitious fools would have believed in it. We can all perceive the force of mind in the living body — its courage, intelligence, and love; but when out of the body its perception requires subtler faculties in the observer. But it can be positively perceived, and from my investigations I think it safe to say that there are more than a million of individuals to-day in the United States who can perceive the existence and qualities of the disembodied spirit. I can find them abundantly anywhere, and have found them even among those who were as positive as Mr. Wettstein that no such things existed or could possibly exist. My own knowledge upon this subject is entirely the fruit of investigations, conducted as carefully as any other proceedings in science.

"I do not know whether this argument can be appreciated by Mr. W., for, as he intimates that the imponderable forces are merely fine particles of matter (which no well-educated scientist believes), I fear

that he prefers dogmatic opinions to science. It is a pleasure to argue with rational materialists—men who have followed the path of science honestly and fearlessly, and rejected spiritual existences because they find no evidence of them in material science, and they have not looked at psychic science at all—they know nothing of its facts. Give them the psychic facts and they are ready to reason upon them. But my criticism upon the majority of *dogmatic* materialists is, that they think their own *opinions* worth a great deal more than *facts*, and will not seek to know the very positive facts which are well known and testified to by millions who are at least as intelligent as themselves, many of whom have investigated the question from the standpoint of sceptical materialism, and been convinced by irresistible facts. It is a very undesirable and pessimistic state of mind which leads any one to lay down dogmas upon a subject he has not really investigated, and then, still neglecting to investigate, to treat with insolent contempt the facts familiar to his fellow-citizens, which are as well established by innumerable cautious and sceptical investigators as anything in chemistry, geology, or geography.

“The dogmatism of the Calvinist is not more unreasonable than the dogmatism of a materialist who imitates the Calvinist in refusing to investigate the facts. The characteristic test of science is that all who carefully investigate it agree. All investigators of psychic science are substantially agreed; the discussion is among those who really know very little about the matter.”

The Ignoramus

Is a very numerous and very important individual in society to-day, as he always has been. He is a noun of multitude, and is the sum and substance of all multitudinous movements.

As a general rule, in science and literature, he is fascinated with famous names, and cares for nothing which has not a multitudinous endorsement. He likes to speak of Plato and Aristotle, without knowing a page of either, and thinks the names of Emerson, Tennyson, and Browning adorn his conversation. In science he is very sure to refer to Huxley and Tyndall, but what they have written he could not tell if questioned. Yet he is easily caught by pretenders. If Mrs. Eddy assures him there is nothing in the universe but God, and consequently that he is a large part of God and capable of doing miraculous things, the doctrine delights him. But as to Spiritualism—he is very suspicious; he thinks it must be a very dangerous and demoralizing system, because Talmage or some one of his kind has said so. If he wishes to investigate its truth because somebody has told him a wonderful story, he goes to the most notorious impostor who has the largest handbills. He knows nothing of the able works on this subject, and reads nothing but the buffoonery of some newspaper reporter as ignorant as himself. He fills the halls and the pockets of Ann Eva Fay, Bridge, Starr, Lincoln, and other impostors of that class. When it is advertised that a piano will float in the air, and ghosts appear numerous in the theatre, he is sure to be there, and thus he discovers that there is nothing in Spiritualism.

He visits Mrs. Elsie Crindle Reynolds, on the assurances of gullible Spiritualists, and there confirms himself in knowing that Spiritualism is all fraud. He runs to hear Mag. Fox tell her idiotic falsehoods, and there attains the most positive knowledge, and fills the entire measure of his intellectual capacity, which is fortified against enlightenment by the assurances of Bishop that clairvoyance is only muscle reading.

Of animal magnetism he had a very contemptuous opinion, until some one assured him that every man was a natural magnet, and if suspended from his centre of gravity by a wire with an exact equipoise, his head will point exactly to the North Pole! This, together with the assurance that the faculty in Paris were investigating animal magnetism, under the name of Hypnotism, gave him great hopes that there might be something in it.

In politics he is especially multitudinous. He makes processions several miles long to prove that some candidate ought to be elected, and demonstrates his political philosophy by carrying a thousand blazing torches at night, on which occasion his eloquence is irresistible, for he yells by the half hour. Whether he maintains that Cleveland will ruin the country by free trade, or that Harrison will ruin it by Chinese immigration — he proves it by a prolonged yell. He yells to prove that Cleveland has sold himself to the British, or that Cleveland is vigorously twisting the British lion's tail.

He swells to a hundred thousand at New York just before the election, and at the head of the procession of howlers, the leaders, as described by a reporter, in the most whole-souled manner "flung both hands in the air, hat in one hand and flag in the other, bent themselves nearly double, stamped on the ground, and yelled with all their might, so that, if any one should show these men instantaneous photographs of themselves, they would emigrate forthwith to some vast wilderness, and meditate upon the utter craziness of men with politics on the brain." But Ignoramus has been quite harmless of late — he only wishes to demonstrate that Mr. Blaine is the greatest statesman in the world, or that Mrs. Cleveland is a queen, or a goddess, of ravishing beauty.

Ignoramus is sometimes disturbed with serious thoughts of the future. He is very much afraid that women will lose all their charms, forget their duties, and neglect their duties if they are allowed to vote; and he is afraid that everything will go to ruin by *inflation* of our money system. He fears that if our energetic people have as much money *per capita* as they have at present in France, they will fall into ruin financially, for somebody has told him that *inflation* is dangerous; too much money and too much liberty are his scarecrows. He thinks that doctors who cure people without having college diplomas are very dangerous to society — but at the same time he is quite sure to run after the doctor who has the most ostentatious advertisement. In all things he is a *quid nunc*, looking for something sensational, and Talmage is his *beau ideal* of a clergyman. He admires, too, the Rev. Dr. S., who after his manuscript written in Sanscrit was interpreted by a psychometric medium, hurried away to escape from the works of the devil.

The Argument for Temperance.

AT a meeting in Tremont Temple, in behalf of no-licence, December 3, a letter from Gov. Ames was read, in which he said, "The saloon is a most dangerous factor in our social and political life. and it must be restrained and finally suppressed." The Rev. Hugh Montgomery made an able argument, from which the following quotations are presented as very instructive:—

"Liquor sellers, liquor drinkers, advocates of license and of prohibition all agree that alcohol as a beverage is a curse to the human race. Now the simple question is, how can this universal plague be removed in our large cities,—by a high license or by prohibition? Those who advocate a high license refer to only two of the features, viz., that there are fewer saloons and a larger revenue. They never refer to the amount of liquor drank and the crime committed through their pet scheme. Now, we ask all candid men to weigh the facts and decide according to the evidence. Statistics from Europe and America, from reliable sources, show that ninety per cent. of the crime, suffering, and pauperism in these great nations is due to intemperance. Then why license it? In 1743 Lord Chesterfield said that 'luxuries may be taxed, but vice ought to be prohibited.' Again he said, 'Would you lay a tax on the Ten Commandments?' History, from that time to this, with our own personal experience, prove that vice ought never to be licensed. The London Telegraph, twenty-six years ago, said: 'Our revenue may derive some unholy profits from the sale of alcohol,' and that 'the entire traffic is nevertheless a covenant with death,' and it might have been said, 'a league with hell.' An itemized report from Great Britain shows that for every \$5 received from revenue of the liquor traffic by the government it has cost the people \$50.

"Secondly, it is astonishing to hear sensible men, in public and private, talk of high license as a new plan which ought to be given a fair trial. High license has been tried in many States, towns, and cities, and found wanting. The famous Harper high license law in Illinois proved to be a dead failure. In Chicago it has been tried for the last five years: in 1882, under low license, the arrests for crime were 18,045; in 1887, under high license, 27,632, an increase of 9,587. A \$1000 license was tried in Nebraska, known as the Slocum law. The records of the courts show that drunkenness increased, gambling increased, and all kinds of vice increased. Iowa tried it for years, and facts show that crime doubled, and after a fair trial she abolished it, and has to-day prohibition. St. Louis had a \$75 license in 1883, and arrests were 7,836. In 1887, under high license, crime increased 20 per cent. Atlanta, in 1887, had high license, \$1500. The first six months crime doubled as compared with no-licence. What is true of the above place is true of every place we have known, except Philadelphia.

"The New York Tribune about two years ago sent out to its readers asking whether they believed in high license or in prohibition. Answers were received from 18,000 voters, and they showed that about 4000 of the number believed in high license, and the balance,

about 14,000, in prohibition. Let us now call your attention to facts in our own State. High license has been tried in Worcester for the last two years. We have had the same mayor and city marshal for the last three years in that city, who have rigidly enforced the existing laws. In 1886 we had no-license, and the total arrests for crime were 2917. Seven months of this year were under no-license. In 1887 we had a license and about two-thirds of the number of saloons were licensed. There were 4236 arrests, an increase of crime of 1319. In 1888 we have still fewer saloons and a still higher license; but for the last six months we have committed to our jails 1390 for drunkenness alone, while during the same time under no-license only 872 were committed. They pardoned out of jail under no-license during six months, for good behavior, 56, and this year under high license, during the same time, they have been compelled to pardon out over 300 to make room for bigger criminals. We have the testimony in that city of the mayor, city marshal, and 52 manufacturers, whom I personally visited, who emphatically say that high license is a failure, and believe the time has come when the liquor traffic should be prohibited by law. The speaker here referred to a number of other cities and towns, and gave the facts to prove that "high license has been weighed in the balances and found wanting." He then contrasted the license system with the prohibition system, and claimed that prohibition does prohibit wherever it is allowed to remain on the statute books long enough to give it a fair trial. This was shown by the statement of Gov. Martin of Kansas and Gov. Larrabee of Iowa."

Undoubtedly the suppression of saloons diminishes drunkenness and crime. But wherever it is done there is a strong undercurrent of resistance which breaks out openly in cities.

It does not as yet appear practicable to suppress the saloon entirely in large cities. It is not done in Maine. Boston, under the present laws, will have the saloons reduced after the first of May from their former number of 3000 to less than 800.

We need something still more thorough and effective. What we need and what we can do for the eradication of intemperance will be considered in the next volume of the JOURNAL OF MAN, to which I would invite the attention of all sincere reformers.

Industrial Education.

At a meeting of the Boston Boot and Shoe Club Dec. 5, the subject of Industrial Education was discussed by some of its personal friends.

Dr. Samuel Eliot referred to the general interest in all industrial education, remarking, however, that the idea is not a new one. The great Englishman Locke, in the 17th century, urged that every boy should be taught a trade, and in the next century Rousseau advocated manual training, and the use of tools by young people. In the schools of Boston the idea is not new, and for many years carpentry, drawing, modelling, printing, cooking, dressmaking, and a great variety of useful occupations have been thoroughly and conscientiously

tiously taught, as any one can learn by a visit to the school on North Bennett street, which stands a monument to Boston's intelligence and charity. Dr. Eliot was not prepared to say that the overcrowding and confusion of mind of the past should not be a warning and should not impel us to relieve the public of the burden of carrying on the work of industrial education.

The speaker quoted several instances in which remarkable confusion of ideas have resulted in some schools which had come under his notice. Let the public schools give manual training, drawing, sewing, and like departments, which shall not interfere with the regular curriculum of instruction. Dr. Eliot spoke in high terms of Mr. Williamson's idea of free schools of industrial training, but regretted that girls and colored boys are not to be included in its privileges. He appealed to the club to establish a boot and shoe training school for boys and girls, irrespective of color, and predicted great results, even though the beginning might be small. Dr. Eliot was heartily applauded as he resumed his seat.

Dr. John G. Blake, of the Boston school committee, was the next speaker. He referred to the fact that but few boys are able to carry their education further than the graduating class of the grammar school. It took about 10 years to induce the Boston school board to take the first step, and because the apprenticeship system is practically destroyed it is difficult to surround many of these boys with proper influences. Dr. Blake regretted that in the United States less has been done in the matter of industrial education than in Russia, Germany, France, England, and other countries. In the interests of morality and American labor educate your boys! That is the true solution of the problem of Protection. [Applause.] In Chicago a club of business men has organized a school for the recruiting of skilled labor, and in St. Louis a somewhat similar idea has been put in practical operation. Dr. Blake believed that boys and girls, after graduation, should be placed in technical training schools and instructed in the leading industries. Dr. Blake regretted that the \$250,000 once offered to the city of Boston by Mr. Ruggles, the inventor of the Ruggles printing presses, for the establishment of a large industrial school, was declined by the city government and the money went to Mr. Ruggles' distant relatives. Dr. Blake urged the club to make some effort to place Boston right on this question of industrial education.

Prof. John D. Runkle, who in 1876 introduced the system of industrial education into the Institute of Technology, was next introduced. He referred to the operations of the strictly typical trade schools in European countries, as, for instance, the institutions for teaching watchmaking, by which the great watch factories are recruited, and expressed the opinion that the idea as thus developed is a wrong one. There should be no class education; but such training should be offered as shall enable boys and girls of every bent of mind to think, solve mechanical problems, and thus develop their ability and aptitude, as has been done in Brookline. After six years of experience, the result in the "vacation" school has been so satisfactory that the committee has decided to establish a permanent

industrial school. Boys are given two lessons in carpentry a week; mechanical and freehand drawing is an integral part of the school work. The question is: Do arithmetic, geography, and history develop all there is in a child that is worth developing?

Mr. James A. Page, for very many years master of the Dwight school, and the teacher of not a few present, was the next speaker. He was satisfied from experience that the place for industrial education is the public school. Facts, not theories, are what must be considered. Stanley Hall, Dr. Harris, Felix Adler, said that drawing a thing and making a thing is very much easier than describing that thing in abstract language. Manual training is mental training, *per se*. Manual training is such a relief to the regular school course as to be a positive benefit, and not a detriment to the pupils. Sir Charles Bell uttered the conviction that there can be no perfectly developed and cultivated brain without the accompaniment of an educated hand, and the experience of observant instructors bears out this assumption. Mr. Page's address was listened to with rapt attention and liberally applauded.

Prof. Edwin P. Seaver, superintendent of the Boston public schools, regarded the term manual training as misleading. It is not the training of the hand so much as the training of the mind. There is no complete and thorough training of the mind without a skilful hand. But the speaker's main point was that the public school principle is capable of a very great extension in order to meet the educational requirements of the time, viz., free schools of mechanic arts. When it is urged that the city of Boston must not go so far as to spend the public money for the training of any boy for any special trade, it should be remembered that for the past 250 years the Boston Latin school has been going a long way in fitting men for the bar, the pulpit, and the learned professions generally. Apprenticeship is a thing of the past. There are hundreds of boys in our city who need industrial education, and are they not entitled to it? Mr. Seaver mentioned as very significant the fact that the locomotive works in Philadelphia, after three years' trial of graduates from the Girard College industrial school, made a standing offer to the effect that any graduates from this college class in the future would be allowed a remission of two years of the five years which ordinary apprentices are required to serve in the establishment. Boys in Girard College who gave but ten hours a week to technical study were thus declared by hard-headed, practical men as being as proficient as boys who gave fifty hours a week to acquiring knowledge in their own establishment.

Reclaiming the Desert.

THOUGH it has long been known that the tribes of aborigines who once existed in the States and Territories of the Southwest had a system of agriculture which permitted them to subsist in towns of considerable size, we have not realized until recently the extent of their resources and the ability they displayed as engineers. The Hemenway expedition has examined ancient lines of canal in Southwestern Arizona in the valley of the Gila and its chief tributary the

Salado, rivers which pour their waters finally into the Gulf of California, like their northerly neighbor, the Colorado. Between the Salado and the Gila, where there is now only a growth of such plants as endure a torrid climate, without rain for the greater part of the year, the ancient people had their towns and cities. Some of the communal houses were several hundred feet square and three or four stories high. One city was traced for three or four miles, and contained between forty and fifty of these large structures, which were irregularly placed, after the fashion of Indian towns. Each large house is supposed by Mr. Cushing, the ethnologist of the party, who has made the Pueblo Indians a lifelong study, to have held the members of one clan. The walls were sometimes of adobe bricks, and sometimes they were strengthened with posts and wattles. Each town has a separate larger ruin, surrounded by a strong wall so as to form a yard. Here Mr. Cushing locates the abode of the chief ruler or priest, the stores of the town, and the citadel in case of an attack. It is estimated that the two valleys of the Gila and Salado supported at one period no less than 200,000 souls.

This could only have been accomplished by irrigation. It appears that the water from the Salado was run across the flat land between it and the Gila for a distance of from fifteen to twenty miles. The new settlers have already begun to use the ditches contrived by the extinct population. The canals were dug in terrace outline, filled with brush, and then burned out in order to solidify the bottom and sides. "Mr. Cushing," says the *American Naturalist*, "is of the opinion that they used rafts made of reeds for navigating these canals, and this seems more probable from the heavy materials that have been brought from a distance. It seems certain that they floated the pine timber used in their building operations down the Salt and Gila rivers from the distant mountains." These people burned their dead as a general rule, collecting the ashes into an urn, which was commonly broken, in sign of death; but the expedition found so many skeletons buried within the larger buildings mentioned, just beneath the floor, that it appears to have been the custom to bury chiefs and priests. A food vessel and highly-decorated water jar were buried with the corpse, and sometimes arrow and spear heads. In one grave a large stone knife and turquoise ornaments were found. Tools and weapons are generally of stone, and there are a few copper ornaments, shell carvings, inlaid with turquoise, and other decorations common to semi-savage tribes. The pottery is of many colors and carries a fine glaze. They had smelting furnaces in the mountains, and appear to have stood on much the same plane of cultivation as those Zunis to whom Mr. Cushing is guide, philosopher, and friend.

The opening up of these old canals is the first step to cause the deserts now covered by mesquite to support a fair population. With modern appliances it is not impossible that the Colorado, rushing along the bottom of an enormous cleft in the earth, down which Major Powell made his venturesome trip years ago, should spread its fertilizing waters over portions of the Yuma and Mohave deserts instead of losing them in the salt waves of the Gulf.

Chap. XVII. — The Intellectual Region of the Brain.

ILLUSTRATED BY PATHOLOGY AND ANATOMY.

Intellectual discoveries of Gall and Spurzheim — Lallemand's case of injury of the forehead and loss of intelligence — Connection of paralysis and loss of language — Solly's case of disease of front lobe and loss of intellect — Lallemand's case of strictly limited disease of front lobe and loss of intellect — Iron bar shot through the head — French case, wound in frontal sinus, amaurosis and loss of memory — Dr. Crawford's case of blow on the forehead and loss of memory of language — Case of tumor on the forehead and disorganization of both front lobes, with great loss of intellect and good temper — Ducrot's report of fracture of the frontal bone with depression, followed by loss of speech, sense, memory, and judgment, with idiotic countenance — Dunn's report of attacks of hemiplegia with partial destruction of the corpora striata and left front lobe, and inability to say anything but *dat!* Testimony of Hitzig and Meynert as to the front lobe — Influence of the occiput on the intellect — Influence of the base of the brain and the pelvic region — Vindication of Gall's discovery of the Language organ by pathological researches — Conduct of the faculty — Connection of the intellectual organs and the corpora striata — Their motor and sensitive nuclei — Distribution of motor and sensitive fibres in the brain — The intellectual, emotional, and executive regions of the brain as the foundation of the New Education — Connection of the executive with both intellectual and emotional regions — Illustrations by pathology and vivisection — The brain a psycho-physiological organ, requiring profound study.

Notwithstanding the fashion of ignoring the discoveries of Gall and Spurzheim, the force of common sense in the medical profession is too great to permit them to be unconscious of the intellectual functions of the front lobe, in which every one who uses his intellect vigorously is conscious of some local feeling.

Injuries and diseases of the front lobe, though imperfectly reported, have necessarily illustrated the science of the brain by showing that the front lobe (or rather the brain of the forehead, for anatomists of late have extended the name of the front lobe beyond the forehead) is of all portions of the brain the least necessary or important to life, and that its loss or injury, though interfering with intellect, never involves the physiological faculties or passions, and never interferes with the vital force.

This effect of injuries of the front lobe in impairing the intellect without in the least impairing the health, was well illustrated in the case of Marie Lucas, aged forty years, who after an injury of the forehead had undergone trepanning, after which she became subject to epileptic attacks. This is one of the cases reported by the celebrated physician Lallemand.

In the autopsy, the cicatrice, an inch and a half long, was observed on the left side of the forehead. The bone at the spot was entirely sound, but the dura mater within was thickened and adherent through the arachnoid to the gray substance, which at this spot was very soft, pulpy, and of a yellowish color. A great part of the left front lobe was thus softened, but the remainder of the left hemisphere was perfectly sound, contrasting in appearance with the morbid part, and the right hemisphere was perfectly sound, and nothing wrong in the chest and abdomen.

This was a clear case to illustrate the functions of the front lobe,

to show a loss of intellect but not of the physiological vigor. In the year following her injury it was observed that her mind was enfeebled, and she was frequently absent minded. As these symptoms suddenly became more prominent in January, she was carried the 1st of February to the Hotel Dieu, and it was observed that *her constitution was not at all affected*, but that she appeared to be in flourishing health, though *in a state of stupor*, with face somewhat injected and agitated by convulsive movements, which appeared also in the right eye and arm, and were aggravated by touching the epigastrium. The convulsive movements increased, respiration was laborious and noisy, and during three days these symptoms continued with *stupor*, and a paralytic condition began to appear, when death arrived after three days' confinement.

The suppression of intelligence was rather greater than usually occurs when only one hemisphere is affected, but it is very probable that the adjacent surface of the right lobe, which is the seat of consciousness, was affected by the sympathy of contiguity and the influence of the inflammation in the dura mater, which is not said to be limited by the median line. The convulsive movements of face and arms on the right side must have been produced by the extension of the inflammation back from the front lobe into the corpora striata. This indicates plainly that the control of the facial movements and upper limbs belongs to the anterior portion of the striata adjoining the front lobe, and there are other cases reported which sustain this view.

It is also well known that impairment or destruction of the faculty of language, which lies at the posterior margin of the front lobe, where it is in contact with the middle (or speno-temporal) lobe, is very commonly accompanied by sufficient disease of the striata to produce more or less complete paralysis — the corpora striata being immediately adjacent, behind the organ of language.

Sir Samuel Solly, the able anatomist, reported the case of a woman of thirty-eight years, whose attack began with vomiting and "partial loss of consciousness." When first seen she was weak, and was slow in replying to questions. For two days she manifested increasing dulness, until, at the close of the second, her mind was gone, for, though capable of speaking, she was drowsy and did not know her medical attendant. She died next morning. In this case Mr. Solly found the under part of the right anterior lobe "so soft that it gave way to the finger, and when the brain was removed we found the anterior portion of the corpus callosum also torn and evidently softened." This is the portion of the corpus callosum which connects the intellectual organs. There was also a layer of effused blood between the hemispheres, and upon the front lobe, and a small clot at the fissure of Sylvius about the size of a hazel nut. This is at the posterior boundary of the intellectual region.

Another case was reported by Lallemand of injury of the left front lobe and impairment of the intellect, which makes a very good illustration. The patient, Biriât, a tailor of fifty-five years, subject for many years to hæmaturia, with a diseased bladder, had a hemorrhage Jan. 6, 1818, which was quickly suppressed, and two days after

experienced a notable diminution of his memory, and a fixed pain in the front of his head. February 6th, he entered the Hotel Dieu, with the left angle of his mouth a little retracted, his *speech embarrassed, and his memory confused*. He forgot what he had to say, and his answers to questions were slow. Yet he had a good appetite, tranquil sleep, and no paralysis. During eleven days there appeared to be some improvement developed, but on the 12th he died in his bed without any premonition.

In the autopsy the dura mater adhered to the subjacent membranes, and the cortical substance of the brain also adhered to them, for a space as large as a thirty-sous piece, on the left front lobe, and had a hardened cartilaginous appearance, but the subjacent white substance of the front lobe was considerably softened. All the rest of the brain in both hemispheres was in its natural condition, except that it was strongly injected.

This is as good as an experiment in vivisection, showing the partial destruction of one of the front lobes, and corresponding impairment of intellect. The slight defect in the facial muscles of the right side, illustrates, like the case of Marie Lucas, that the portion of the striata which is so anterior as to be affected by the intellectual organs is the portion which governs the muscles of the face. When the injury of the front lobe is nearer its base, it affects the muscles of speech, which are also governed at the anterior part of the striata.

The report, though far from being as complete and accurate as it should be, shows, like the previous case, that great injury of the intellectual organs is compatible with undisturbed health. The disease of the bladder in this case was the cause of injury to the brain, but the report shows no apparent cause of death unless it be the *exhaustive* tendency of frontal irritation of the brain.

That extreme anterior injuries of the brain are comparatively harmless, because the anterior organs are destitute of physiological power, was never better illustrated than in the case of Phineas Gage, Sept., 1848, which I published in full at the time. In this case a tamping iron an inch and a quarter in diameter and *forty-three inches long* was driven by a gunpowder blast through the man's head, from below upwards, passing inside of the cheek-bone, and at the back of the eye-socket, coming out at the median line above, a little behind the forehead, and yet the man survived, with but very little disturbance of the brain, and little suffering. This is the most marvellous injury of the brain ever recorded. Brain substance was lost and some of the eye muscles disturbed; but his easy recovery is unexampled in the history of surgery! Why? The brain substance destroyed by the passage of the iron bar was chiefly in the region of disease (morbific sensibility), the loss of which is even less injurious than the loss of the intellectual organs, and the effect of this injury must have been to increase his hardihood and resistance to disease, by diminishing his sensibility. Such resistance is never seen when the injury is behind the ears, or in the posterior half of the brain. This case is so important that I shall give it a special exposition hereafter.

In the *Lancette Francaise* of 1833 there is a report of an officer who was wounded by a ball in the right frontal sinus, which produced amaurosis and a total loss of memory of events and objects. The frontal sinus covers the perceptive organs, and sometimes extends over the region of Memory.

Dr. Crawford has reported a case in the "Cyclopædia of Practical Medicine," in which a blow on the forehead, just above the nose, produced disease, making it necessary to remove a portion of the bone with the trephine. In this case a loss of the memory of language was reported to have occurred.

The *Edinburgh Journal*, in its thirty-eighth volume, contained a report which, like most of reports concerning the brain, is far from being as complete as it should be. It was the case of a woman, who, in consequence of a tumor on the forehead as large as an egg, producing headache and epileptic fits, changed in her deportment from kindness to being very irascible. She lost the faculties of adding numbers, of distinguishing colors, and of recollecting persons, and forgot the looks of her most intimate friends, whom she recognized by their voices. In this case both frontal lobes were disorganized, there being an abscess in the right, and an osseous tumor in the left.

In a case reported by Dr. Ducrot ("Essai sur la Cephalite," 1812), and quoted by Lallemand and by Solly, "Mr. A., about sixty years of age, had a fracture with depression into the left frontal region, by a stone thrown with violence; he lost much blood, but was able to return home;" from which he died on the eleventh day. In the autopsy, the effects of the inflammation and compression were observed, the inflammation having extended in the membranes of the brain sufficiently to account for the paralysis, and through the front lobe sufficiently to account for the paralysis of the intellect, which was the first and most prominent symptom.

On the second day he had "confusion of memory and inability to give proper answers to questions; on the fourth day there was *drowsiness*; on the fifth day *drowsiness* increased, with *loss of speech*; and the same symptoms increased on the sixth. On the eighth day "delirium, loss of sense, convulsive motions of trunk and limbs, respiration difficult, snoring, eyes fixed, gaping mouth." On the ninth "the convulsions cease, the drowsiness diminishes, his senses return, but the *alteration of memory and judgment* continues," with "slight delirium, the left limbs begin to be paralyzed." On the tenth "complete paralysis of these limbs, with rigidity and slight pain when they were raised from the trunk, the *countenance idiotic, answers not correct, optical illusions*." Eleventh day, "loss of sense, aphonia, immobility and general insensibility, coma," and death.

The autopsy, though not as well described as desirable, corresponded to the phenomena. "Depression two lines in depth, for about two inches on the frontal region," was reported; and an inflammation is mentioned on the median line, extending on one side to the corpus callosum, on the other to the base of the brain. Although the statement is very inexact, it is clear that a severe injury was in-

flicted on the forehead, from which an inflammation extended in the centre of the intellectual region.

The injury to the intellectual organs may come from behind as well as before, and this we see in cases of paralysis, in which the corpora striata are affected, which lie immediately behind the intellectual organs. When they are injured, the most posterior intellectual organs suffer, and consequently language is affected.

A case was reported by Surgeon Robert Dunn to the Royal Medico-Chirurgical Society in 1850, in which the patient, an aged female, after an apoplectic attack, became hemiplegic, but soon recovered entirely, appearing to be restored in all respects to general health except "the habit of *using one word for another*, and of not applying the proper and appropriate names to the things signified." Over two years afterward she had another attack, resulting in hemiplegia of the right side. General health was again restored, but the paralysis continued, with a *loss of language*. The movements of the tongue were free, as well as the movements of deglutition. Her mind also appeared to be active; but she could not utter a word except the monosyllable *dat*, *dāt*! When she attempted to speak, she sometimes shed tears for her incapacity. It is evident, therefore, that the paralytic affection of the striata had invaded the organ of language, and in this condition it would be difficult to judge how much her intellect was impaired.

In the autopsy, it was found that the upper two thirds of the front lobe of the left side were completely disorganized and pulpy, and the upper half of the left corpus striatum was destroyed, the injury extending to the thalamus, which was reduced to less than half its natural size, its upper surface being greatly wasted. This corresponded to the right paralysis of the body.

On the right side were indications of disease, which caused the first attack on the left side. There was an apoplectic clot in the striatum and a state of softening extending to the margin of the thalamus. In addition to this the corpus callosum was nearly destroyed.

There must have been great intellectual impairment in this case, which would have been displayed but for the total loss of language, as the front lobe was as much injured as in the case of Marie Lucas.

The physiologist Hitzig, who has done so much in vivisection, has recognized this effect of frontal injuries. He says: "Mention must be made of the view contended for by Meynert that the peculiar weakness of memory noted even in the initial stage of general paralysis is referable to an early invasion of the front lobe. This view is supported by Meynert's anatomical investigations, as well as by the fact that in the gradual succession from the Primates up to Man the frontal lobe continually increases in size."

Impairment of the intellect does not depend exclusively on lesions of the front lobe, for according to the law of co-operation between the occipital and frontal, great impairments of the occipital

region would enfeeble the action of the intellect by taking away all the energy of the constitution.

Hitzig says that in protracted paralytic dementia there is always atrophy of the cerebral organs, and a very œdematous condition exists in the membranes of the brain, and "a great evolution of water is often found *over the parietal and occipital lobes*," while the frontal and temporal regions are "generally free or less affected." This evolution of water over the posterior regions of the brain in dementia he ascribes to atrophy of the brain substance. Hence it appears that atrophy of the posterior regions of the brain is a prominent cause of dementia, as we know also that a large development of these regions gives the mind great energy.

Irritations in the base of the brain have a very injurious influence upon the mind, and in like manner all diseases in the lower portion of the trunk are injurious to the brain. Many women continually suffer mental depression and impairment of memory from diseases of the womb. In my "Therapeutic Sarcognomy" the influence of various diseases upon the brain will be explained. Every active disease in any portion of the body gives us a demonstration of the laws of Sarcognomy.

The most perfect illustration of the effect of brain disease on the mental faculties is found in reference to the organ of language, because the faculty of speech is a matter that cannot be overlooked, while any amount of other mental or moral changes might pass unnoticed and unreported.

The triumphant vindication of Gall's discovery of the organ of language by the pathological researches of Bouillaud, Broca, Dax, Ferrier, Trousseau, Jaccoud, Hughlings Jackson, Falret, and others, and especially of late by Meynert, who has cited fifteen illustrations, is a remarkable example of the slow progress of pathological discovery in comparison with the bolder method of Gall. It was thirty-three years after the death of Gall that Broca announced the connection of aphasia with the locality in which Gall found the faculty of language—the inferior portion of the third frontal convolution. Even in animals without speech, as the monkey, Ferrier has shown that this locality in the brain is concerned in the movements of the lips and tongue.

But how feeble is the sense of justice in the learned professors, who seldom mention the name of the great discoverer. Is a bold departure from the doctrines of the Academy and colleges an unpardonable offence, that should deprive Gall of the honorable mention that is given to great physiologists and philosophers? an honor which he commanded in his lifetime by his force of character; and although it has taken so long a time to bring the entire profession to a cold-blooded recognition of his discovery, there were leading men of the profession in France, England, and Germany, who, during the life of Gall, recognized his discoveries; and it was three years before his death that Prof. Bouillaud published in the *Archives of Medicine*, vol. 8, his clinical researches demonstrating that the loss of speech corresponds with a lesion of the anterior lobes of the brain, and con-

firming the opinion of Gall as to the seat of the faculty of spoken language.

The intellectual organs of the front lobe are closely connected with the part just behind them in the middle lobe, which may be regarded as the summit of the spinal system, upon which the convolutions of the brain are superadded. This part, in which the ascending white spinal fibres are mixed with the softer gray substance, acquires thereby a striped appearance, which gives it the name of *corpus striatum*, the striated or striped body, of which the plural is *corpora striata*.

From the *corpora striata* the fibres are prolonged into the front lobe, which brings the two parts into very intimate connection; and as the *corpora striata* are the headquarters of voluntary motion, the locality from which the commands of the will are sent to all parts of the body, it is necessary that they should be in the closest possible connection with the front lobes, in which the intellectual faculties conceive the ideas which guide the movements.

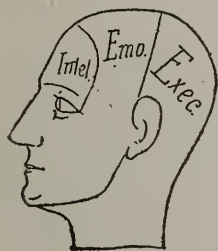
The lower intellectual organs, viz., the Sense of Force, Form, Size, Distance, and Weight, lying at the base of the front lobe, are the ones which have their fibres prolonged into the motor region of the *corpora striata*, and it is they which make it possible to execute any definite movement correctly. The higher intellectual organs have no such close connection. The portion of the striata thus connected with clear ideas of action and capable of commanding all the muscles, is called the nucleus caudatus, which is intimately connected with the lower posterior region of the cerebrum, and the other portion, which is the channel of Sensibility, and therefore connects with the organ of Sensibility, just above the cheek-bone, is called the lenticular nucleus, fibres from which may be traced to the organ of Sensibility. These two nuclei in the striata correspond with and are the continuation of the sensitive and motor columns of the spinal cord. These motor columns in the medulla oblongata (which is the commencement of the brain, where the spinal cord enters the cranium) take the name of pyramidal bodies, and are easily observed. They display conspicuously a crossing from one side to the other, which brings the right half of the brain into communication with the left half of the body, and the left half with the right, so that disease on one side of the brain may paralyze the opposite side of the body.

These pyramidal bodies or motor columns are increased in the brain by the addition of other fibres and gray substance, which supply the whole basilar surface of the brain, which is thus brought into communication with all the muscles, so that any excitement of the animal impulses rouses muscular action or makes us restless, and a strong excitement produces great muscular strength.

The sensitive columns, in passing into the brain, occupy at first a more posterior and exterior portion of the ascending mass, and in their ultimate relations have a more intimate sympathy with the anterior than the posterior organs, especially the anterior part of the speno-temporal lobe. The most anterior relation of the sensitive system is that of the optic nerve, which, although rising from

the corpora quadrigemina (which are midway in the brain between the front and back in a line between the upper portion of the ears) is in the most intimate relation with the intellectual region. The sensitive system ascending from the spinal cord, and passing through the lenticular nucleus, has its full representation in the temples just above the cheek-bones, and this Sensibility, occupying the basis of the middle lobe, between the eye and the ear, appears to be the *basis of the emotional nature*, as the visual faculties are the basis of the intellectual.

This distinction between the intellectual faculties to which vision is tributary, the emotional faculties to which feeling is tributary, and the energetic executive faculties to which the motor nervous system is tributary, is an important element of the philosophy of the New Education. The intellectual faculties belong to the front, the emotional to the middle, and the executive to the posterior region of the brain, where their basis is found in the medulla oblongata in a line between the ears. The posterior or occipital region is the largest, being equal to the other two, the middle, emotional, is the next, and the intellectual region the smallest. Yet our educational systems have been devoted exclusively to this *smallest region of the brain*, in a manner which often overtasks it instead of develop-



ing. The emotional nature, or elements of a good character, have been neglected, and the energies of character not only neglected but positively injured by suspending all active duties and labors.

The New Education develops the manly energies by an industrial and gymnastic training which insures success in business. It develops the emotional and moral nature, which insures an honorable and happy life, and it really develops the intellect by giving it practicality, freedom, and originality. It happily combines the intellectual and emotional faculties by means of music and voice exercises, addressed to the sense of hearing, which is intermediate between intelligence and feeling.

Each of these regions is intimately associated with the other. The muscular energies depend on the intellect for their guidance, without which they would be helpless; and this co-operation is secured by the motor fibres which pass from the medulla through the striata to the intellectual organs. They are also dependent on the upper emotional region, for disease in the upper emotional region produces paralysis and sometimes convulsions. This connection with the emotional region is illustrated by the anatomical fact that the fibres from the striata pass up to the emotional organs, making as close a connection with them as with the intellectual. The fibres of the emotional regions pass down into the motor columns, and a degeneration or destruction of substance in the emotional region produces a degeneration of fibres which may be traced down the spinal cord.

These pathological facts, which have long been known, and illustrated in more than a thousand cases, are entirely foreign to the Gallian system of Phrenology; and the devotees of the old system,

who with parrot-like monotony have continued to teach the doctrines of Gall, unconscious of modern progress, have never attempted to explain the variance between the old theory and the facts.

That which has long been shown by pathology, in its thousand autopsies, has been still more decisively shown in the experiments of Ferrier, Fritsch, Hitzig, and others on the brains of animals nearest to man. They have demonstrated a psycho-motor region in the upper surfaces of the brain by means of which they irritate the muscular system, and by the destruction of which they produce a temporary paralysis. Of all this the old Phrenology knew nothing, and for these facts had no explanation. The new Anthropology takes cognizance of all the facts that anatomy, pathology, and vivisection have developed, and shows how injuries of the upper surface produce paralysis, though not as complete as may be produced through the striata, in which the section of a few fibres from the nucleus caudatus produces total paralysis.

It shows also how the occipital co-operate with the frontal organs, as illustrated in Chap. XVI. — Region of Understanding — which shows that the frontal organs depend on the occipital for their power. The most extreme illustration of this by vivisection experiments is the showing that vision is largely dependent on the lateral inferior region of the occiput, by injury of which blindness may be produced. Such physiological facts are quite puzzling to the old-fashioned phrenologist.

The comprehensive truth of cerebral science is that the brain is a physiological as well as psychic organ, and that it is as impossible for the old Phrenology to explain its action by considering it merely as a psychic organ, as it is for modern physiologists to explain it by experiments on animals to ascertain physiological action, which can be seen, without any reference to the psychic. The psycho-physiological operations of the brain must be studied as a whole, in connection with its anatomy, and also in connection with the corresponding physiological and psychic action in the body, which constitutes the science of Sarcognomy.

Students of nature and sincere lovers of wisdom (who are not a large class) are not content with any of the limited and partial views of science and philosophy which they obtain from teachers.

The fragmentary illustrations of the constitution of man which are obtainable from physiologists, phrenologists, and speculative philosophizers are not Anthropology, as the fragmentary glimpses of religion obtainable through any sect are not the religion of the future.

There cannot possibly be either a true Anthropology, or a true system of philosophy, which is not based upon a correct knowledge of the psychic elements of human nature, and their association with the brain and body. Nor can that complete knowledge be attained in any other way than by the experimental investigation of the brain. But, self-evident as this appears, the universities do not appear to be conscious of its truth and importance, while they adhere to old forms of barren speculation, and neglect the science of the brain.

Miscellaneous.

A FAMILIAR TALK TO READERS. — This number ends the second volume of the JOURNAL OF MAN. I have endeavored as far as possible in its cramped limits to present that which the good and the wise desire. The good man desires to know what can be done, and what is doing, to make the world better, and what is its actual condition. The wise man desires to know how much of truth there may be in the opinions, notions, and philosophies that are current, and what newer, profounder, truer views of life and progress may be gained by original researches such as those to which I have given half a century, which are expressed by the word ANTHROPOLOGY. It has been impossible to give all this in a small magazine, and I have been compelled to omit from each number a large amount of cotemporary intelligence, science, and philosophy which ought to have been given to my readers. Even the enlarged Journal will still be inadequate, and will require great condensation to treat its numerous themes. This will make the Journal of each year a volume of permanent value for the library, indispensable to those who wish the best thought and knowledge of the century, unencumbered by the verbosity that is so common. This is a time of wonderful and increasing intellectual progress in both psychic and physical science, and in the February number I shall begin a short review of the foremost conditions of science, philosophy, and art.

What I have done seems to be generously appreciated by readers, and Prof. Blake, in the *Kansas Farmer*, has given the following kindly comments on the JOURNAL OF MAN.

“One of the most interesting publications among our exchanges is *Buchanan's Journal of Man*.

“Probably Dr. Buchanan has carried the science of Phrenology farther than any man who has ever lived. His explanation of the functions of the various parts of the brain, and his discussions of the relations between mind and its organ, the brain, are highly interesting to those who have studied such questions. We read his works nearly forty years ago and therefrom obtained many ideas which have been of great value to us in our life-work among the stars, for all sciences are but links in one great chain. The Doctor is now quite an old man; but his writings are more interesting than ever before. Added to natural ability of a high order, age and experience have given to his present writings a richness, ripeness, and solidity not to be found in ordinary journals. He discusses all of the live topics of an advanced nature, and easily pricks the bubbles which hold thin air. While his writings are a rich treat to advanced thinkers, they would not be fully appreciated by those who have not looked beneath the surface.”

Men who do not understand the science of life wear out so fast that the word *old* conveys an idea of the downhill of life, dim eyes, feeble limbs, and a stooping form. True philosophy repudiates all that; and now, beginning the seventy-fifth year, I feel as competent as ever for all the duties and pleasures of life; and as the tasks in

which I am interested require another half century for their completion, I feel the necessity of making every day count; and asking the co-operation of all the good — asking each subscriber to find another if possible, and also to send in his letter the names and addresses of such of his acquaintance as might be interested, by sending a specimen number, to become permanent subscribers to the enlarged Journal.

ANTHROPOLOGY. — Let no reader be deterred by unfamiliarity with anatomical terms from carefully reading the exposition of the mysteries of the brain in this number, — an exposition which has never before been published, and is new to all scientists. As for technical terms, the corpus striatum, or striped body, lies in the interior of the brain, above the cheek-bones and ear, and connecting downwards with the spinal cord, but upwards with the intellectual and emotional organs. The optic thalamus is just behind the corpus striatum, and is connected with the higher and posterior development of the brain. Hemiplegia means half paralysis — paralysis of one side of the body, because the opposite side of the brain is diseased. The occiput means the hinder part of the brain or head. Amaurosis means impairment of vision. Coma means unconsciousness and stupefaction; autopsy, dissection of a dead body; cicatrice, the mark of a healed wound; corpus callosum, the nervous substance that unites the two hemispheres of the brain; dura mater, the membrane between the brain and skull; Primates, the higher order of animals; dementia, loss of mind; atrophy, wasting of substance; parietal, at the side of the head above the ears, including the upper surface; nucleus caudatus, the motor portion of the corpora striata; lenticular nucleus, the sensitive portion of the corpora striata. The few anatomical technicals we are compelled to use are nothing to the etymological compounds of chemistry, the latest of which is the fully developed scientific name of antipyrin, viz., dimethyloxyquimzini. The chemical name of cocaine contains fifty-four letters, being Methylbenzoinethoxyethyltetrahydropyridinecarboxylate!

PROPHECIES — Are not in great demand before the time of the event prophesied; but successful prophecies are highly appreciated, such as Prof. Blake's prophecies of the weather. In our next issue will be published a remarkable prophecy concerning Cleveland and Harrison.

PSYCHICAL RESEARCH. — This Society met on the 13th in Boston. Prof. WM. JAMES presided. If the society were entirely composed of such men as Prof. James, it would accomplish a useful work, but at present it appears a very slow coach. The people who are speculating to-day on psychic questions are in the great majority of cases following either a blind, stubborn, and stupid scepticism, or an equally blind and imbecile credulity, or a desperate determination to solve all the problems by intense thinking, without looking for facts; which is about as rational as to attempt ascending on a mountain by lifting at your bootstraps. Of the latter style of operation we have a good example in the *Open Court* of Chicago, which *positively knows* that there is no soul and no possible immortality, because the

editor is conscious of nothing in him but successive states of consciousness — an argument which would be equally available to prove that he had no body ! However, people who are not muddled in mind by excessive speculation are conscious of both soul and body. And those who are not dominated by college authority or by animalism are willing to settle such questions by getting the facts.

SOUTH AMERICAN PROGRESS. — Consul Manton, of Uruguay, says that Brazil is ripe for a republic as soon as Dom Pedro dies. Uruguay is prosperous, and the ARGENTINE REPUBLIC is “the wonder of the world.” It has five millions of population and receives 500,000 immigrants annually. “Towns spring up by magic. We have built a city of 75,000 inhabitants in less than four years.” They have telephones better and cheaper than in the United States. Paraguay is beginning to recover. It has an immense surplus of women, its male population having been largely destroyed in the war with Brazil. The wonder is that so small a country, with less than 400,000 population, should engage in war with the ten millions of Brazil. Uruguay is not much larger. All South America ought to be one federal republic. It has territory enough to sustain a population of sixteen hundred millions, but has only about 30,000,000 at present. The Roman Catholic church is its chief drawback. Even the Argentine Republic requires its President and Vice-President to be Roman Catholics.

THE SPIRITUAL BODY. — A Western correspondent, who recognizes that all the powers of the soul are exercised through the brain, asks, “If the spirit or soul lives or exists after the death or destruction of the body, through what organism or cerebration does it then manifest itself ?” It is a sufficient answer to say that all enlightened pneumatologists recognize the existence of a spiritual body after the destruction of the material body, which corresponds with it in all respects and is even capable of becoming reinvested with matter. In such a spiritual body there is of course a spiritual brain, the same spiritual brain, of course, which we use in life, divested of its material surroundings. What is the composition or nature of that spiritual body, is beyond the cognizance of science, and it is not profitable to indulge the imagination as many do concerning matters of which we have no valuable knowledge.

POSITION OF THE CATHOLIC CHURCH. — Charles Roys, LL. D., states in the *Peabody Reporter* that he listened to a Catholic sermon delivered at Washington in 1877, by Rev. Father White, an eminent Jesuit who once held a discussion with Bishop Newman. The extreme frankness of this Jesuit is rather startling. Mr. Roys says : “We were early and got a good seat directly in front of the speaker, and quite near, and we could hear every word. I supposed that he would deny that indulgences were ever sold with the knowledge and approbation of the Romish Church, but in this I had reckoned without my host. He commenced by quoting passages from the New Testament, showing that Christ had given to Peter the keys of heaven and hell ; and he asserted that the language used by Christ on that occasion demonstrated unmistakably that the R. C. Church was ever thereafter to have the power of saying who should enter heaven, and who should not. Next he said that it was very clear that, if the Church could say who should enter, it could say on what terms they should

enter! Then he quoted more Scripture and tradition and the 'Fathers' to show that the church had in the earliest times believed this doctrine and had put it in practice. Then he went on treating the sale of indulgences as a well-established historical fact, and thoroughly recognized and approved by all good Papists. It was an easy glide from 'Indulgences' to the 'Inquisition.' The same texts of scripture, the same quotations from the 'Fathers,' and the same tradition for both! The 'Inquisition' was fully recognized as the natural outgrowth and ally of the R. C. Church. 'But it may be asked,' said he, 'why the church does not make use of the 'Inquisition' *now*; for if it was right then it must be right now.' 'I answer,' said he, "that the church has a *right* now to use the tortures of the 'Inquisition' upon heretics and infidels; but we are restrained, as I may say, by the force of circumstances!"

"The doubts of my youth were dispelled! Here I heard an *official* declaration that the church of Rome only wants the *power* to bring out her instruments of torture, and she will put every Protestant and infidel upon the rack as of old. Let the R. C. Church come into power, and she will muzzle the *press*, stamp out the common school system, enslave the whole human race, turn men once more into savages, and torture as fiendishly as of yore.

"The reader may desire to know how the Rev. Father's endorsement of the Indulgences and Inquisition affected my liberal Catholic friend. He was astounded and declared 'Those d—d priests would drench this whole country in blood if they had a chance.' He realized fully that his liberty was as much in danger as mine. Let all men bear in mind that 'Eternal vigilance is the price of liberty.'"

RELIGION AND THEOLOGY.—In a sermon on "Church and State," recently delivered in the Roman Catholic Cathedral in Boston, the Rev. Father Nagle said, "The church and State go side by side, each holding on to what has been given it by God. But if ever we should have any unhappy conflict between the church of God and the government under which we live, then, indeed, as Catholics, there would be no hesitation in taking up arms against the State and in favor of the Church, for we must obey God rather than man." On the other hand, a large number of Catholics in New York sympathize with Rev. Dr. McGlynn in denying the authority of the Pope or the church to interfere with American politics. This Catholic movement shows a surprising amount of energy and independence.

What a wonderful change since Quakers were hung in Boston, and even in the last fifty years. The time was when any dissent from the church resulted in ostracism, but now the leading dailies of the great cities criticize the church with a freedom which would have excited horror early in the century. In England Mr. Balfour, the new Irish secretary, is practically as much of an infidel as Bradlaugh, though he has not the manliness or philanthropy of Bradlaugh in propagating his opinions.

THERE have been more Catholic churches, schools, convents, hospitals, and colleges erected in Tennessee, Alabama, and Arkansas during the past two years than during a decade prior to that time.

RELIGIOUS PROGRESS.—The battle of Andover Seminary is over, and the heathen are not to be sent to hell so peremptorily as before.

The *Boston Herald* says: "There is almost a dead calm after the storm, and the fact that awaits one who looks for it is that the Congregational body is not aware that it has changed its position. What it has done by

an almost unanimous consent is to dismiss the doctrine of eternal and absolute damnation to its theological lumber-room. But when this is done, one of the most sanguinary motives to impel persons to live a godly life has been taken away. The positive part of religion still remains, but the old formularies no longer serve. The old doctrines of sin and of the character of the expiation of the Master upon the cross are changed, and the Congregationalists are drifting out to sea in ships that have neither captains nor compasses. The Andover Seminary may be trusted to do good work, because its faculty are sterling and honest men, but neither the Andover leaders nor the bone and sinew of the denomination seem to be aware that the Congregational congregation has changed its base, and is without conscious direction. They know that the theological views have been essentially modified, but they do not know where the new departure makes lines of demarcation from the old faith. Ethically, the denomination, or the advanced portion of it, stands on the plan of the treatment of the religious life which is well known in the Roman Catholic and Anglican communions, but few of the Congregationalists are sufficiently acquainted with historical Christianity to know what that means. What is implied, in point of fact, is that the special rigmarole concerning the fashioning of the spiritual life has passed away, and that the people are taking their rations out of the New Testament without the qualifications once imposed by the traditional theology."

RAILROAD PROGRESS. — A railroad is to be built from Constantinople to the Euphrates, 1400 miles long. The Sultan has granted the privilege to a rich syndicate. Persia is building a railroad from Teheran to the Caspian Sea, 200 miles. The British government will soon have a railroad from Calcutta through Beloochistan to Candahar, nearly one-fourth of the way across Afghanistan through a mountainous region. The Emperor of Siam has permitted a railroad across his kingdom, and Russia is running its railroad across Siberia. Even Africa is to be penetrated by a railroad from Loando, West Africa, 400 miles toward the centre of the continent.

POLITICAL CORRUPTION is bad enough in America, but it is consoling to see how much worse it is abroad. The English *Railway Press* says:—

"Few of the outside public can have any idea of the enormous cost of getting a railway bill through Parliament.

"The Parliamentary, surveying, and engineering costs of the Kendal and Windermere Company amounted to a trifle over two per cent. on the whole expenditure on the line. Of Parliamentary costs the Brighton Railway averaged £4,806 per mile; Manchester and Birmingham, £5,190; Blackwall, £14,414. These figures are almost beyond belief, when we consider that some English lines in favorable positions cost altogether only £10,000 per mile. The Brighton line for two sessions fought a desperate battle against several other companies, and when its bill came before the committee, the expenses of counsel and witnesses amounted to over £1,000 a day, and the discussion of the measure lasted fifty days!

"The solicitor's bill of the Southeastern Railway contained 10,000 folios, occupying twelve months in taxation, and amounted to £240,000! One company found such difficulty in getting their bill through its preliminary stages, that at last, when they had reached the long-desired last stage, they had already spent nearly a million of money, and this simply for obtaining the privilege of making the railway. Of the terrible costs which have been incurred only to lead to ultimate failure, one instance will be sufficient. The discussion upon the Stone and Rugby bill lasted sixty-six sitting days from February till August, 1839; and in the year 1840 the meas-

ure was defeated, after having resulted in a loss of £146,000 to its unhappy promoters.

"It is needless to say that such enormous expenditure cripples many a railway, and prevents its shareholders from ever earning good dividends. The ceaseless energy, untiring perseverance, and neat diplomacy which have to be shown in pushing a railway bill to a successful issue are almost beyond belief; but it is much to be desired that some means should be discovered of keeping down the expenses which so often go far to ruin a line even before it has begun working."

FEMALE EDUCATION. — Columbia College, New York, is yielding like Harvard to women's demands, which have been urged ever since 1876. The trustees were begged to do something in 1876 and in 1879, and in 1882 a petition with fifteen hundred names was presented, signed by many leading citizens. But President Barnard and Bishop Potter "consigned it to oblivion!" Was there ever a college which was not a stronghold of old fogysm? It is pitiable to think that the mind of woman is to be subjected to the influences of college bigotry. How much better it would have been to make a separate institution for women!

Now the women have formed an association to establish a woman's college in connection with Columbia. The trustees have agreed to permit this, but *not to give it any financial support*. The professors and course of teaching are to be the same as in Columbia College, and this women's annex will have to pay the Columbia Faculty for their services. Money has been raised, and operations will begin in 1889.

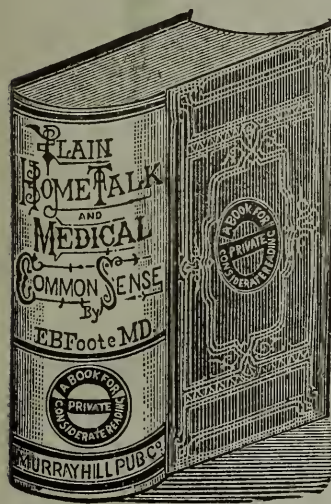
THE WELSH QUESTION IN ENGLAND. — Scotland and Wales are clamoring for local justice as well as Ireland. A "Welsh National Council" has been organized. They say that "Wales is a nation; and entitled to such legislation as may be called for by the deliberate voice of its representatives." They demand the abolition of the oppressive English Church establishment and the tithes they are compelled to pay to a church they do not attend. Two thirds of their people use the Welsh language, but they are forced to learn English. Their educational system is impoverished, and they have, no equal opportunities with other portions of Great Britain. As to land they have the same difficulties with English landlords as the Irish, and they call for protection from Parliament. In addition to disestablishment, educational reform, and land reform, the most earnest Welshmen want home rule and a Welsh Parliament. These views are advocated by Mr. Ellis, their member in Parliament.

THE COPPER TRUST. — The *New York Evening Post* says, "The impudence of the copper syndicate passes all bounds. They have now taken contracts with all the American companies for their supply for ten or twelve years, for the purpose of restricting production and putting up or holding up the price of a necessary article of modern civilization. We advise them to have a care. When the particulars of the English salt trust became matters of public notoriety a few weeks ago, the London *Economist*, the organ and mouthpiece of conservatism in British finance, declared bluntly that Parliament would not allow any portion of the soil of Great Britain to be monopolized to the injury of society. It reminded these salt monopolists that land titles in the United Kingdom had been inquired into, and contracts respecting the use of land set aside for less reason than appeared to exist for inquiring into the uses of the Chester salt mines."

THE ORANGE DIAMOND, from the Orange river, Africa, and having an orange hue, surpasses the great Koh-i-noor, weighing 115 carats. Its appearance is very striking and brilliant. ■

Volume III, enlarged. \$2. per annum.

Send subscriptions immediately, and send address of persons who might become subscribers.



"A REMARKABLE BOOK," SAYS DR. EADON, of Edinburgh, Scotland; a graduate of three universities, and retired after 50 years' practice, he writes: "The work is priceless in value, and calculated to regenerate society. It is new, startling, and very instructive." It is the most popular and comprehensive book treating of

MEDICAL, SOCIAL, AND SEXUAL SCIENCE,

Proven by the sale of Half a Million to be the most popular, readable because written in language plain, chaste, and forcible, instructive, practical presentation of "Medical Common Sense" medicinal, valuable to invalids, showing new means by which they may be cured, approved by editors, physicians, clergymen, critics, and literati, thorough treatment of subjects especially important to young men, everyone who "wants to know, you know," will find it interesting.

4 Parts, 35 Chapters, 936 Pages, 200 Illustrations, and

A NEW FEATURE, just introduced, consists of a series of beautiful colored anatomical charts, in five colors, guaranteed superior to any before offered in a popular physiological book, and rendering it again the most attractive and quick-selling

AGENTS who have already found a gold mine in it. Mr. Koehler writes: "I sold the first six books in two hours." Many agents take 50 or 100 at once, at special rates. Send for terms.

FREE—a 16-page Contents Table of Plain Home Talk, red, white and blue circulars, and a sample of Dr. Foote's Health Monthly. Standard Edition, \$3.25 } Same print and illustrations, the Popular Edition, 1.50 } difference is in paper and binding.

MURRAY HILL PUB. CO., 129 (N.) East 28th St., New York.

MEDICAL PRACTICE.—Dr. J. R. Buchanan attends to patients at a distance, guided by the psychometric diagnosis, and sending the necessary remedies. His usual fee is \$20 a month.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought"—*Theosophist*, Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

JUST PUBLISHED.

Physical Proofs of Another Life.

Given in letters to the Seybert Commission.

By FRANCIS J. LIPPITT.

WASHINGTON, D. C., 1827, Jefferson Place. Sold by Brentano Brothers, New York and Washington. 25 cents.

PHRENOLOGY.—The Citizens of Boston have now an opportunity of profiting by correct phrenological science, at the office of J. A. DENKINGER, 143 Tremont st. Mr. D. is a student of many years experience and skill, and well acquainted with the new Anthropology, which corrects the errors of the old system of Phrenology. His cabinet too is well worth a visit.

MRS. M. O. MANSFIELD, MAGNETIC PHYSICIAN, 6 James St., Boston, treats according to the principles of Sarcognomy. Patients attended to at a distance by correspondence. **INTemperance** cured. Mrs. M. has had twenty-five years of successful experience.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Parties writing for opinions will please give their date of birth.

THE AMERICAN SPECTATOR.

A Journal for the home. Clean, fearless, liberal, progressive. Published monthly. Sixteen large pages, 11x16 inches, at one dollar a year. Address Spectator Publishing Company, Boston. Each number contains an essay by Professor Buchanan on Sarcognomy or Education; and other productions of able writers.

PREMIUMS FOR SUBSCRIBERS.—All new subscribers sending \$1.00 receive two large and costly premium pictures postpaid. Those sending one new subscriber will receive "Problems of the Day," by Dr. R. C. Flower, a fifty-cent pamphlet. For two new subscribers we will send our great original copyrighted premium picture in colors, the head of a beautiful child. For three new subscribers we will send your choice of either of the following most valuable books:—1. "SELF HELP," by Prof. Samuel Smiles, one of the most valuable and inspiring books ever published. 2. Wood's Illustrated "NATURAL HISTORY," over three hundred engravings, and over four hundred pages. 3. Malcolm's new "BIBLE DICTIONARY"; there is nothing equal to it. Over 130,000 copies have been sold. Or if you prefer novels, one of the following standard books: Ivanhoe, by Sir Walter Scott; Rob Roy, by Sir Walter Scott; Oliver Twist, by Charles Dickens; Tale of Two Cities, by Charles Dickens; Vicar of Wakefield, by Oliver Goldsmith; or, The Scottish Chiefs, the national novel of Scotland.

Volume second commenced in August. We circulate fifty thousand copies and expect to reach one hundred thousand.

THE GREAT TRIAL!

BEFORE THE BAR OF ENLIGHTENED JUDGMENT!

IMPORTANT EVIDENCE!

INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street, HARTFORD, CONN., Feb. 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

R. C. FLOWER MEDICAL COMPANY, Boston, Mass.

DR. R. C. FLOWER'S

MAGNETIC PLASTER.

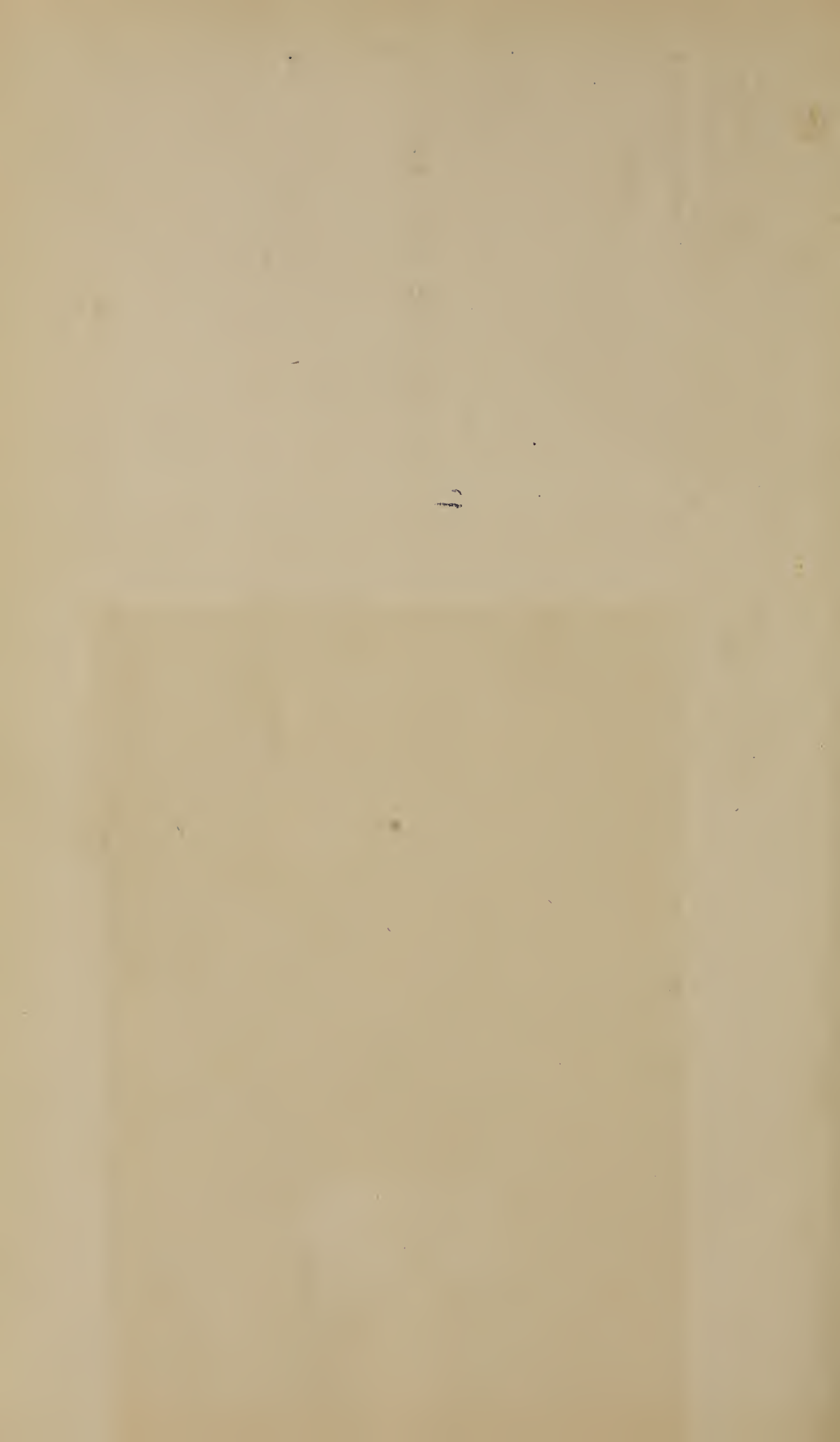
For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

SENT BY MAIL POSTPAID ON RECEIPT OF PRICE,—FIFTY CENTS.

Remittances can be made by postal-note, or two-cent stamps.



183

(June, 1889, 20,000)

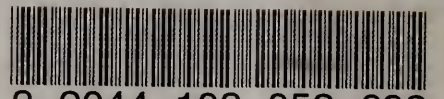
BOSTON PUBLIC LIBRARY.

One volume allowed at a time, and obtained only by card; to be kept 14 days (or seven days in the case of fiction and juvenile books published within one year) without fine; not to be renewed; to be reclaimed by messenger after 21 days, who will collect 20 cents besides fine of 2 cents a day, including Sundays and holidays; not to be lent out of the borrower's household, and not to be transferred; to be returned at this Hall.

Borrowers finding this book mutilated or unwarrantably defaced, are expected to report it; and also any undue delay in the delivery of books.

***No claim can be established because of the failure of any notice, to or from the Library, through the mail.

The record below must not be made or altered by borrower.



3 2044 103 052 692